

Editorial Notes

Jehovah When Moses in the desert beheld the burning bush God answered his question by the revelation of His name as the "I Am." "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. 3:14). He who spake thus out of the bush to Moses was the same one who in the fullness of time appeared upon the earth in the form of man. Our Lord Jesus Christ is no less person than the I AM. If we turn to the fourth Gospel, in which the Holy Spirit pictures Him as the Son of God, one with the Father, we find His glorious title there as the I AM. In the eighth chapter of that wonderful book we read that He said to the Jews, "Verily, verily, I say unto you, Before Abraham was, I am" (8:58). And the Jews took stones to cast them upon Him. In the fifth chapter we read that they wanted to kill Him, not only because He had violated the Sabbath, but also said that God was His Father, making Himself equal with God (5:18). They wanted to stone Him because in saying that word, "Before Abraham was, I Am" He had claimed that holy name for Himself which was revealed to Moses. The Jews then, as the orthodox Jews do still, revered that name to such a degree that they did not even pronounce it, but substituted in its place the word "Adonai." Little did they realize that the same "I Am" who spoke to Moses out of the bush, saying "I Am"; who descended before Moses later in a cloud and proclaimed the name of the Lord (Exod. 34) was standing in their presence in the form of man. And this is not the only time in the Gospel of John He used this word. We find it in chapter 18. When the band, and officers of the chief priests

and Pharisees came with lanterns, torches and weapons, Jesus stepped majestically into their presence with the calm question, "Whom seek ye?" When they had stated that they were seeking Jesus the Nazarene He answered them with one word, "I AM." What happened? They went backward and fell to the ground. What a spectacle that must have been. The dark night, a company of people, all on the same satanic errand, with their lanterns, torches and different kinds of weapons. And then the object of their hatred steps before them and utters one word and they fall helpless to the ground. What a warning it should have been to them. Once more He asks the question; again He answers with the "I Am," and with the understanding that His own should be free, He allows Himself to be bound.

He likewise called Himself "I Am" in talking with the Samaritan woman. In John 4:26 we read, "Jesus saith unto her, I that speak unto thee am he." This does, however, not express the original, which reads as follows: "I AM that speaks to thee." After this mighty word had come from His lips the woman had nothing more to say, but left her waterpot and went her way back to the city. The I AM had spoken to her. In chapters 6:20 and 8:28 we find Him using the same "I Am" again. In the former passage "It is I" should read "I Am."

Besides these passages in which He speaks of Himself as the self-existing Jehovah, the great "I Am," He says seven times in this Gospel what He is to His own. I am the Bread of life (6:35). I am the Light of the world (9:5). I am the Door (10:7). I am the Good Shepherd (10:11). I am the Resurrection and the Life (11:25). I am the Way, the Truth and the Life (16:6); and I am the true Vine (15:1). But this does not exhaust at all what He, Jehovah, is to the believer; what He is and will be now and forever to those who belong to Him. In the Old Testament there are seven great names of the "I AM" which are so deep and significant, in which we can trace the rich and wonderful Grace. *Jehovah Jireh*—The Lord provides. The lamb provided (Gen. 22). *Jehovah Rophecah*—I am the Lord that healeth thee (Exod. 16). *Jehovah Nissi*—The Lord is my banner, He

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giveth the victory (Exod. 17). *Jehovah Shalom*, the Lord is peace. He is our peace (Judges 6). *Jehovah Roi*—The Lord is my shepherd, I shall not want (Psa. 23). *Jehovah-Tsidkenu*, the Lord is our righteousness (Jer. 23). *Jehovah Shammah*, the Lord is there (Ezek. 48).

But this does not exhaust what He is. I AM—what? Anything and everything that we need in time and eternity.

“When God would teach mankind His name
He called Himself the great, I AM,
And leaves a blank—believers may
Supply those things for which they pray.”

Happy indeed are we, beloved reader, if we know Him, who died for us as the I AM, if we learn more and more to trust Him as the all sufficient One and know that the I AM will supply all our need. In these days in which the person of Christ is so much belittled, attacked; He as the Holy One, the great Jehovah rejected, not by the outside world alone, but by those who call themselves after His own blessed name; let us have for an answer to all the attacks of the enemy a closer walk with Him, a more intimate fellowship with the I AM; a better acquaintance with our Jehovah-Jesus, our gracious Lord. Oh what a union is ours, one with Him the I AM, what a happy, glorious lot! Hallelujah!

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come (Rev. 2:8). I am the bright and morning star (Rev. 22:16). What, oh what will He be for His own in all eternity!



This brief sentence, “He faileth not,” was **He Faileth Not** written over two thousand years ago by Zephaniah (Zeph. 3:5). What a great truth it contains! Everything around, about and in us fails. The times in which we live are times of failure. Civilization fails, law and order fails, religious organizations fail, peace efforts and all kinds of reformation movements fail, governments fail. No wonder that the time is here

of which our omniscient Lord spoke when He announced the end of our age—"men's hearts failing them for fear."

But God's people in the midst of these times of failure and impending collapse know that there is that which does not fail, will not fail and cannot fail. So while the age is rapidly drifting through failure of all things towards the predicted end—catastrophe, true believers have the unshaken sure comfort of unfailing things.

Our God and our Lord fail not. He is the same yesterday, today and forever. He is not, nor cannot be affected by the things of time. He does not fail in the execution of His eternal purposes. He does not fail to uphold the millions of solar systems. The upholder of all things is He Who created all things, Who came into His creation as the Virgin-born Son of God, Who paid redemption's price on Calvary's Cross and Who is the glorified Man at God's right hand. He upholds all things on earth, this small globe, this tiny speck in His universes. He faileth not.

How insignificant is man, the creature of the dust! Yet man is the object of God's Love. For man the Son of God came to earth; for man He suffered and died. He died for the ungodly. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." And those who have accepted Him in true faith, who are thus redeemed by His blood, and have become united to Him by the Holy Spirit, are the objects of His love and care. As they trust in Him they find out "He faileth not." He fails not as Saviour; He fails not as our Priest; He fails not in His restoring ministry as Advocate; He fails not as our caretaker and burden-bearer. The darker the days are and become the more His people can find out the truth Zephaniah penned, "He faileth not."

What Moses said in farewell to Israel, "He will not fail thee, nor forsake thee" (Deut. 31:6, 8) is still true. The words addressed to Joshua, "I will not fail thee, nor forsake thee" He still addresses to every believer individually, yes, to you, beloved reader.

Nor do any of His promises fail. They are all yea and amen in Him. "There failed not ought of any good thing

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which the Lord had spoken unto the house of Israel; all came to pass" (Josh. 21:45). "Not one thing has failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof" (Josh. 23:14). Hundreds of years later Solomon in his great dedicatory prayer bore witness to the same truth (1 Kings 8:56). And we living several thousand years later still say and testify "there hath not failed one word of all His good promise."

Nor will He fail to bring about what He planned before the foundation of the world. He is silent now. The heavens do not speak. It will not always be so. Soon He will speak again and silence all the forces of evil, now at work in the approaching culmination of the "mystery of lawlessness."

"He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law" (Isa. 42:4).

Let then the hearts of the world fail for fear, but we rejoice in Him "Who faileth not."

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psa. 46:1-2).



From Psalm 146 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.



Such was His prayer in the shadow of the cross, that prayer which continues in heaven, for the prayer of John seventeen is His "highpriestly prayer." Because our Lord prayed that all those who believe on Him might be one, various attempts have been made to unite in one big organization all Christendom. In the ever increasing "Anglo-Israel" movement voices speak louder and louder of "back to Rome." And so Methodists in their deplorable driftings from the old land marks try to have "church union" with other bodies and thus help the Lord Jesus Christ in the answer of His prayer. Church-union is in the air.

But our Lord did not pray for a union in organization, but He prayed for that unseen organism of all true believers who constitute His body, "the fulness of Him Who filleth all in all." And that prayer was answered.

But there is a call that all true believers be "one" in these days. We must unite in contending earnestly for the faith

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once and for all delivered unto the saints. All true believers should unite in a united front against the encroaching modernism, the ever increasing flood of atheism, the fruitage of the religious rationalism, and unite in giving a glowing, a stirring testimony to the Christ, His Gospel and His Return. If loyal, conservative Baptists, Presbyterians, Methodists, Episcopalians, Lutherans, Reformed, and others would forget their differences and unite in a testimony to our Lord Jesus Christ, exalting His Person and His work, we are sure if this were done, we would soon see a display of the power of the Holy Spirit.



As to the Lord's Prayer The Editor is frequently asked about the so-called Lord's Prayer and its use. The prayer which is meant is the one which our Lord gave to His disciples when they said, "Teach us to pray, as John also taught his disciples." So it is not exactly His prayer which He prayed, but the disciples' prayer. He had no need to pray the prayer He gave to His disciples. The "Our Father" is, like everything else which was spoken by His gracious lips, divine truth. It was blessedly suited to the needs of His disciples when they followed Him. The question arises, did our Lord in giving this form of prayer to His Jewish disciples mean that it should be used by His Church throughout this age? Is there a passage in the New Testament Epistles which exhorts the members of the body of Christ to recite this form of prayer? Was the first prayer meeting recorded in the first Church history, the Book of Acts, started by all present reciting this prayer? Do we find anywhere in the Book of Acts that this prayer form was used at any time?

Furthermore, what did our Lord mean, when in connection with the promise of the gift of the Holy Spirit, He said, "Hitherto ye have asked nothing in *My Name*"? Why did He say, "Whatsoever ye shall ask in *My Name* that will I do"? Did He thereby declare a new relationship which was unknown to His disciples before His finished work, His ascension to the right hand of God and the coming of the Holy Spirit? Our Lord said to Nicodemus, "The wind

bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3:8). It means that the wind has no law. The one who is born again is as the wind, "free from the law." A set form, fixed and unchangeable, is crystalization. Can prayer in the Spirit be crystalized in an outward form? Think over these questions and answer them.

Let us look at the misuse, almost blasphemous use, of this prayer form our Lord gave to His disciples. Every once in a while the Romish Church promises all kinds of blessings and indulgences for those who repeat "Our Father" fifty or a hundred times. You also must add a few hundred times "Ave Maria." Some Asiatic nations have prayer wheels. They write prayers on paper rolls, put them on a wheel and roll them off. Is there any difference between this heathen custom and the ritualistic use of this prayer form? It is mumbled so rapidly that it might well be termed a "rapid firing gun." Then they have to pay by saying so many "Our Fathers" for the suffering souls in that invented "purgatory."

And ritualistic Protestantism, also modernism, is not far behind. At funerals, at wedding ceremonies, at the sprinkling of infants, called "christenings," at times of danger, at different other occasions this prayer form must be used and is looked upon as necessary and its use insuring blessings.

And the modernist, the Christian Scientist and others use it. We even heard of a Jewish Rabbi, of the "reformed" type, making use of this prayer in his synagogue. But would that rabbi use it if it said, "Our Father, through Jesus Christ Thy Son"? Or would the modernist in his pulpit repeat this prayer if it started with "Our Father who art in heaven—through the shed blood of Thy Son, our Lord!" Or would the Christian Scientist use it?

Even the late Bishop of Liverpool, Dr. J. C. Ryle, acknowledged, though officiating in the Church of England, that our Lord introduced with John 16:24 a new mode of prayer, and this setting aside His former prayer given to His disciples. We quote the Bishop.

“It is written, ‘Hitherto ye have asked nothing in My Name; ask and ye shall receive, that your joy may be full.’ We may believe well that up to this time the disciples had never realized their Master’s full dignity. They had certainly never understood that He was the one Mediator between God and man, in whose Name and for whose sake they were to put up their prayers. Here they are distinctly told that *henceforward they are to ask “in His Name.”*”



Mussolini’s Startling Declarations Early in May, after the flight of the Ethiopian Emperor and the capture of the Ethiopian capital, the Italian dictator made the startling declaration that “*the Roman Empire of the Caesars has now been restored.*” It sent a thrill to our heart and we believe the same thrill came to all who have given some attention to the Word of Prophecy. Such a restoration is predicted in Daniel and in the New Testament prophetic book, the Revelation. Prophecy declares that its restoration will be brought about through a man who ultimately will be Satan possessed and Satan energized. At the same time Mussolini seems to have his eyes upon Austria, and he endeavors to organize new Danubian States. What his relations will be to Hitler and to Germany remains to be seen. Some claim that he is reaching out for Egypt.

Some time ago he spoke of events rapidly approaching which will “re-make the map of Europe.” He announced his ambition in this direction. Perhaps the most pronounced utterance is the one made a few weeks ago, that “If the League of Nations is to keep on with sanctions against Italy and if they impose others he will declare war on Europe.”

Such startling events, in full line with Bible Prophecy, God’s waiting true Church has never seen before. It seems as if this man has prominent marks of that final great European dictator, the little horn of Daniel’s vision (Dan. 7). But we dare not prophesy. Should the Church be called hence to meet the Lord in the air we can be sure that Mussolini would be the man. But who can fathom the

wisdom, the ways and purposes of our God! He alone knows what the immediate future is going to bring. It is still true, what the Lord said several thousand years ago, "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:3).



Scripture tells us that the eyes of those
Blinded Eyes who do not believe are being blinded by "the god of this age." The god of this age is likewise called "the prince of the power of the air"; it is Satan, also called the Serpent, the Dragon, the Devil. It would take pages to tabulate his devices by which he blinds the eyes of millions to the real conditions which prevail in our times. The evolutionist with his blinded eyes sees nothing but progress, though everything goes to pieces. New inventions and new achievements are marshaled against those who believe with God's Word that the whole world is corrupt and lieth in the wicked one.

Recently the German airship "Hindenburg" crossed the ocean in forty-eight hours. What a wonderful achievement! What progress! Soon it will be only twenty-four hours! And so they lauded the event as another big step toward a better world. They are like a mariner who sails his ship, but does not see the threatening storm clouds which arise darker and darker, which ere long will break with disastrous power.

The storm is coming! Crime increases everywhere. The spirit of lawless revolution is in the air in all lands, including the United States. Nations are arming and arming still more. Greater navies are demanded. North and South, East and West, the sky is red and lowering; foul weather is coming. Yet the blind leaders of the blind continue in their sleep of false security, in singing the natural man's lullaby "Peace—Peace" when there is no peace. What an awakening is coming!

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**Seven
Hundred
and Thirty
Verses**

After a careful count, 345 verses in the Old Testament are found to teach directly the second coming of our Lord, besides a vast number of allusions to the same great event. Sir Isaac Newton has well said, "There is scarcely a prophecy in the Old Testament concerning Christ that doth not, in something or other, relate to His second coming." In the New Testament there are 385 verses which distinctly set forth the truth of His return, or more than one verse in every twenty-three. But plainly and abundantly as it is proclaimed, it is hid from the eyes of most preachers and professors. The older one becomes, the more thoroughly does he believe the testimony of John the Baptist, "A man can receive nothing, except it be given him from heaven" (John 3:27).



**He is Still
in the Grave**

According to the teaching of modernism the Lord Jesus Christ is still in the grave, where He was put after He died on the cross. But we must correct the statement. Modernism *never* speaks of Him as the Lord Jesus Christ. With them it is always "Jesus" or "Rabbi," which means "Master." This is the language of Judas, who betrayed Him with a kiss. That unsaved disciple called Christ "Master" but he never said "Lord," the name of His Deity. John 14:22 verifies this.

Modernism rejects positively the resurrection of the physical body of the Lord Jesus Christ. That grave was never opened. "Dust to dust, ashes to ashes" stands written over that grave, as it is written over the grave of all human beings who die, because they are sinners. "The wages of sin is death."

In this belief modernism is perfectly logical. According to the beliefs of Voltaire, Thomas Paine, and Harry Emerson Fosdick and his little monkeys throughout Christendom who imitate him, the Lord Jesus Christ was born just like any other human being is born. It was a natural generation. That is what Professor James Moffat states in his clever paraphrase, misnamed a "new translation." We quote

him—"Jacob, the father of Joseph (to whom the Virgin Mary was betrothed), *the father of Jesus*, who is called 'Christ'"—Joseph the actual father of Jesus! The context gives him the lie. If Jesus was born as we are born, if Joseph was His father, then He was a sinner as we are sinners. If such is the case then it is also true that He died as other men who are martyrs die. Inasmuch as a sinner cannot redeem other sinners, His blessed, precious death has no meaning whatever as far as redemption is concerned. Therefore Jesus, being a sinner and dying as a martyr, was buried after death and His body in that grave, that unopened grave, is still there.

Oh! what a miserable thief and robber thou art—you modernist, you offspring of immoral Thomas Paine, Voltaire and Rousseau! You are robbing mankind of the only hope, the only comfort, the only peace there is. Modernism is the spurious religion of gloom, the trail which leads into the outer darkness, where there will be "weeping and gnashing of teeth."



**There was
no Bible**

While conducting a Bible Conference in the Broadway Presbyterian Church (John H. McComb, Pastor, a loyal believer) we were told of the experience of a young girl. The magnificent building, called "Church," where Dr. Harry Emerson Fosdick dispenses *with* the true Gospel of Christ, is just three blocks from the Broadway Church. We were told of a young girl who went to the "Sunday School" of that magnificent "heap of stones." The girl asked for a Bible and she was informed that they could not find one just then, but they promised that the following Sunday they would find one for her. That is the modernistic church. "A Bibleless church," as it is a bloodless church. We also saw a circular about a vacation school to be held there. The word Bible was not mentioned; nothing was said about Bible study. The pupils will study instead the lives of great explorers. Well, again these modernists are logical. If the Bible is a concoction of myths and legends and not the infallible Word of God, what is the use of paying any attention to it!

**The Death
of a Fanatic**

While we were in the South recently a Pentecostal delusionist had himself bitten by a diamond-back rattlesnake to prove his faith in the words of our Lord in the closing verses of Mark's Gospel. One deluded "Evangelist" declared that he had proved the promise true, for he had been bitten two hundred times by rattlesnakes and was only once a little sick. This evangelist conducted the service in which this man got the snake to bite him. A short time after he died as the result of the poison. The deluded fanatics then said the victim had "laid down his life for the Lord." The coroner's jury was Biblical in saying the poor fool died "by the bite of a rattlesnake through his own carelessness."

So far they have not yet demonstrated another saying of our Lord. "If they drink any deadly thing, it shall not hurt them." Why not take a good dose of arsenic or strychnine, or inhale hydrocyanic acid and see what will happen.

The religious fanaticism is frightfully on the increase. It is the work of demons—demons of a subtle kind. These "fanatical sects" are under the control of demon powers. This is proved by various forms of immoralities practiced among them. A Christian is safe in these days only as he keeps close to God's Word and maintains a sane mind.



**So Many
Blessings**

We are overwhelmed with the many expressions of gratitude for the blessings received through the monthly issues of *Our Hope*. How it cheers us to read in those letters that faith has been strengthened, wandering feet have been led back to His fellowship, and others have been delivered from Rutherfordism, or, as it used to be known, Russellism, Millennial Dawnism and various other aliases. We are also thankful that our Gospel testimony in our pages has been the means of salvation for some.

And so we begin *Volume 43* with new courage and with new consecration. As long as it pleases Him we shall continue and our aim will be, as it always has been, to exalt Him and by ministering Christ to feed the flock of God.

How many more issues will we send forth? As we prepare

the different editions we think each one might be the last one. How happy we would be if the home-call came right at the moment when we were writing something about Himself! What a change it will be! We write, at best, looking into a glass darkly, but then we shall see face to face.

We have found out that we do not need to urge our interested and praying readers to assist in keeping up this testimony. They do it freely.



The Editor held most encouraging meetings for **Conferences Over Bible Study in the Broadway Presbyterian His Blessed Word Church**, Broadway and 114th Street, New York City. The attendance was large, the blessing great. The Lord spoke to many hearts. The church is in the shadow of that imposing "stone-heap" called the Fosdick "church"; and right around the corner from the Union Theological Seminary. And so the Editor was in "bad company." But God spoke to many hearts and we know great good was done.



**Stony Brook's
Twenty-Fifth
Prophetic
Conference**

The programs for this anniversary Conference are ready. Our Eastern readers will receive them by mail. Any of our readers who desire a copy may have one by sending a postal. We want much prayer for this conference. Please unite with us. Our friend, Evangelist M. F. Ham, will have a special Gospel meeting and also stay on for the General Conference. Pray that some may be saved. Also pray for our financial needs, that the Lord may supply them. To have financial fellowship with this coming testimony will give you a share in its blessings and have His gracious approval. The time of the Conference is August 16-22. Please make reservations at once.



The Conflict

The "Conflict of the Ages" is now available in the sixth edition. This new edition consists of 5,000 copies. God is ever increasingly using this book. Hundreds of Christians who were ignorant of the Word of Prophecy have been led into the knowledge of that blessed Hope and many more have been aroused as to the solemn times in which we live.

We are sorry that several converted Jews have circulated the false report that the Editor regrets that he ever wrote this book. This is a foolish invention. They deny that Jews have anything whatever to do with Communism. They try to whitewash the ungodly, atheistic element among them. But Jews themselves acknowledge the truth that it is otherwise. We often thank God that He led us to write and send forth this arresting volume. We hope the seventh edition may soon become necessary. Circulate this volume among your friends.



Our New Dress

How do you like our new appearance? We hope our readers will be pleased with it. And we desire to express our thanks to our friend, E. Schuyler English, the Manager of *Revelation*, for this valuable piece of work which he has done for us.

So Many Calls So many calls reach us from different sections of our great land for ministry during the coming fall that we must ask our friends to give us time for prayer and thought. We cannot give all the fall months for ministry. At best we have only five or six weeks. And so He must guide, as He has always done, in our ministry.

The Book of Psalms

Psalm 110

The Psalm of the rejected and suffering Christ is followed by the Psalm of the exalted Christ as Lord and King. The One Hundred and Tenth Psalm is a veritable gem of divine prophecy. It is so evidently a truly Messianic Psalm that only the wilfully blind can deny it. And such are the self-acclaimed scholars of the destructive criticism of the Bible. These men with their blinded eyes and darkened hearts must by hook or crook eliminate predictive prophecy from the Bible, for if they conceded that there is prophecy their whole infidel system would suffer an ignominious defeat. That David three thousand years ago should have written this piece of poetry, as they call the Psalm, and predicted the coming exaltation of his offspring, the Son of David and Virgin-born Son of God, is to them an obnoxious belief and sheer impossibility.

One of these critics spoke of this masterpiece of prophecy—as “a tribute which some one, perhaps a king, paid to another king, a kind of flattery, by which the unknown author tried to secure the favor of that king.” But enough of this.

The crowning evidence that the one hundred and tenth Psalm is a prophecy and that the Lord Jesus Christ is the object of this prophecy, is our Lord Himself, He who is the infallible Son of God. In the Gospel of Matthew (Chapter 22) the Pharisees and Saduccees who tempted Him received from Him crushing answers. Then He asked them a question. “What think ye of Christ? whose Son is He?” When they answered “David’s Son,” He said unto them “How then doth David in the Spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool?” Here are four great

facts made known by our Lord. (1) The Psalm was written by David. (2) It was given to him by the Spirit of God, therefore is the inspired revelation of God. (3) It is a Psalm of prophecy concerning Himself. (4) Christ is both David's son and David's Lord, the God-man. Therefore, all who deny the inspiration, the Davidic authorship of this Psalm, and its Messianic prophecy, reject the testimony of our Lord, the Son of God. The answer of our Lord annihilates all the modernistic-infidel-rubbish taught by these most subtle enemies of the Cross of Christ.

Furthermore, the Holy Spirit on the Day of Pentecost magnifies this Psalm and so does the testimony of the Holy Spirit in the Hebrew Epistle. We put over this Psalm the title "*The King-Priest and His Victory.*" There are three divisions. I. *His Exaltation and His Future Manifestation.* II. *His People and His Priesthood.* III. *His Victory and His Judgments.*

I. His Exaltation and Future Manifestation. Verses 1-2.

Jehovah said unto my Lord,
 Sit at My right hand
 Until I put Thine enemies
 As footstool of Thy feet.
 The Rod of Thy might,
 Jehovah shall send out of Zion;
 Rule in the midst of Thine enemies.

The Psalm contains two great utterances addressed by the Father to the Son. "Sit at My right hand" and "Thou art a priest forever." Both were spoken after the finished work of the Son of God, after His physical resurrection and after His ascension into heaven. The great truth of the exaltation of our Lord is blessedly woven into every doctrine of Christianity. On the day of Pentecost the fact of Christ's exaltation was made known. He had taken His place at the right hand of God, far above all principalities and powers; then He fulfilled His promise and sent the Holy Spirit. And on His arrival on earth He testified at once that Christ is at the right hand of God. "This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise

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of the Holy Spirit, He hath poured forth this, which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies Thy footstool" (Acts ii:32-36). Again in the tenth chapter of Hebrews this exaltation, according to this Psalm, is quoted: "But this *man*, after He had offered one sacrifice for sins forever sat down on the right hand of God, from henceforth waiting till His enemies be made His footstool." And so we can look up in faith and see "this Man," the Son of God in the form of man, the second Man, at the right hand of God.

But He Himself also bears witness to the fact that He took this place the Father gave to Him. In two chapters in Revelation (Chapters 2 and 3) He speaks from the glory. In the message to the church of the Laodiceans He speaks of "having set down with My Father in His Throne." And there He is still, appearing in His presence as our Priest and Advocate, saving His own by His Life in glory. There He will remain till God's purpose in this age, the gathering and the completion of the Church, is accomplished.

The information that He will not remain at the Father's side permanently is revealed in this Psalm. He is there until His enemies are made the footstool of His feet. This is the great event for which He is waiting. Again we must refer to the Hebrew Epistle. "Thou madest Him a little lower than the angels (by His Virgin birth); Thou crownedst Him with glory and honor, and didst set Him over the works of Thy hands. Thou hast put all things in subjection under Him. But now we see not yet all things put under Him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every thing" (Heb. 2:7-9).

But *how* will His enemies become the footstool of His feet? A common, yes, almost universal, but very unscriptural view is the one which claims that gradually the enemies of Christ are subdued. Gradually the world is being converted, gradually everything is being changed, evils banished, life becomes more liveable, infidels disappear, righteousness

increases, crime becomes less and so the enemies of Christ are made His footstool. How any sane person can hold on to this illogical and unscriptural belief in these days, when every day gives the lie to the optimistic dreams of a dreaming Christendom, is hard to believe. The Word of God does not teach any such thing.

Our Psalm does not say that the Church, or civilization, or legislation, the ballot box, or culture, or education, or anything else is to make the enemies of Christ His footstool. God speaks to His Son about this and He says to Him "until I put Thine enemies as footstool of thy feet." Not man, but God is going to do it. God has a special time when He will do this, that time is stated in Hebrews 1:6. "And again, when He bringeth in the First Begotten into the world, He saith, And let all the angels of God worship Him." As God sent His Only Begotten from His bosom to come to earth in humiliation, so He is going to bring Him back as the First Begotten, the One who died and passed through the grave and out of the grave in resurrection glory. With His visible and glorious manifestation from heaven and return to this earth His enemies will be put down, and never, does Scripture say, before that event. The Lord does not deal with His enemies in this age of grace. While the grace of God is manifested in this age and also has its triumphs, on the other hand the mystery of lawlessness develops and the enemies of Christ and the Cross of Christ increase throughout the world. It will finally culminate in Christendom as a final apostasy, in the political world as lawlessness with the manifestation of the man of sin, the son of perdition. The opening verses of the second Psalm reveal the conditions on the earth when God sends His Son the second time.

"The sceptre of Thy might, Jehovah, shall send out of Zion; rule in the midst of Thine enemies." How is it then if the world is converted before He comes, that He comes, according to this Psalm, to rule in the midst of His enemies? This is a hard nut to crack for Postmillennialists and the Amillennialists. He comes to take the government to begin His rule. It will be established in Zion and proceed out of

Zion, the only true Zion, not the Church, but the Zion of Israel.

Well may we remember here Gabriel's words to the Virgin Mary—"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 1:32). It is just ludicrous to say "the throne of David is in heaven," and worse to explain "the house of Jacob" over which He reigns as the Church.

Also consider the message of the second Psalm. When nations oppose Him and defy God and His laws, as they do today, then will God speak to them in His wrath and vex them in sore displeasure. In that Psalm we see Him enthroned upon the holy hill of Zion as King. Then will He ask the Father and He will give Him, the First Begotten, the nations for His inheritance and the uttermost parts of the earth. Then follows His Kingly rule. "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him and His enemies shall lick the dust" (Psa. 72:7-8). Balaam's prophecy will then be history—"A Sceptre shall rise out of Israel, and shall smite the corners of Moab, and shall destroy all the sons of tumult" (Num. 24:7).

II. His People and His Priesthood. Verses 3-4.

Thy people shall be willing
 In the day of Thy power, in holy splendor
 From the womb of the morning
 Shall come to Thee the dew of Thy youth.
 Jehovah has sworn and will not repent,
 Thou art a priest forever
 After the order of Melchisedek.

Here we find prophetically revealed His people and His Priesthood. The people spoken of as "Thy People" are not His heavenly people, the Church. They are His earthly people, the believing remnant of Israel. True it is the Church should be His willing people, but we are willing in the day of His rejection, to go with Him outside of the camp to bear His reproach. Once Israel was not willing. But when He returns He will find them willing. The remnant

of Israel will welcome Him in that day and say "Blessed is He that cometh in the name of the Lord." Then Israel will yield her all to the King.

The "womb of the morning" means the dawning of that blessed day. The nation Israel will then be born again, become God's firstborn among the other nations and appear "in holy splendor." And so "they are the dew of His youth." This is a beautiful expression. As the dew glitters on a beautiful morning when the sun rises in his splendor so His redeemed people will shine forth His glory. In each dew drop there is a little sunbeam, and so His willing people will reflect Himself. They are called "the dew of His youth" because they too are the travail of His soul, when so to speak, "in His youth" HE poured out His soul and died for that nation.

And here is God's other word to His Son. "Thou art a priest forever after the order of Melchisedek." This we find frequently in Hebrews. According to the fifth chapter in this Epistle God welcomed Him back to heaven with this sentence. And now He is a priest like Melchisedek, having a perfect and perpetual priesthood, uniting Priesthood and Kingship in His person.

But here we must remember that while He is a Priest like Melchisedek now, the full display of that Priesthood is not yet, but will surely come in the day of His manifestation and glorious power. At the close of the night visions of Zechariah, which cover events to happen at the close of our age, the crowning of the high priest takes place in a symbolical action (Zech. 6). There "*His Throne*" is mentioned and He will be a priest upon, not the Father's throne, but His own throne. It is evident He must first receive His own throne before He can manifest the full glory of His Melchisedek priesthood. Another lesson concerning Melchisedek we find in the life of Abraham, the friend of God. It was after the victorious battle when Melchisedek, king of righteousness and king of peace, appeared to bless Abraham and reveal to him the name of Jehovah as the Most High God. And so after the final conflict, in which the seed

of Abraham will be vitally concerned, the true Melchisedek appears to bless His people and to show forth His glorious power.

III. His Victory and His Judgments. Verses 5-7.

The Lord at Thy right hand,
Smites through kings in the day of His anger,
He shall judge among nations.
He shall fill—with dead bodies,
He shall wound the head over many countries.
He shall drink of the brook in the way,
Therefore shall He lift up the head.

Here we have the judgment work of the coming King. God is addressed in the fifth verse. Kings will be smitten by Him. This must refer to that smiting stone in Nebuchadnezzar's prophetic dream, which falling from heaven, demolishes the entire man image, symbolical of Gentile world rule. He comes to judge among nations and will judge them in righteousness. The result of these judgments is the dead bodies of the slain; filling what? It is written at the close of the Book of Isaiah "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:24). In all probability this place outside of Jerusalem where the slain enemies are seen is meant in verse six. See also Revelation 19:17, 18 and Ezekiel 39. The head which is specially mentioned is undoubtedly the leader of Gog and Magog (Ezek. 38-39).

But what does the last verse mean? "He shall drink of the brook in the way, therefore shall He lift up the head." It has been interpreted in different ways. The passage places before us once more the humiliation and exaltation of our Lord. The humiliation is that He drank of the brook in the way. We are reminded of the three hundred warriors of Gideon, who went down on their knees and lapped water like dogs and who were later used and exalted through victory. But He went deeper than that. He drank of the deep waters of suffering and death. And therefore God has highly exalted Him. What a wonderful

Psalm it is! The exaltation of Christ to the right hand of God! His future triumph as King-Priest; with Him then His earthly people in holy splendor and His complete triumph over all His enemies. It should fill our hearts also with joy unspeakable and full of glory, for what concerns Him concerns us, who are members of His body, who are one with Him. When He comes to claim His inheritance we shall come with Him; He shall bring us with Him in holy splendor also, greater than Israel's earthly glory, and He will be admired in that day as well as glorified in all them that believed. As He drank of the brook in the way, so can we also drink in some measure. And as we suffer with Him we shall also be glorified with Him.

Looking Forward

Be not blinded by the present; yonder look for happier days:
Beyond the tears the triumph; beyond the pain the praise:
Beyond the storm the sunshine; beyond the toil the Home:
Beyond the burden bearing, the "Day of Rest" to come.

Christ's sweet Word: "I come again"—faith can hear it and
be glad;
At the thought of His Return how can hearts be longer sad?
Saints departed, saints now living, all the Blood-bought
without loss
Shall in yonder glorious Future find the crown reward
the cross.

—William Olney.

How long shall a preacher preach? has often been asked of us by young preachers. It depends on what a preacher has received from the Lord. Messages must be received from the Lord through the study of His Word. That needs prayer. Better pray thirty minutes and preach fifteen, than preach thirty minutes and pray only fifteen.

That Unknown and Unexplored Heaven

BY THE EDITOR

For many years leading astronomers voiced their conviction that there is beyond all the known heavens and universes another great universe. The notable Camille Flammarion, in one of his works, speaks of a number of such universes. Imagining a celestial voyage through space sixty thousand billion miles away, he says: "I approached a second universe, which became larger and larger, like an archipelago of stars, and I soon arrived at its outskirts. As I traversed it from end to end I saw that it also was composed of several million suns, separated from each other by thousands of millions of miles. Then I found beyond it another dark abyss resembling that which I had crossed to reach the second universe. Continuing my flight, I saw a third, and I crossed it. A fourth approached, then another and yet another . . . The splendid spiral nebulae are not balls of gas but agglomerations of suns, Milky Ways situated outside our sidereal Universe. Then I understood that all the stars which have ever been observed in the sky, the millions of luminous points which constitute the Milky Way, the innumerable celestial bodies, suns of every magnitude and every degree of brightness, solar systems, planets, and satellites, which by millions and hundreds of millions succeed each other . . . do not in the infinite represent more than an archipelago of celestial islands."*

And behind all these known universes, these marvelous and glorious heavens, which declare the Glory of God, there is another unknown and unexplored heaven. That heaven has been called by scientists "*the heart of the universe.*" The Word of God names it as "the Third Heaven." Recently some interesting statements were made during the sessions in Philadelphia of the "American Philosophical Society." Dr. Joel E. Stebbins of the Washburn Observatory, and

*"Dreams of an Astronomer," D. Appleton Company.

Professor of Astronomy in the University of Wisconsin spoke of his efforts both in Madison and the Mount Wilson (California) Observatories to penetrate spaces in the direction of "the heart of the Universe," but the density of the intervening clouds of the dark matter in space was so great that he believed the 200-inch telescope now building would not be able to penetrate it nor would any other telescope no matter how powerful.

He explained that "between the earth and the heart of the Universe are some extremely hot stars, a thousand times as bright as our sun, and measurements have been made of the light of these stars to determine the amount of light absorbed in the black clouds of space." The distance to the beginning of the "heart of the Universe" was estimated to be about 30,000 light years. (Light travels 186,000 miles a second.) The opening into this heaven beyond the heavens is in the constellation of Sagittarius. In that constellation are great clouds of stars, making it the most brilliant section, but the heart of the galaxy is hidden behind black clouds which lie beyond these visible clouds of stars.

Then Dr. Harlow Shapley, director of the Harvard Observatory, reported that in the same neighborhood where Dr. Stebbins had described the impenetrable black curtains, he had found a hole in the clouds of stars which made it possible to see through to the other side a short distance from the heart of the Universe. The situation in that part of the sky was described by Dr. Shapley as a wall in which there were two windows, one of which was open, while the other was hung with black cloud curtains.

What wonderful things these are! How is it possible that a sane person can make himself believe that all these marvels above came into existence by themselves and that there is no omnipotent, all-wise God Who planned it all! But as Dr. Stebbins said, no telescope is powerful enough to explore this "heart of the Universe." Science must step back and acknowledge insufficiency.

Not all Christians can follow the intricate discoveries astronomy has made, but all true believers will some day know more about this "heart of the Universe" than all the great

astronomers of the past, the present and the future. There will be no "peep hole" for the Saints of God. There will be a door opened in heaven, a door which leads to the "heart of the Universe," into the Father's House with its many abodes. The unknown and unexplored heaven, the heaven of all heavens, we the blood-washed hosts of God shall enter in and enjoy them—the marvelous glories which belong to Him, our Lord, and which belong to us.

True believers should be spiritual astronomers. As the physical astronomer is occupied with the heavens, we should be occupied more and more with that "Heart of the Universe," become heavenly minded, live every day in holy anticipation of that fast-nearing moment when we shall enter into that heaven and be face to face with Christ our Saviour.

CHRIST IN THE HOLY GARMENTS OF SCRIPTURE

Open the glowing Gospels thick with gold.
 Set round them tall white candles—not for light—
 But thus to show we read them with delight.
 Their leaves—His swaddling clothes. In them, behold—
 The Babe at Bethlehem, so young, so old!
 With Simeon, 'ere that aged saint depart,
 His *Nunc dimittis* trembling in his heart,
 Beating near Jesus, Whom his arms enfold!

Jordan—the parting sky; the A-Lighting Dove;
 The pealing roll—the Father's Voice of love!
 Glistening in glory on the Mount of cloud!
 On Calvary's Red Throne! In the white shroud!
 O'er Hades, holding high His Cross, His Rod!
 Risen! Ascended! Seated next to God!

Conditional Immortality

Unscriptural teachings concerning the future punishment of the wicked are prominent among the false doctrines, which becloud the Church in these days, like "a smoke out of the pit, as the smoke of a great furnace," (Rev. 9;2). There are those who believe in the immediate and universal salvation of all human beings after death, without regard to their moral character or conduct while alive. But, strange to say, this theory has never been popular, at least in an organized form. The Universalist sect is a small and unimportant body, men wisely concluding, no doubt, that if they are certain of heaven, whatever they do, it is needless to pay a preacher to tell them so, or to be bored by sermons, or to lay out money for the erection of edifices that are not required to help them in their desire to reach everlasting happiness.

The second class consists of those who teach "future probation," or "eternal hope," or "the larger hope," or "the final restitution of all things," including the devil and his angels. In this class may be found many hundreds in our own country. According to the late Dr. Joseph Parker, this view is held by the leading Congregational Ministers in England, fully vindicating the truth of the late Mr. Spurgeon's testimony as to the "Down-Grade" movement among the clergy of Great Britain, and justifying his course in withdrawing from all fellowship with those who deny the truth of God, "teaching for doctrines the commandments of men" (Matt. 15:9).

But a more dangerous, because a more plausible, error, one that is equally contrary to the teachings of the Holy Spirit in the inspired Scriptures, equally dishonoring to Christ, and equally fatal to souls, is now diligently inculcated in books, pamphlets, tracts, discourses, lectures, and by private conversation, all over the land. It boldly affirms that only Christians have immortality, and that all the rest of mankind perish like the brutes. The ablest advocate of this heresy tells us in his book:

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We believe it was God's original purpose to give immortality to man, and that he might have been exempt from death had he never sinned, and that it is still His purpose to immortalize him—but not in sin and misery—but only by a restoration to holiness. . . . We can say with confidence, that not one single passage can be found in all the Bible, in which any natural immortality of the nephesh (soul) or the psuche (soul) is asserted, or even hinted at, or implied. . . . There appears to be nothing peculiar to man in the fact of the communication of this breath of life to him. For the brutes themselves are represented as having the breath of life in their nostrils also. . . . The Hebrew word nephesh (with its Greek equivalent psuche and its Latin representative anima, from which our word animal comes), denotes animal life or animal breath in contra-distinction to that higher life, of which we shall have occasion to speak hereafter, which is given in the new birth. . . . Though "man hath no pre-eminence above the beasts," in the materials of which he is composed, nor in the "breath that is in his nostrils," nor in the food upon which he subsists, nor in the manner of his propagation and birth—after the creation of the first pair—nor in his exemption from death, which is the common lot of all earthly creatures, etc. . . . We have God's own interpretation of what He meant by the words: "In the day that thou eatest thereof thou shalt surely die." They lost at once and forever the claim to immortality in themselves, and all hope of exemption from the common lot of earthly creatures. . . . These sorrows were but the preludes to their complete destruction, and the means by which it was accomplished. They all pointed and led to the final result, namely: utter ruin and extermination and extinction. . . . This Divine law must be self-consistent. Life and death are antithetical terms, and they must be so understood in whatever relation they are taken. Death must be the loss or ending or extinguishment of whatever life is in question.

Much more of the same sort could be quoted, but probably enough has been given to show the drift of the teachings. In another and larger book, called "The Life Everlasting," he says:

When man dies he gives up the ghost or breath of life which God breathed into him, and he then becomes a dead man or a dead soul, and so remains till he is raised again in resurrection. . . . The words, immortal soul, the never dying soul, etc., are constantly heard from our pulpits and in all religious exhortations, but there is nothing like this to be found in all the Scriptures. This soul is everywhere spoken of as mortal and transitory, sharing the fortunes of the body, and common to the whole animal creation. It comes with the breath and goes with the breath. . . . The soul does not denote something that is separate or separable from the individual himself; something that is put into him when he is made, and which lives after he is dead. . . . It ought to be put beyond controversy or question with all who receive the testimony of God's word, that there is no immortality for man, but in the possession of the life everlasting—the gift of God through Jesus Christ our Lord. Possessing nothing better than souls, they must perish and become extinct. . . . We do not appear to be warranted in believing that the human spirit, even of the righteous, much less of the wicked, develops any such individuality during this life, as to enable it at death to assume and maintain a distinct, entitative, personal, conscious existence of its own, during the interval between

death and the resurrection. . . . It is sufficient for us to know, and this is all we affirm, that the composite creature is dissolved, and, as an individual, is destroyed and becomes extinct.

From this we gather that there is no difference between the soul of a man and the breath of a beast; that the soul becomes extinct, as the breath of a beast ceases, at death; that the soul has no existence apart from the body; that death means the cessation of being; and that even the spirit of the righteous is unconscious during the period between death and the resurrection. If then it can be proved by the sure testimony of the Holy Spirit in His word that the soul does exist apart from the body, that death is a term used to imply loss of God's favor and fellowship, that life denotes spiritual well-being, as well as existence, it is to be hoped that Christians who have been led astray by the singular delusion of what is called "Conditional Immortality," will be recovered from the snare of the devil, and return to the old paths which they have forsaken, to the joy of their earlier experience which they have lost, and to their former usefulness which they have forfeited.

There are scores of passages in the New Testament which show that the soul is something different from the breath, that it is more than animal life, that it has a life apart from the body, that it has an abode now in the body, and that it exists after the body is dead.

Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell (Matt. 10:28). (The death of the body is not the death of the soul, but they are so distinct that they who kill the body cannot kill the soul.) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Matt. 11:29). Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased (spoken of God's soul, Matt. 12:18). Thou shalt love the Lord thy God with all thy heart and with all thy soul (Matt. 22:37). My soul is exceeding sorrowful.(Matt. 26:38). To love him with all the heart, and with all the understanding, and with all the soul, and with all the strength (Mark 12:33). My soul doth magnify the Lord (Luke 1:46). A sword shall pierce through thy own soul also (Luke 2:35). I will say to my soul, Soul, thou hast much goods laid up for many years take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee (Luke 12:19, 20). How long dost thou make us (literally, our soul) to doubt? (John 10:24). Now is my soul troubled (John 12:27).

Such is the use of the word translated soul (*psuche*) in

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the Gospels; and no one without a foregone conclusion to establish can fail to see how entirely distant from the truth are the bold assertions of the Conditional Immortality writers. The soul is not spoken of as mortal and transitory, sharing the fortunes of the body, for it is something separate or separable from the body, a distinct, intelligent, conscious power within the body. But the same usage continues through the Acts and Epistles:

Thou wilt not leave my soul in hell (Acts 2:27). The multitude of them that believed were of one heart and of one soul (Acts 4:32). Made their souls (psuche) evil affected. (Acts 14:2). Confirming the souls of the disciples (Acts 14:22). Subverting your souls (Acts 15:24). The first man Adam was made a living soul (1 Cor. 15:45). I call God for a record upon my soul (2 Cor. 1:23). Doing the will of God from the soul (psuche), (Ephes. 6:6). With one soul (psuche) striving together (Phil. 1:27). Whatsoever ye do, do it from the soul (psuche) (Col. 3:23). I pray God your whole spirit and soul and body be preserved (1 Thess. 5:23). The dividing asunder of soul and spirit (Heb. 4:12). We have an anchor of the soul (Heb. 6:19). My soul shall have no pleasure in him (spoken of God's soul). . . . That believe to the saving of the soul (Heb. 10:38, 39). The word engrafted which is able to save your souls. . . . Shall save a soul from death (James 1:21, 5:20). Receiving the end of your faith, the salvation of your souls. . . . Seeing ye have purified your souls. . . . Fleshly lusts which war against the soul. . . . The Shepherd and Bishop of your souls. . . . Commit the keeping of their souls to him (1 Peter 1:9, 22, 2:11, 25, 4:19). Beguiling unstable souls (2 Peter 2:14). Even as thy soul prospereth (3 John 2). I saw under the altar the souls of them that were slain for the word of God (Rev. 6:9).

Surely every one must see that the word *soul* is spoken of in the New Testament in the sense in which it is now commonly mentioned, as an independent and emotional and responsible principle or entity within us, dwelling in the body, but apart from the body, and outlasting the body, so that the souls of the martyred, whose bodies have been slain, still live. The attempt, therefore, to make it nothing more than the breath of a beast, becoming extinct at death, is as unscriptural as it is absurd. The same is still more true, if possible, of the word *spirit*.

Blessed are the poor in spirit (Matt. 5:3). He cast out the spirits with his word. . . . Power against unclean spirits (Matt. 8:16; 10:1). (There are then such things as bodiless spirits, not dependent in the least upon physical organism for existence, and wicked spirits, neither annihilated nor unconscious.) The spirit indeed is willing, but the flesh is weak (Matt. 26:41). Jesus yielded up the ghost, or spirit (Matt. 27:50). My spirit hath rejoiced in God my Saviour (Luke 1:47). The child grew, and waxed strong in spirit (Luke 1:80). And

her spirit came again (Luke 8:55). (How could her spirit come again, if it ceased to exist at the death of the body, or if it was no longer conscious?) When the unclean spirit is gone out of a man (Luke 11:24). Into thine hands I commend my spirit (Luke 23:46). A spirit hath not flesh and bones, as ye see me have (Luke 24:39). God is a Spirit; and they that worship Him must worship Him in spirit (John 4:24). He groaned in the spirit. . . . He was troubled in the spirit (John 11:33; 13:21).

All the writers of the Conditional Immortality school attempt to belittle the creation of man by claiming that there was nothing peculiar to him in the communication of the breath of life, or rather, lives, when the Lord God formed him of the dust of the ground, and breathed into his nostrils, and he became a living soul. They tell us that the brutes themselves are represented as having the breath of life in their nostrils also. But it was not of the brutes God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). It is never said that God breathed into the nostrils of brutes the breath of lives; and the fact that He so breathed into man, taken in connection with the fact that He made him in His image, and after His likeness, points to an inconceivably nobler origin than that of the brutes. Even Bishop Warburton, who denies that there is any distinct hint of a future state in the Pentateuch, says on this passage, "By the words 'the breath of life,' and 'a living soul,' which discriminate *life* in man from *life* in brutes, we are to understand not immateriality simply but immortality, the *continuance* of life after the separation of the dualism."

In addition to this, it must be remembered that the word *soul* is used scores of times in its common and proper signification as a separate entity or substance inhabiting the body:

As her soul was in departing (Gen. 35:18). When we saw the anguish of his soul (Gen. 42:21). To make an atonement for your souls (Exod. 30:15). The blood maketh an atonement for your souls (Lev. 17:11). The soul of the people was much discouraged (Num. 21:4). Ye shall lay up these my words in your soul (Deut. 11:18). Serve Him with all your heart, and with all your soul (Josh. 22:5). His soul was grieved

for the misery of Israel (Jude 10:16). She was in bitterness of soul (1 Sam. 1:10). Who hath redeemed my soul (2 Sam. 4:9). The soul of the child came into him again (1 Kings 17:22). Her soul is vexed within her (2 Kings 4:27). My soul is weary of my life (Job 10:1). My soul thirsteth for God (Psa. 42:2, and a hundred other places). So shall they be life unto thy soul (Prov. 3:22). Which yet my soul seeketh (Eccles. 7:28). O thou whom my soul loveth (Song 1:7). With my soul have I desired thee (Isa. 26:9). My soul is wearied (Jer. 4:31). Mine eye affecteth my soul, nephesh (Lam. 3:51). Shall weep for thee with bitterness of soul, nephesh (Ezek. 27:31). The fruit of my body for the sin of my soul (Micah 6:7). His soul which is lifted up (Hab. 2:4).

(To be continued.)

Current Events In the Light of the Bible

Jerusalem Calling. The following paragraphs are taken from the *Jewish Chronicle*.

“A writer in the *Moment*, commenting on broadcasting in Palestine, says that, sentiment apart, the Hebrew broadcasts from Jerusalem have a real and practical significance.

“With a population of 400,000 Jews in Palestine, it may be said that the Jews have come into the orbit of the peoples inhabiting the Near East, and are bound, through the Hebrew broadcasts, to exercise considerable influence. The broadcasting station in Palestine is a channel through which Jewish cultural treasures can be revealed. It will be realized that the Jews are bent not only on making Palestine economically sound, but are also endeavoring to enrich the East spiritually. The broadcasts constitute a remarkable forum for giving expression to all Jewish efforts and achievements.”

To this we add that rates are given now by telephone companies for speaking to parties in Jerusalem.

The Editor received recently a letter of thanks from the Librarian of the Jewish Jerusalem University for having donated to the institution a copy of “World Prospects,” “Hopeless Yet there is Hope” and “Among the Red Autocrats.” These three books are now listed in their catalog and available to all students.

The Harvest in France Begins. As we recorded in our "Current Events" several months ago, France entered into a close alliance with the Soviets. In case of an attack made upon France the Soviets have pledged France their military support. And should Russia be attacked France would have to come to their help. An agreement was reached that all communistic agitations should cease in France. The same lying emissary which lied to our country when Russia was recognized and promised what was never kept, lied also to France. The recent elections showed the enormous increase of the radical-communistic vote—a million and a half. Ever since the pact was made Moscow has aimed and is still aiming at the overthrow of the present regime in France, to substitute for it Sovietism. It is said that big sums of money are expended to bring this about. Both Mussolini and Adolf Hitler are the sworn enemies of the Reds. What will happen in Europe when France turns red is hard to imagine. France is now Socialistic, and the wealthy Jew, Leon Blum, is Premier.

Why France Lined up With the Soviets and What This Alliance Means. The information we give in this paragraph has come to us from a reliable European source; it shows the reason why France fell into the Soviet trap.

France lives in constant fear of an attack by Germany, which France regards as her worst enemy. A certain clique backed up by certain newspapers has created this fear and helped it along. Again and again it was stated France does not want war but Germany does. "Hitler c'est la guerre"—Hitler is war—was hammered into the people. Then France built up its foreign policy on this fear of war. Then the trap was set. The Soviets have a big war machine, they are the most military nation in the world. They hate Germany on account of Hitler having exposed and defeated the Red plot of several years ago. As the press continued to back up this fear complex, the press backed up by vicious Moscow, France was driven into the arms of the deadly enemy of all the well ordered nations of the world. With an astonishing, brazen audacity the Bolshevist leaders

pass themselves off as the spokesmen for the entire Russian people and attempt to take the lead in European politics. Litvinoff Finkelstein, as we mentioned before in our pages, became very dictatorial in one of the "League of Nations" sessions and demanded that all agitation against the Soviets should be stopped. The Soviets feel they have been greatly strengthened by this unnatural alliance with France. Since the pact was consummated the red propaganda has increased.

The same European source reveals that the Reds are continuing to undermine the remaining countries, to carry out their atheistic-anarchistic, anti-Christian world revolution.

The Unspeakable Crime Conditions in the United States.

A terrible vice industry has been uncovered in New York City. It concerns the traffic in girls and women, a compulsory prostitution. They maintained houses of ill fame everywhere. The investigations showed that the income of this hellish vice ring consisted in the fabulous sum of a million dollars per month. How many thousands of men by living immoral lives must have made their contributions to this enormous sum! It just shows what a sink of vice and corruption our modern civilization is. As it was in the days of Noah! As it was in the days of Lot! And how much else is going on which the law never is able to uncover!

Legalized Prostitution Urged to Prevent Vile Diseases Among High School Boys. Many of the high schools in our land have become sinks of vices and iniquities. The United Press gave recently the following information from Phoenix, Arizona:

"Brigadier General Pelham D. Glassford, retired Army officer and former Washington police chief, today advocated legalized prostitution here to prevent the spread of social diseases among high school students. The recommendation, bearing his signature as chief of the Phoenix police department, was mailed to ministers and social service clubs for their consideration.

"Reporting on difficulties of controlling vice and charging

that social diseases were spreading among school children, General Glassford said in the letter:

“‘I am convinced that the only practical solution is legalized prostitution under rigid police and health supervision.’”

What a terrible indictment as to the moral conditions of our country! Even twenty years ago such a thing would have been branded as an unbelievable falsehood. Alas! it is only too true. Think of it! Young people, yes children of high school age, suffering from a disease which is one of the most horrible and which carries in its wake indescribable corruption for soul and body! And who is responsible? That vicious evolution stuff which makes of a human being a mere animal. Who is responsible for it? The criminal high school teachers who undermine the faith of children by their infidel teachings. Who is responsible? The men who pose as religious leaders and who have cast overboard the true Gospel of Jesus Christ, the power of God unto salvation.

No wonder that frantic fathers and mothers write us about getting their boys and girls into a school in which the faith is upheld, as it is in Stony Brook School for Boys and the Montrose School for Girls. If our Lord tarries such out and out Christian schools, in which the Gospel comes first, will be the Life Saving Stations of our land. But while the soul and body destroying institutions have almost unlimited means, such true schools struggle along and are unable to meet the demand.

Gentiles and Jews Turning Away From the Bible. A recent issue of *The Jewish Chronicle* (London, England) had the following two paragraphs—the First one is labeled “The March of Paganism:”

Those who claim that Jewish religious apathy is only a reflection of similar conditions among members of other creeds will find full confirmation for their views in some figures just given by the Rev. T. G. Mohan, Assistant Secretary of the Church Pastoral Aid Society. Arguing that great areas of the country are lapsing into semi-heathendom, Mr. Mohan mentioned that while only 25 per cent. of the people in the Provinces attend public worship regularly, in

London the figure actually sinks to little more than 10 per cent. It would be interesting to know how Jewish attendances in the Synagogue would come out of a similar analysis. "Many young people," said Mr. Mohan, further, "are scarcely conversant with the main facts of the New Testament, and there is little hope that their children will know even as much." Seventy-five per cent. of the children in a Sunday School in Oxford, he added, appeared to be without a Bible in their homes—a fact which, if it were typical of the country in general, would seem to necessitate some explanation of the vast sales of the Scriptures recorded by the British and Foreign Bible Society.

But if this country, in general, is ceasing to be a Bible-reading country a like complaint has frequently been laid at the doors of the Jewish Community. Years ago, a prominent co-religionist who made inquiries in a number of Jewish homes found that families were Scripture-less, and that nearly all of them obligingly borrowed a copy from their maids in order to oblige the inquirer. That Jewish attendance at public worship and Jewish Bible-reading may have declined no more than the same activities among non-Jews is, of course, no comfort. Both only point to a widespread indifference to religion as understood in days gone by an attitude too strong to be corrected by superficial expedients whether in Synagogue or Church. There are some who contend that, in spite of all, the population of this country is essentially Christian—in sentiment and conduct—and are apparently content to leave the matter at that. We have never heard a parallel claim made for back-sliding Jews. Perhaps we never shall!

Well, it is the same here in the United States. If we were to go through our Jewish East-side and in the Bronx and in Brooklyn, with about a million Jewish inhabitants, what would we find? We should find aged orthodox Jews reading their prayer books, also pouring over *Thora-Neviim and Kethubim* (the name give in Hebrew to the Old Testament). But the younger generations turn away from it. In how many of these homes are the Scriptures found? The faith of their fathers is undermined by red agitators and the communistic propaganda. Keen observers say that an overwhelming majority in red—communistic parades in our larger cities are young Jews. And so apostasy marches on among Jews and Gentiles.

The Palestine Disturbances. The sons of Ishmael and the sons of Isaac had once more a serious clash in Palestine. Arabs resent constantly the every increasing settlement of Palestine by Jews. They claim it for themselves. The following part of an editorial in *The Jewish Chronicle* gives light on these disturbances:

We have no desire to exaggerate the latest disturbances in Palestine, which seem, fortunately, to have been more or less localized in the Jaffa area. But neither is it necessary to minimize their gravity. It is sufficient to cite the facts that about sixteen Jews have been killed and some seventy wounded to prove that the disturbances have been no trifling incidents, and that they call for the fullest information from the authorities on the spot, if not for a special inquiry. One leading fact, however, stands out boldly from the reports already to hand, and it is that whereas, as we have said, sixteen Jews perished—some of them, according to our own correspondent, having been killed outright, and others having succumbed to wounds, through knifing or stoning—of the less numerous Arab deaths most, if not nearly all, were due to police fire. This points unmistakably to the inference that the aggressors were Arabs. Nor is that belief seriously questioned or questioned at all. The trouble began with a hold-up, during which one Jew was killed and another mortally injured. According to the local Jewish papers the victims were first asked whether they were Jews, before being shot. Non-Jews were not molested. Two days later a couple of "Arabs" were found murdered (one of them is now alleged to have been a Jew). At once reports were spread that the culprits were Jewish, and the High Commissioner definitely declares that the attacks on the Jews at Jaffa were due to these "false rumors." Feeling may have been aggravated by the folly of some Tel-Aviv Jews who drove out a number of Arabs who had come from Jaffa; but the incident must have been magnified, for it was, as our correspondent says, of a negligible character.

The question arises whether the attacks, which started with the suddenness of a bolt from the blue, were unpremeditated, or whether they were the results of careful organization. The *Times* correspondent at Jaffa tells us that it is generally agreed there that the report of the Jews having murdered Arabs "must have been deliberately circulated, so prompt and widespread was its effect."

But all this is a very faint prelude to what is yet to come.

Jewish immigration to Palestine grows phenomenally. Large sums are being collected to make this national movement, pronounced by many as the only solution of the Jewish Question, a still greater success. Then finally, according to Prophecy, the final anti-semitic hosts will come against the restored nation, restored in unbelief, and the scenes of the great tribulation follow, capped by the great deliverance.

In Southern California. Everything erratic, fanatical and vicious is agoing in Southern California. There is more religious insanity there than elsewhere. Religious mountebanks prosper, fleecing well meaning but misguided Christians. Politically things are even worse. No wonder that the most vicious form of Communism spreads there. The following was sent to the Editor from San Diego:

San Diego is just now in the throes of great excitement over the Communists who have been distributing literature unfit for any person to read—obscene and vile. They have, in some inconceivable way, gained great influence over students both in the State College here and in the high schools. Many of the students seem to have gone over to the communistic idea of government

What a horror it would be! One of their bulletins distributed in San Diego is headed "Join the Communist—Down with Capital. Mexican, Negro FOREIGN Born—and ALL WORKERS AND STUDENTS. Combat the rich and all fascist movements. By Fighting-Rape-Loot-Overthrow all forms of Government—Talk is cheap and does not help the working class. ACTION is needed in the form of WORLD REVOLUTION and overthrow to gain the working class their rights.

Demand your rights through ACTION—ORGANIZE and ARM in your vicinity, REGARDLESS of RACE—and CREED. Set up the Hammer and Cycle. The emblem of the working class.

What Russia did, We can do here in America. But do it now. *Destroy the Christian churches—down with Christianity—Down with the POLICE department—SHERIFFS' office—Fascist movements, and all groups that oppose the party—TIME FOR ACTION IS HERE. Wake up! !—*"

Issued by the San Diego Section of the Communist Party, U. S. A., 852 8th Avenue, San Diego, California, about June 6, 1934. Certified by a notary public, Mary S. Johnston.

The Shadow of That Tribulation. The growth and ever widening spread of Anti-Semitism and Jewish suffering is the most outstanding shadow of this rapidly advancing "Jacob's trouble." The conditions in Germany among the remaining Jews are outrageously inhuman. The city of Leipzig, not far from where the Editor spent his boyhood days in his Thur-

ingian home, is a city of culture and art. Yet from that city comes an urgent S. O. S. call from Jewish institutions, citing facts of the actual starvation of Jews there. It is impossible for Jews to earn anything. they are even not permitted to be pedlers. Large numbers of them even have not the means to buy bread.

In Transylvania, Bukovina and Bessarabia there is an alarming increase of anti-Jewish propaganda. It seems the government of Roumania lends its ear through King Carol to Semitic agitations. For several months the leading rabbis and Jews have requested an audience with the king. It has not been granted. Outrages against the Jews in Roumania, Bessarabia and other countries continue. Five Jews were attacked recently by Arabs carrying daggers in the streets of ancient Damascus. Anti-Jewish tendencies become increasingly marked in Greece. These are the shadows of the final page of Jewish suffering to be written at the end of the age.

Church Members Condemn Capitalism. "Communism has lost its horrors to a large number of leading churchmen," says the official organ of the Communist Party in publishing the reports of a recent meeting of "church leaders" held in Detroit. This "church" convention was sponsored by the Detroit Institute. Rev. John Haynes Holmes, ultra-radical of Community Church; Bishop Edgar Blake (Methodist) of Detroit, and active in connection with a certain radical movement; Rabbi Sidney Goldstein of New York; and Sherwood Eddy, Socialist, of the Y. M. C. A., were the convention headliners whom the Communist organs say denounced capitalism. Rev. Dr. Albert C. Diffenbach, of the "Boston Transcript," also addressed the meeting and is quoted by the Communist organ as holding that "Communism theoretically is identical with ideal religion." How Communism can be "theoretically identical with ideal religion" is much of a mystery to most people, for Communism rejects religion and holds the followers of Christ as its chief enemies, while it denies Christ.

America for God—Against Communism. A much-needed and most meritorious effort is that of the newly organized movement, "America for God Crusade," recently launched in Richmond, Virginia, the cradle of American liberty.

This movement is dedicated to the task of wiping out revolutionistic Communism and the anti-God movement which has been sweeping the nation for the past few years.

Headed by Mrs. Victor Booth Demarest, granddaughter of the founder of the Salvation Army, who is ably assisted by the Hon. Charles Hall Davis, noted constitutionalist of Petersburg, Virginia, the movement has promises of a very wide following among all who are believers in God and our constitutional form of government. Already it has made great headway.

The Communistic Press. The Reds are forging ahead with their anti-christian and anti-everything propaganda.

Launched only a few months ago, the "Sunday Worker," an official organ of the Communist Party of the United States, claims that it has now a circulation of over 100,000. The paper, published in New York City, has shown a continued increase in circulation of about 5,000 copies per week. In spite of this, there are many who say there is no Communism in the United States. The "Sunday Worker" is only one of 300 or more Communist publications in this country. It is estimated that the operating cost of only one of them is \$125,000 a year. Figure out, then, how much is spent for Communist magazines and newspapers in the United States. Then consider that the propaganda angle is only one of their activities. Think about the expense of keeping up their many national, state and section quarters, their camps and schools, their traveling expenses for thousands of organizers, agitators, speakers, etc. Neither of the major political parties spend so much.

A mother's "Fear not!" generally calms the little one. But how much more should we enjoy perfect peace when our omnipotent Lord says, "Fear not!" to us.

Order of Events from the Last Passover to the Ascension

“For this cause came I unto this Hour” (John 12:27).

	Matt.		Mark		Luke		John	
	c.	v.	c.	v.	c.	v.	c.	v.
Thursday Evening								
Christ and His Disciples meet to eat the Passover.	26	20	14	17	22	14	13	1
Christ gives them the Pascal cup.....					22	17		
Disciples dispute who shall be the greatest.....					22	24		
Christ washes His disciples feet.....							13	4
Christ tells them one of them shall betray Him...	26	21	14	18	22	21	13	21
Christ points out Judas by giving him the sop....							13	26
Night—Christ says, “What thou doest, etc. Judas goes out. John 13:27.....							13	30
At close of supper Christ institutes <i>the Lord's Supper</i>	26	26	14	22	22	19		
1 Cor. 11:25 (the <i>third</i> cup is called Cup of Blessing).								
Christ discourses with His disciples. John 13-16..							17	
Christ prays to His Father.....							18	1
They sing a hymn, and go to Mount of Olives....	26	30	14	26	22	39		
Christ leaves the rest, and takes Peter, James and John.....	26	37	14	33				
Christ leaves them, and goes to pray.....	26	39	14	35	22	41		
An angel appears, strengthening Him.....					22	43		
Christ is in great agony.....					22	44		
He returns and says, “The hour is come”.....	26	45	14	41				
Judas and officers approach to take Him.....	26	47	14	43	22	47	18	3
Christ says, “I am He.” They fall to the ground.							18	6
Peter cuts off the servant's ear.....	26	51	14	47	22	50	18	10
They apprehend Him. Disciples flee.....	26	56	14	50	22	54	18	12
Led first to Annas, father-in-law of high priest....							18	13
Annas send Him bound to Caiaphas.....	26	57						
Elders, etc., are already assembled.....	26	57	14	53				
The rest of council arrive, and Christ is arraigned.	26	59	14	53	22	66		
Christ answers not until adjured.....	26	63	14	61				
Christ confesses that he is Son of God, etc.....	26	64	14	62	22	70		
Council condemn Christ of blasphemy.....	26	66	14	64				
They insult Him, and ask Him to prophesy.....	26	67	14	65				
Peter has thrice denied his Lord.....	26	75	14	72	22	61	18	27
Friday Morning								
Council consults how to put Christ to death.....	27	1	15	1				
Early—They lead Him before Pontius Pilate.....	27	2	15	1	23	1	18	28
Pilate asks Him if He is King of the Jews. He confesses.....	27	11	15	2	23	3	18	33
Pilate declares he finds no fault in Him.....					23	4	18	38
Pilate sends Christ to Herod.....					23	7		
Herod questions Christ, but He answers not.....					23	9		
Chief priests and Scribes go and accuse Him.....					23	10		
Herod and his troop insult Christ.....					23	11		
Herod send Him back to Pilate.....					23	11		
Pilate and Herod are made friends.....					23	12		
Pilate reasons with the Jews.....					23	13		
Pilate's wife warns him.....	27	19						
They refuse Jesus, and choose Barabbas.....	27	20	15	11	23	18	18	40
Pilate washes his hands. They say, “His blood be upon us,” etc.....	27	24						
Christ is scourged by the soldiers.....							19	1
Christ is crowned with thorns and purple robe....	27	29	15	17			19	2
Pilate again tries to save Christ, saying, “Behold the Man”.....							19	5
They cry, “Crucify Him, crucify Him”.....							19	6
Pilate leads Christ back, and asks, “Whence art Thou?”.....							19	9
Pilate tries to release Christ.....					23	22	19	12
The Jews say Pilate is not Caesar's friend.....							19	12
The judgment-seat is set in open place; He is condemned.....					23	24	19	13

OUR HOPE

	Matt.		Mark		Luke		John	
	c.	v.	c.	v.	c.	v.	c.	v.
About 6 o'clock —"Behold your King!" "No king but Caesar".....							19	14
Judas repents, and returns the money in the Temple	27	3						
Christ led to be crucified, bearing His cross.....	27	31	15	20			19	16
Cross is laid on Simon a Cyrenian.....	27	32	15	21	23	26		
Women follow, weeping. Christ speaks to them..					23	28		
Christ refuses the wine and myrrh.....	27	34	15	23				
9 o'clock —Christ is crucified, at the third hour.....	27	35	15	25	23	33	19	18
(1) Christ says, "Father, forgive them," etc.....					23	34		
He is insulted by the rulers, the rabble, and the thieves.....	27	39	15	29	23	35		
(2) Christ answers the thief, "This day thou shalt be," etc.....					23	43		
(3) Christ commends His mother to John.....							19	26
12 o'clock —Darkness until the ninth hour (3 o'clock)	27	45	15	33	23	44		
(4) Christ cries, "My God, my God, why hast Thou forsaken me?".....	27	46	15	34				
(5) Christ says, "I thirst." Vinegar is given: He drinks	27	48	15	36			19	28
(6) Christ cries, "It is finished".....							19	30
(7) Christ says, "Father, into Thy hands I commend my spirit".....					23	46		
3 o'clock —Christ gives up the ghost.....	27	50	15	37	23	46	19	30
The veil of the Temple is rent.....	27	51	15	38	23	45		
Rocks are rent: graves are opened, and saints arise	27	51						
Legs are broken: of Christ, not a bone is broken..							19	32
They pierce His side: blood and water issue.....							19	34
He is taken from the cross and buried: women see where.....	27	59	15	46	23	53		1940
Friday Evening								
The women begin to prepare spices.....					23	56		
The Sabbath								
The body is in the sepulchre: the women rest.....					23	56		
Saturday Evening								
Mary Magdalene and the other Mary come to the sepulchre.....	28	1						
They return and finish their preparations.....			16	1				
Sunday								
Resurrection. Earthquake. Stone moved.....	28	2						
While yet dark —Mary Magdalene comes to the sepulchre.....							20	1
Returns and tells Peter and John the stone is removed.....							20	2
Very early —Other women arrive at the sepulchre...			16	2	24	1		
Two angels tell them Jesus is risen.....	28	6	16	6	24	4		
They go to tell the disciples.....	28	8	16	7	24	9		
They say nothing to any one <i>as they go</i>			16	8				
Peter and John go to the sepulchre.....					24	12	20	3
Mary follows them.....							20	11
Peter and John return to their homes.....							20	10
Mary remains: angels speak to her.....							20	13
She turns, and Jesus speaks to her.....			16	9			20	15
He tells her <i>not to touch Him</i>							20	17
He sends her to tell the disciples.....			16	10			20	17
Jesus meets the women: <i>they hold Him by the feet</i>	28	9						
Jesus reveals Himself to Peter. 1 Cor. 15;5.....					24	34		
Jesus makes Himself known to two going to Emmaus.....			16	12	24	13		
Jesus appears to the eleven the same evening.....			16	14	24	86	20	19
Second Sunday								
Jesus again appears to His disciples.....							20	26
Jesus appears at the sea of Tiberias.....							21	1
(being the Third time to His disciples).....							21	14
Jesus appears to five hundred brethren. 1 Cor. 15;6								
Jesus is seen by James. 1 Cor. 15;7.....								
Jesus meets all the apostles. 1 Cor. 15;7.....	28	16						
The Ascension at Bethany. Act# 1:4, 9.....			16	19	24	50		

The Beauties of Luke

BY F. C. JENNINGS

I have the privilege to consider with you the beauties of the Lord Jesus, as portrayed in the gospel of Luke. You remember that we have four pictures of the Lord, and I am sure there are few believers who are not familiar with the characteristic marks, so that I need not speak of Matthew showing him as the King; Mark, as the Servant; Luke, as the Man; and John, as the Divine One. A fourfold photograph or view of that wondrous Person.

If we turn to Revelation the fourth chapter, we find a similar fourfold expression in four "beasts." But this is a very terrible translation. There is nothing common between these living ones and the "beasts" of Scripture; the words are quite distinct in the original. These are not beasts at all, they are "life-forms." Let us so translate:

"And the first life-form was like a lion; and the second life-form like a calf; and the third life-form had a face as a man; and the fourth life-form was like a flying eagle." That is, we have four expressions of divine life shown out by these four creature-forms, and you will at once recognize the beautiful harmony there is between these forms and the four gospels which are exactly the same expressions of the divine life, in the Lord Jesus. The royal beast, the lion, is told out in that *royal* gospel, Matthew, where He is "the lion of the tribe of Judah." The Servant is told out in Mark, and is also seen in the form of the young ox. In the last we have the bird whose never-tiring wing takes it beyond the ken of man, and whose eye views earth from afar. That surely is an excellent expression for the divine picture of our Lord Christ we have in *John*.

But in the gospel that I am to speak of we have Him nearer, dearer, closer than all; coming to us with a face that won't frighten us like the "lion," in nearer kinship than the "ox," that will not be far above us as the "eagle," but close to us with eyes looking into our eyes with the well-recognized, familiar light of human love; aye, with "*the face of a man!*"

OUR HOPE

I can only give you a picture here and there of certain beautiful features of the Lord Jesus Christ that have appealed to me in reading the gospel.

And in the first place, as to the *writer* of the gospel, he is very human. He is the only Gentile writer we have in the New Testament. How well adapted to write, as one who is under no Jewish prejudices, but whose sympathies are wider than those of any child of Abraham could naturally be. But more than that, he is "the beloved physician." His own heart has been much amongst the sufferings of humanity, nor has it gotten callous by the touch that he has been accustomed to. He knows how to sympathize with the afflictions and sorrows that his Lord is to walk amidst, and to tell out, with many a beautiful touch, the divine compassion, as does no other writer of the New Testament. He is perfectly adapted to picture to us "The Face of a Man."

Then look at the preface in the first three verses. It has been said that the writer himself disavows all inspiration: He simply says: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the world: it seemed good to me also, having had perfect understanding of all things from the very first to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

Luke, deeply stirred in his spirit by the many false accounts of the Lord's life then current, simply says to his friend, without any formal claim to inspiration, that he wished to help him *as a friend*; and, it has been said, *that* shows that he was not inspired! My friends, that shows that he *was* inspired. It is the clearest mark of inspiration. That is exactly how God would write when He comes "*as a man*," "*with the face of a man*." He speaks just as one man would speak to his friend. How would you have God speak when coming with "the face of a man," except in just that *simple, natural way*?

He says, I want to help you, dear friend, and so I will tell you just all I know, that you may be perfectly certain with regard to the things which you have heard. And I believe that a real study of this precious gospel, in dependence upon the Spirit of God, will lead to such a view of the Lord Jesus Christ as will give you absolute certainty, and none shall be able to shake your faith. That is exactly what it is for. Of Theophilus we know nothing beyond what this same writer tells us. But I believe fully that Theophilus is a representative person, and we may see in his name what must be the attitude, and disposition of heart, of any one to read God's word profitably. He must be a Theophilus, "a friend of God," as the word means. He was once an enemy, but he is now a *friend*. If you read God's word as an *enemy*, there are a hundred trifles that will stumble your feet and make you think all kind of evil things; but if you study as a "Theophilus" it is astonishing how these difficulties will disappear.

I would give one instance each of the beauty of the Lord as a *babe*, as a *child*, and as a *man*.

First, as to the beauty of the Lord as a Babe. He must, to accord with His dignity, have a forerunner, and we are first introduced to the parents of the forerunner in this gospel. Zacharias, a priest old and stricken in years, and his wife, Elizabeth, also aged. Now, there is great beauty in these names, for

Zacharias means "Jehovah remembers."

Elizabeth means "the oath of God."

Now "*marry*" these two, and what have we? "Jehovah remembers the oath of God!" But what has been the result of that marriage, thus far, in Jehovah remembering the oath of God? It has been barren. Nothing has come of it. There is no child. Is there not wondrous significance in that? Jehovah has apparently forgotten the promise given with oath, and Elizabeth is an excellent representative of the condition of things at that time. The apparent silence is perfectly expressed by a barren and **aged** woman who has waited long. But Jehovah has never

really forgotten, and lo, at last, the angel Gabriel is sent to the priest as he ministers.

But what is the significance of the angel's name: Gabriel? It is the best name that any messenger could possibly have. What do you want to know of a messenger? Why, you want to know whom he comes from, and that the message he gives you can be carried out; so Gabriel means "God is mighty," for it says, "God who sent me is quite able to make good all that I tell you"—a good name, is it not?

But Zacharias does not take the message in; and, in chastening, he is dumb for a season. But here has come a little difficulty in my mind. Probably you won't have it—our minds are constituted differently. Some of us have a peculiar faculty for picking up difficulties. Remember Zacharias was dumb, even after his babe was born, and if we turn to the sixty-second verse of the first chapter we read, "And they *made signs* to his father, how he would have him called, and he *asked for* a writing table."

Now, this was my difficulty: Why in the world should they "*make signs*" to a man who was not deaf, but could hear perfectly well, whilst the dumb man in turn "asks!"

Now, you see, it looks as if we had caught the writer off his guard. Luke has apparently forgotten that Zacharias was not deaf, therefore there was no need to make signs to him; whilst he was dumb, therefore could not ask.

I confess it puzzled me, and I asked my brethren, but they apparently regarded it as too trivial even to consider. Well, I asked the Lord about it, and patiently waited on Him, and it struck me thus: "Why my foolish soul, that is the most *natural thing* in the world. Have you not seen men talking with dumb people who are not necessarily deaf, but have got into the way of speaking with their fingers, and they naturally drop into the same way?" It is the most *natural* thing to respond to one who makes signs by making signs back again. For months Zacharias had been "making signs" for everything, and, in the excitement of the moment, when they wanted to ask him, they just simply made the sign. It is the simplest—the most *natural thing*.

Just exactly what any one would do at such a time, and just what so natural a writer as Luke would record.

That quite satisfied me. And as for the "asking," of course the asking was *by* a *sign*, must necessarily have been so; pointing to a writing table, he then writes, "His name is John."

Now, John, too, is also a good name. The oath of God is now remembered, and it gives birth to John: *i. e.*, the "*Favor of Jehovah.*" The favor of Jehovah is now to be evidenced.

You know we have an apostle named John, who wrote a gospel, and it is one of its most lovely marks that John does not like to name himself. But what does he call himself? "The disciple whom Jesus loved." "John" means the loved of Jehovah, and the apostle says that is exactly my name; the disciple whom Jesus—that is Jehovah (for this is just the character in which the Lord is presented in this gospel)—loves, "in saying this I tell you my name."

That same angel Gabriel next comes to a humble maid in the mountain districts of Nazareth, and gives her his glorious message. "Behold thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus: He shall be great and shall be called the Son of the Highest."

Then Mary says, "how shall this be?" The answer is "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Is there no beauty in that word; the Holy thing? Is there no beauty in holiness? That is the beautiful thing we get here, "The holy thing"; but who can bring a clean out of an unclean? Was not Mary unclean? She was a child of Adam, and had in her being the evil inherited from her father Adam. Yet she shall give birth to a holy one.

Here man—in the person of the popes—in order to make the Lord Jesus immaculate, has thought it necessary that his mother should be sinless, hence the fiction of the immaculate conception of the Virgin; for only thus, man thought, could her Child be holy. In exalting her, they

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dishonor and abase Him, and so she too must become "the holy thing." It is destructive to the glory of His humanity.

What then is "holiness," as compared with "innocence?" Was Adam "a holy thing" as he was created of God in the garden? Nay, he never was called so and never was so, as the sad event proved.

I know there are people who do not see the difference between "the holy thing" and "the innocent thing." Adam was innocent; Jesus was holy. What is the difference? Innocence knows nothing of evil. Innocence has not been tried, tested, tempted. Innocence has not come in contact with evil. But holiness is a repulsive power that hates, and turns away, from everything that is not consistent with its own nature. "The holy thing" is something that may have evil all around and about it, on every side, but not a speck of effect has it—it is repelled. For so that Holy One comes from that tainted vessel: Mary, without one single vestige or speck of the unholiness of that virgin, "highly favored among women."

We have the illustration in nature all about us. Where did the rose get all its fragrance and beauty? From the *dirt*! The seed has, according to its own nature, taken in only what shall produce that fragrance and beauty in the flower above. Where did the lily get its purity and whiteness? From the *mud* of the pond-bed. But the seed could put away everything of the filth, and absorb only that consistent with its own beauty. Both Lily and Rose was He.

So that holy seed comes; a beautiful babe, as He lay in the arms of Simeon, who says: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

Beloved, was there a halo about His head, as painters picture it? Not a bit of it. Was there any flash of light emanating from Him? Not a single bit of it. He was just like any babe. And yet faith could see in Him, as faith saw in a babe long before, when little Moses lay upon his mother's breast, a child "fair to God," for he should be a deliverer to His people; and so faith discerned in the

face of that dear Babe, that He was "fair" indeed to God, He was the Lord's salvation for His people!

Beloved, get but a glimpse of Him, and you won't fear death. Like old Simeon you will say: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

And so this gospel begins as no other gospel does with songs on all sides. Singing everywhere. Elizabeth has her song. Mary has her song. The angels have their song. Simeon has a song. Anna has a song. Such a burst of singing as you never heard. Why? Oh, because God has come down with "the face of a man." What wonder then that when men recognize Who is in that little Babe that they burst into song. The very songs of Luke are a beauty of the gospel.

Let us now go to the beauty of the *Child*. Just a glimpse, for these are but glimpses. When He was twelve years old, He is brought up with His supposed parents to the feast of the passover at Jerusalem, where all the males went three times a year, beginning on their twelfth year. This was the first time then that the Child had been there. "And when the days were over, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it." They go a short day's journey, and at the end of the day they search for Him where one would suppose Him to be among their kinsmen. But He is not there. Then they return with great trepidation of heart, searching for Him in Jerusalem, and they find Him after three days, "in the temple sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard Him were astonished at His understanding and answers."

The mother, full of maternal solicitude and trepidation, speaks first, and you can almost hear the tremble in her voice as she says: "Child, why hast thou dealt so with us? Thy father and I have sought thee sorrowing." Ah, had they found Him in an error? Her words implied a fault: gentle, affectionate, solicitous as they were. He, in one breath, convinces *her* of the fault, and with nothing un-

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becoming, assumes the place that was His. "How is it that ye sought me? My Father, didst thou say? Yes, I must be about my Father's business, and I find my home naturally in my Father's house."

Beloved, you will find that is where every difficulty comes in throughout this gospel: "*Who* is His father?" and Mary makes the first mistake here. Twelve years she has seen the Lord growing up, and now she has apparently or temporarily forgotten His true parentage, and she says "*Thy father* and I have sought thee sorrowing." He, in striking contrast with her anxiety, without the slightest nervousness or trepidation of heart, but with a perfect calm, says: "How is it that you sought me? Have you forgotten?"

Do you know, you never find Him worried? All through His life you never hear of His running. He was never in a hurry. He who has perfect power, hears that Lazarus is sick, and He does not hurry. He is Victor over all. Why should He hurry?

Is not such a picture impossible to be invented? Such astonishing, unexpected glories as one may say, coming in so startlingly. At first puzzling, and then, as one ponders, there is seen the perfection of beauty shining in them. Would, or could, any man have invented such a character for a child, yet how perfectly harmonious to every part it all is! Who would have invented this *staying behind*, on the part of a perfect child of twelve? It would look like the marring of His perfection, and would have been avoided. But if it were introduced, and excused on the score of His divine dignity, who would have put Him thus amid the teachers—not Himself teaching, but, in human perfection just listening, asking questions, and answering when asked—yet never manifesting any ignorance (mark that) for "all were astonished at His understanding and answers." Finally, who could have invented that profound answer, showing His own consciousness of His divine parentage—gently and consistently with that parentage, recalling it to His mother's mind with a rebuke consistent both with His dignity as Son of the Highest and His relationship to her?

It is as impossible for man to invent, as for him to make a sun or a butterfly's wing; nay more.

"*As a man.*" Just a moment, let us glance at the *order* of the temptations, as we get them in the fourth chapter. You know this differs from Matthew, and it is said by critics to be almost impossible to make out which is right, Matthew or Luke. They cannot both be right. One must be wrong. Ah, we are all blind to the beauty of these things unless the Spirit of God opens our eyes to them. One would naturally expect the *natural* order in Luke, and the *official* order in Matthew. The culminating temptation to a *king* would be that which concerned his *kingdom*, and so that comes in the culminating point—last, in Matthew. But what would be the culminating point in the way of nature to a *man*? That which concerns the highest part of man, the *spirit*.

How is man made up? Body, soul and spirit, and that is exactly the order of the temptations in *Luke*. First the body is tempted with the bread; then the soul, as the kingdoms of the world are thrown before His eyes, and then His spirit on the pinnacle of the temple. This is exactly the order in which temptations come to man naturally. In his youth the flesh is strong, and all its appetites are focused in that simple, fair sounding, apparently innocent "Command this stone that it be made bread."

Next, in middle age, the cares of life with its responsibilities press on men, wealth and power begin to tug at the soul. Every scintillation of this world's glory was thus next flashed before Him.

Finally, with age comes honor and dignity; and with it the spirit of self-importance and self-exaltation. Man, away from God, becomes puffed up with a sense of his attainments; it is the greatest danger of all.

Many a man has stood pretty well, until the devil put him on a "pinnacle of a temple," that is, given him a great *religious reputation* amongst his fellows, aye, many a dear child of God has suffered loss here. But you see how consistent with the whole purpose of the writer is this order.

Now let us turn and look at another lovely picture in the

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rejection at Nazareth. In the power of the Spirit he returns to His own land, and goes into the synagogue. He has come to thirty years of age, and now He goes into the synagogue as He has been going for thirty years; stands up, and the minister—not a man in a pulpit, but the “*servant*”—hands him the book of Esaias. He, *like a man*, “*finds* the place where it is written, The Spirit of the Lord is upon me”—and applies these gracious words to Himself, They look upon Him, and say: Who is this? Isn’t this the son of Joseph? (The same question again, mark.) And disgusted and annoyed by His word, which says that God’s grace is not to be confined to Israel, for Israel won’t have it any more now than in the day of Naaman the leper and of the widow in the time of Elijah, it must go out, and *will* go out to the Gentiles.

That word is too much for them, they will destroy Him—so take Him up to the brow of the hill. And then a strange thing happens. He is suddenly loosed, and goes through their midst untouched. How is that? In the last part of His ministry a similar thing is recorded by John. They there come to Him in the garden, and He says “Whom do you seek?” And they say, “Jesus of Nazareth,” and He says, “I am He.” And instantly “they go back and fall to the earth.” There it was clearly His divine glory that shone out, like the sun suddenly bursting forth, and they couldn’t stand the light. But it is not the divine One here, for they do not fall to the ground. It is no divine glory that made Him pass through the midst here. No, it was that perfect human dignity which forbade a finger being put upon Him. He is invulnerable in the strength of His own *personal* dignity.

But, with regret at having to omit so many beauties, I pass on to the last thing of which I can speak. You will find it in the fourteenth chapter of the gospel. The Lord has crowds following Him, and He turns, and once more throws into the crowd a large handful of *salt*. He says: “If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.”

Now, my dear friends, one and all here, can you throw yourself back to that time? Put yourself amongst that crowd. You are following this poor, humble, travel-stained, dust-begrimed man; you are looking at Him with some degree of interest. You have seen some mighty work that He has done. You are thinking Him "one of our prophets," and maybe He will redeem the nation, by exalting it to a place which it has not had for centuries; and then you hear a word like that: "Unless a man *hate* his father and mother, and wife and children, he cannot be my disciple." What would you think of that?

Would you not say, "Well, that does stagger me; hate my father and my mother! Hate the very ones whom God, in His word, has clearly told me to honor! Hate the wife I have sworn to love! Hate the children dependent on me!" How would you feel? Would you not feel just as a large number there did, and in your heart say: "That settles it, I had some expectation; but that man is not from God, He contradicts God flat; let who will follow, I have had enough. I am going away." Would you? Think! And yet *all* did not. What kept some close to Him, yea, brought them still closer? One thing only, Himself.

Look at Him as He stands before that crowd, saying such words as no *mere* good man ever said or dared even to think. No, He is not a good *man*. He is either God, or what one dare not speak. There is no half way.

But who will be able to answer that tremendous question? It must be answered then, it must be answered now. He is either God, or no good man, but the greatest, most awful imposter the world in all its long sad history had ever seen.

But if He be really God's representative as He stands there, are not those terrible words exactly right and just? For oh, mark it well, it is not God in His divine glory, in His awful majesty, with arm uplifted in righteous anger to strike, or to hale me to the bar of judgment, but it is "the Face of a Man;" oh, the Face of a Man—a poor man like myself! Even now His feet are covered with the dust of the road that leads Him to Jerusalem, there to show a love so infinitely warmer, stronger, purer, than that of

father, mother, wife or children; that, *compared to it, all these loves*—warm and precious as they are—*are but “hate.”* If then, this the character of His love, may He not rightly claim a response to it? Indeed to the open ear, does not the very claim tell out this love? In these very words, He cries, as it were, “I love you with a love to which the warmest, strongest natural affection is but hate—it is because of this—because I am here as the Lover, and am going to the cross to prove it, I can say, if a man hate not father, mother and all.” And it is those who need, and know their need of just such a love—who thirst for love, for divine love that can itself bear the awful penalty of their guilt, who now draw nearer than ever to Him, for “then drew near to Him the publicans and sinners for to hear Him.” Beloved, that is just what one *has* to discern in Him. God manifested in “The Face of a Man.”

May the Lord give us to see still better, and still more, of the beauty of that Blessed One. That is all these conferences are for. If they don't bring you down lower, and the Son of God—the Blessed Man—higher, I say I wish we had never pitched this tent, nor come near the place, even with all its pleasant associations and gatherings, if it be not for the exaltation of that Blessed Man and making Him to dwell in our heart's affections by faith.

The Triumphant Word

The Word of God shall triumph!
 O Church of Christ, fight on!
 Though dark the night of conflict,
 Soon shall the morning dawn.
 The armor of the Spirit
 In battle shall prevail.
 Ye struggling saints, despair not,
 Though gates of hell assail.

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The Word of God shall triumph,
 Though unbelief abounds,—
 Though worldly wisdom's error
 O'er all the earth resounds;
 Though vain, deceitful pleasures
 In carnal hearts hold sway,
 And godless, taunting scorners
 Deride the narrow way.

The Word of God shall triumph.
 Ye saints, do not despond.
 With eyes of faith look upward
 To Salem's realm beyond.
 Built on the Rock of Ages
 Your hope doth rest secure;
 In God's true love abiding,
 Trust in His promise sure.

The Word of God shall triumph.
 When judgment trumpets call,
 Sun, moon, and stars shall vanish,—
 The earth in ruins fall,
 But through eternal ages
 His truth divine shall stand,
 The theme of songs victorious
 In yonder Gloryland.

The Word of God shall triumph.
 O blood-bought Church, rejoice!
 Led by His Holy Spirit,
 Lift up in song thy voice.
 Soon shall thy vile oppressors
 Be overthrown, cast down,
 And Thine shall be the Kingdom,
 The glory, and the crown.

—*Anna Hoppe.*

Question Box

No. 245. Why do teachers use the word "atonement" when it is not found in the New Testament except in Rom. 5:11; and there it should be "reconciliation"?

In the following passages the word is propitiation. It expresses the effect of Christ's work Godward.

"God be propitiated to me a sinner" (Luke 18:13).

"To make propitiation for the sins of the people" (Heb. 2:17).

"He is the propitiation for our sins" (1 John 2:2).

"Sent His Son the propitiation for our sins" (1 John 4:10).

"Whom God set forth a propitiation, through faith, by His blood" (Rom. 3:25).

"Shadowing the propitiatory" (Heb. 9:5).

In the following the word is reconciliation, expressing the effect of Christ's work manward:

"For if, when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God, through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5:10, 11).

"For if the casting away of them is the reconciling of the world" (Rom. 11:15).

"But all things are of God, who hath reconciled us to Himself through Christ, and hath given unto us the ministry of that reconciliation; how, that God was in Christ, reconciling the world to Himself, not reckoning their offenses to them; and hath committed unto us the word of that reconciliation. We are ambassadors therefore for Christ, as though God were entreating by us, we entreat for Christ, be reconciled to God, Him who knew no sin He has made sin for us, that we might become God's righteousness in Him" (2 Cor. 5:19-21).

See also Col. 1:20, 21.

But in the Old Testament we find the word atonement constantly used to express the same great fact as propitiation does in the new. "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him" (Lev. 1:4) and many other passages, especially in Lev. 16. See also Num. 35:33, where, in the margin, we have "expiation," an equally correct word.

It may be therefore that while in translating, propitiation is the best word to use in every case; yet in explaining the effect of Christ's work Godward, atonement and expiation may also be used. It is a question of the meaning of these words in English. Words are only symbols; but to know what propitiation for sins means, I must know what God's wrath against sin is, and how that wrath has been righteously appeased. See Rom. 1:17, 18. There is not a more important subject that can possibly engage our attention. Man, once created in the image and likeness of God (Gen. 1:26) and with a moral nature therefore capable of knowing good and evil (Gen. 3:22), has become a sinner, subject to the judgment of God. The law cannot save him. It is but the righteous requirement, on God's part, of what man ought to be, according to God's original creation of him. That is all that God demands in the law, that we should be what He created us to be. But it gives us no power to be that; it only gives us the knowledge of sin; a very useful purpose for it to serve; it brings us to see our need of the Gospel

of God, apart from law, which delivers the believer, both from the guilt and power of sin.

While on this subject let me draw attention to an erroneous way of presenting the gospel, sometimes made by gospel preachers. It is said that Christ's work has settled the question of sin, and that sinners will only be judged for rejecting Christ. No scripture states this. The Lord did not tell the Pharisees so; but, at the very time they were rejecting Him, He said "I said therefore unto you that ye shall die in your sins; for if you believe not that I am He, ye shall die in your sins" (John 8:24). See also Ephes. 5:6; Rom. 1:18, and other scriptures. Besides which, the final judgment, at the great white throne, is "out of the things written in the books, according to their works." The books evidently contain the record of each one's life. God taking account of man's responsibility to Him, bringing "every work unto judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14). Christ's work has not settled the "sin question" for the unbeliever, but left him with all his sins upon him for judgment.

It is true, blessedly true, that Christ "is the propitiation for our sins, and not for our's only, but also for the sins of the whole world." It is sufficient for the whole world of sinners; therefore the gospel can be preached to all the world. But it is conditioned on faith, a condition which excludes works altogether. It is not do and live, but believe and live, and then do.

The great scripture on this subject is Rom. 3:22. "The righteousness of God, by faith of Jesus Christ, unto all." That is justification, or righteousness without works (Rom. 6:6), is offered to all, conditioned on faith of Jesus Christ. But it is only "upon all them that believe." That is, only those who believe are justified from their sins. For all others the "sin question" comes up for settlement at the great white throne; to which there is but one issue, viz.: the wrath of God abiding on the impenitent sinner for ever. He has either sinned against natural conscience; or, in addition to both, rejected the gospel, the only means of being reconciled to God. See Rev. 21:8; Rom. 2:12-16; Heb. 10:28-31.

No. 246. In Genesis 49:10 it says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." This plainly implies that Shiloh will come and the sceptre and law-giver shall depart; then, if so, and their ultimate failure is thus already fixed, why the pleadings of God through Moses and all the prophets in after ages, for the people to recognize their Messiah, Christ, when He came, when it was rendered impossible from the first?

"Rendered impossible"? Prediction of the rejection of Christ did not render it impossible to receive Him. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yet, let God be true, but every man a liar" (Rom. 3:3, 4). All through the ages, there were those who did believe Moses and the prophets; who listened to the pleadings of God, and who were saved; while, as now, the mass went on in unbelief. Failure

predicted, and failure fixed, are two very different things. God never forced man's failure; but, when He predicts it, provides salvation in the very prophecy that predicts it. "Shiloh" means the "Man of peace." It was at His first coming that Jacob's prophecy was fulfilled; when that other Scripture was also fulfilled, "Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass" (Matt. 21:5). Sitting on an ass is an emblem of peace, as riding on a horse is of war. It was not impossible for them to recognize Him, for they said "this is the heir." They knew who He was; but they cast Him out of the vineyard and slew Him. But the pleadings of God in the prophets were not without effect; there were those who believed the prophets and who did receive Him. And there will be those of Israel who will believe on Him from the testimony of the prophets, and who will have the Kingdom with Him when He comes again, not on an ass, but on a white, horse, in power and glory (Rev. 19:11).

No. 247. Is the Nicene Creed scriptural as regards baptism? "We believe one baptism unto the remission of sins."

Remission of sin is never connected in Scripture with baptism alone but with repentance expressed by baptism. "The word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins" (Luke 3:2, 3). So Peter, on the day of Pentecost: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and yet shall receive the gift of the Holy Ghost" (Acts 2:38). Repentance towards God is always accompanied by faith towards our Lord Jesus Christ. Baptism is the Scriptural way of expressing this repentance and faith. If a person were baptized without repentance, the baptism was an acted lie, and he remained in the gall of bitterness and the bond of iniquity; he had neither part nor lot in the matter; his baptism had brought him into nothing. Baptism has no efficiency whatever to accomplish anything (Acts 8:12, 21-23, 18:8; 1 Peter 3:21). It is a figure of what saves us, viz., Christ's death and resurrection. The doctrine that ascribes any efficacy to baptism, for either infant or adult, originated in the synagogue of Satan, by which the Church was early corrupted (Matt. 13:33; Rev. 2:9, 3:9).

No. 248. Please explain Matt. 18:8, 9. "Wherefore if thy hand or foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into eternal fire."

The "hand or the foot offend thee," means if they become a snare to thee; that is, cause thee to sin. It is not to be taken literally, but in its obvious meaning. The dearest thing that may cause to sin is to be put away; better go into life without it, than barter the soul for it, and be eternally lost.

No. 249. Is a believer in a lost state when he has com-

mitted sin, until he has repented? Did David pray for salvation in Ps. 51:12?

If so, what believer could ever be sure of being saved? Do we not sin every day in thought, word or deed? Is it not for this reason that the Lord washed the disciples' feet? (John 13:8; Ephes. 5:26). Moreover, we read: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the whole world" (1 John 2:1, 2). The propitiation for our sins remains continuously and eternally in all its efficacious value; so that sins are not charged as guilt against the believer. If they were imputed it would show that the propitiation of Christ had lost its value; and therefore, before he could be saved, Christ would have to suffer for his sins over again (Heb. 9:26). But Christ had obtained eternal redemption (Heb. 9:12). Therefore "He has perfected for ever them that are sanctified" (Heb. 10:14). Sin of a believer, however, causes him to need the advocacy of Christ with the Father to restore to fellowship; and the application of the Water of the word, to wash the feet, to bring to self-judgment and confession. David prayed for the restoration of the joy of God's salvation. He had not lost salvation, but he had lost the joy of it; and was in awful distress of soul because of his sin (compare 1 Cor. 11:30-32, 3:15, 6:11).

No. 250. Does Romans 2:12 mean that those that are without the law are saved?

The passage reads: "For as many as have sinned without law shall also perish without law." That is the very opposite of being saved. All sinners, whether under law or without law, who die without repentance and faith are lost. Idolatry is one of the sins for which the heathen will be judged (Rev. 21:8).

No. 251. Please explain 1 Cor. 5:9-11.

Paul explains what he had written in a former letter, that they were not to company with fornicators. He did not mean that they might not have to do business, for instance, with fornicators of this world, but that if any man that is called a brother be a fornicator, etc., with such an one they were not even to eat. We do not judge the unbeliever; God will do that. But we must judge them that are within. If one called a brother is a fornicator he must be put away from Christian fellowship until he repents (see 2 Cor. 2:5-11).

No. 252. 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. 13:30).

A Message for Each Day*

July 1. "The revelation of Jesus Christ which God gave unto Him, to show unto His Servants" (Rev. 1:1).

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

July 2. "Jesus Christ who is the faithful Witness" (Rev. 1:5).

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

July 3. "And the first begotten of the dead" (Rev. 1:5).

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

July 4. "The prince of the kings of the earth" (Rev. 1:5).

Many today will think of Washington, and honor him. How few will think of Jesus Christ to give Him His rightful place as "leader and commander to the people." Yet there has been "given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Let us today be sober, as those whose "citizenship is in heaven," and who wait for that great Emancipation Day, "whereof the mouth of the Lord hath spoken."

July 5. "Him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

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

*This month we meditate on Divine Titles in the Apocalypse.

everywhere, "He that believeth not the Son shall not see life; but the wrath of God abideth on him".

July 6. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8).

This is one of the strongest Scriptures stating the absolute Deity of Jesus Christ. He is the Almighty, the highest title claimed by Jehovah in the Old Testament. It is peculiar to John to mix up God and Christ. He understood that before Abraham was, the Son of God existed. Blessed are we, if today we can say from the heart: I believe that "God was manifest in the flesh"; and I know my "life is hid with Christ in God".

July 7. "One, like unto the Son of man" (Rev. 1:13).

This title is expressive of a mingled condition of *honor* and *humility*. Thus it described, Ezekiel, Daniel, and other prophets, who were elected to *serve* and to *suffer* (Ezek. 2:1; Dan. 8:17). It shows how *low* the Son of God stooped in order to become *chief* of the sons of men. As Son of man, He was Lord even of the Sabbath day, yet worse off than the foxes. If He were to question us, "Whom say ye that I, the Son of man am?" can we answer in the words of John 6:69?

July 8. "Fear not; I am the first and the last" (Rev. 1:17).

"Before me there was no God formed." "Beside me there is no Saviour." How does this vast theological statement affect my *personal* life? What have I to do with Christ's *eternity*? Let Paul answer: "Whom He did foreknow He also did predestinate, call, justify, glorify." My salvation is not something bounded by my short life-time. It began with Christ's eternity. As He was "the Lamb fore ordained before the foundation of the world," so I was "chosen in Him before the foundation of the world."

July 9. "I am He that liveth, and was dead" (Rev. 1:18).

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

July 10. "He that holdeth the Seven Stars in His right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1).

Jesus Christ is He who *holds fast* everything, and by ceaseless activity *inspects* everything done by His Church. We may not be "stars" or "candle sticks" in the technical sense. But if this obscure Ephesian assembly was *observed* and *loved* in heaven, must it not be true of every one of us who are members of the Body of Christ, that He is holding us up today. He knows we are nigh to "fainting," so He offers us food from the Tree of Life (5:7).

July 11. "He which hath the sharp sword with two edges" (Rev. 2:12).

This is equivalent to calling our Lord, "The Word of God" (John 1:1; Rev. 19:13). "The sword of the Spirit is the Word of God." It is two sided. There is an Incarnate Word, and a Written Word. It has peculiar power of "dividing asunder of soul and spirit." The moment Christ enters us the flesh is set against the Spirit; the old nature finds itself cut off from the new. And the *deeper* Christ as Sword enters into our being, the *sharper* will be the cutting off the deeds of the flesh.

July 12. "These things saith the Son of God" (Rev. 2:18).

Only in this place in the Apocalypse, does the Lord Jesus so style Himself. This is the distinctive name of the second person of the Godhead, altogether apart from His Incarnation. It *antedates* His earthly life. It is the abiding title of His *eternal* glory. As Son of Man, He had "dove's eyes." As Son of God, His eyes are like "a flame of fire." If He has looked on us in love and forgiveness, we shall never, never be scathed with His awful glance of judgment (Jer. 17:10).

July 13. "I am He which searcheth the reins and hearts" (Rev. 2:23).

Of the four Greek words translated "search," this one stands peerless as the Spirit's *word* for the Spirit's *works*. The "I" is very emphatic. Men may *examine and investigate*; but Jesus Christ, as one with God and the Spirit, claims the sole prerogative of probing all hearts and all deeds to their utmost depths. Have we that sense of acceptance which will permit us to pray, "Search me O God, and know my heart" (Psa. 139:23, 24)?

July 14. "He that hath the seven spirits of God and the seven stars" (Rev. 3:1).

Like all His affirmations, these words mark the Lord Jesus as the pre-eminent One. Prophets, priests, kings, saints, had *large* endowments of the Spirit. He only possessed the Spirit "without measure," in complete fulness. We are to exalt Him today as not only the *Giver*, but the *Source* of the Holy Ghost. The words also show the Old and New Testaments to be in perfect agreement. This seven fold fulness was prophesied of Messiah (Isa. 11:2, 3).

July 15. "He that hath the key of David" (Rev. 3:7).

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

July 16. "I will write upon him my new name" (Rev. 3:12).

This evidently is a future title of our Lord, newly to be taken under new conditions. The mystery of *anticipation* must satisfy us until it is realized. The mystery is illuminated, however, if we recall the instances of Abram, Sarai, Jacob, Jehovah—tsid kenu, Jehovah, Shammah, Beulah, Cephas (Jer. 23:6, 33:16; Ezek, 48:36; Isa. 62:4). It would seem there this “new name” shall be the embodiment and expression of that *open* relationship which Lamb and Bride shall then take on.

July 17. “The Amen, the faithful and true witness” (Rev. 3:14).

This title is exceeding important to the believer. Like all other titles it lifts our Lord above every other teacher, into a place of *supreme authority*. He alone is “The Amen of God” (Isa. 65:16). The Apostles never assumed this Divine prerogative to ratify their statements. In Him only “the promises of God are yea, and in Him Amen.” The most precious of all the “Amens” our Lord uttered is at the close of the Scripture: “Surely I come quickly, Amen.”

July 18. “The beginning of the creation of God ”(Rev. 2:14).

These words are best explained by Colossians 1:15-19. In relation to *Creation* Christ is the beginning, in the sense of *Beginner* of all things. Were He anything lower, all Creation would not be represented as worshipping Him. In relation to His *Church* He is the beginning of a new creation or order of things. So here we have a two-phased title of honor, He is sovereign Lord of the creation which Adam ruined. He is exclusive Head of a precious Body that He has *recreated* out of the old creation.

July 19. “The lion of the tribe of Judah” (Rev. 5:5).

This title belongs to the *enemies* of the Lord Jesus. His Church shall never know Him other than as *The Lamb*. The lion is the common figure of Scripture to express kingly power in its *terrible* aspect. Here, in addition to the authority of Jesus Christ, it indicates the future supremacy of Israel. “It is evident that our Lord sprang out of Judah.” Jacob’s prophecy shall be fulfilled. “Judah is a lion’s whelp; from the prey, my Son, thou art gone up.”

July 20. “The root of David” (Rev. 5:5).

We shall meet this title again, in significant combination (22:17). Here it shows that “the Son of David” was also David’s *Lord*, his eternal *predecessor* (Matt. 22:41-45). Though David’s degenerate successors were all to be cut off, yet there should remain vitality in the *root*, out of which Messiah should spring. The title “Root” in the Old Testament is always connected with *judgments*: hence the propriety of its use in relation to the opening of the terrible seven-sealed book.

July 21. “Lord God Almighty, which are, and wast, and art to come” (Rev. 11:17).

These words express eternity and almightiness, beyond *depth*, and beyond human *comprehension*. What awful, awful sin, are they guilty

of, who limit Jesus Christ to His *humanity*? Let us be very watchful that we render Him His exalted due. Let us never forget that all men will be judged, not according to the good or evil they have done, but solely for their *attitude* towards the Christ of God (John 5:23-27).

July 22. "A man child who was to rule all nations with a rod of iron" (Rev. 12:5).

This title a *male son* is peculiar, and designated far more than sex. It is *compound* and yet *newer*. No other being but the Lord Jesus embodies in Himself all *prophecy*, all *authority* and all *manhood*. None other is one with *God*, yet one with the *Church*. None other exists *separately* in unapproachable glory, yet *unitedly* in one body as Head of His people. Wonderful Man-child! Son of God! Husband of the Church! King to rule! Christ to redeem!

July 23. "The kingdom of our God, and the power of His Christ" (Rev. 11:15; 12:10).

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

July 24. "Just and true are thy ways, thou king of saints" (Rev. 15:3).

"Nations" is the proper reading. Worthy of the title as Christ is, He is never called "King of saints." In this age He is *Priest* of the holy ones. In the next age, when He shall take unto Him His great power and *reign* as king, His Church shall *share with*, rather than *be subject to*, His authority. We do not think that even natural Israel is to be included in this scene. It is the song of raptured Israelities who have seen *wicked nations* judged and subdued to Christ.

July 25. "His name is called the word of God" (Rev. 19:13).

As a Personal title this is almost exclusively John's name for our Lord. Yet everywhere in the Bible the phrase "Word of the Lord" means more than a mere *sound*. It signifies a *living personal medium* between Jehovah and men. By this Word all creation and creatures were made (John 1:1-14). And this adorable "Word was made flesh and dwelt among us. But when seen again this Word shall appear in terrible majesty for the judgment of all flesh" (John 12:48).

July 26. "A white horse; and He that sat upon him was called faithful and true" (Rev. 19:11).

No doubt these words directly have bearing on the Devil, and his great instrument the Antichrist, who are both *false* and *unfaithful*. But the name has a profound meaning to the believer, No *man* is absolutely faithful. But our Saviour, the God-Man is perfect in both

attributes. He will not fail to fulfil every good thing that He has promised to us. He will not fail to execute every threat against Satan and sin.

July 27. "He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords" (Rev. 19:16).

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

July 28. "The lamb slain from the foundation of the world" (Rev. 13:8).

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

July 29. "The Lord God of the holy prophets" (Rev. 22:6).

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

July 30. "I am the root and the offspring of David" (Rev. 22:17).

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

July 31. "The bright and morning star" (Rev. 22:16).

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

What is needed today among those who believe the full Truth and nothing but the Truth, who know Christ as their Saviour and Lord, is less compromise and more separation. Leave behind the camp where Christ is denied and a double portion of His Spirit and Blessing will be upon you.

According to the Riches of His Grace

(Ephesians 1:7)

Made in His image Whose almighty power
Bids planets roll through realms of trackless space,
My Father cares for me each passing hour
According to the riches of His grace.

He sent His Son to bleed and die for me,
That from His Book my sin He might erase.
My debt is paid. Forever I am free
According to the riches of His grace.

His Holy Spirit dwells within my heart,
To Him the boon of saving faith I trace.
His Holy Word my compass is, and chart,
According to the riches of His grace.

Then why should trials, cares, and sorrows press
The while by Him sustained I run the race?
He soothes the pain by His benign caress
According to the riches of His grace.

His are the cattle on a thousand hills,—
The jewels that earth's treasure mines encase.
The earth is His. He gives to whom He wills
According to the riches of His grace.

Be strong, my soul, and trust Thy faithful Lord,
Armed with His buckler for the conquest brace.
The vict'ry shall be thine, declares His Word,
According to the riches of His grace.

His child and heir, saved, pardoned, justified,
Some day I shall behold Him face to face,—
Forevermore in Heaven's Home abide,—
According to the riches of His grace.

—*Anna Hoppe.*

The Heart of the Lesson

By Arthur Forest Well

THE COMING OF THE HOLY SPIRIT IN POWER

July 5. Acts 1:6-9, 2:1-11, 32-38

Golden Text: Acts 1:8

Daily Readings

Mon., June 29, Luke 24:44-53. Tues., June 30, Acts 1:1-11. Wed., July 1, Acts 1:12-26. Thurs., July 2, Acts 2:1-13. Fri., July 3, Acts 2:14-21. Sat., July 4, Acts 2:22-36. Sun., July 5, Acts 37-47.

The Outline of the Lesson

I. The Promise of the Holy Spirit for Power, Acts 1:6-9. II. The Coming of the Holy Spirit in Testimony, Acts 2:1-11. III. The Holy Spirit Glorifying Christ, Acts 2:32-36. IV. The Spiritual Effects of the Holy Spirit's Coming, Acts 2:37-38.

The Heart of the Lesson

The Resurrection of the Lord Jesus Christ found the disciples in need of teaching and power. One of the first things that the Saviour did for His two companions on the way to Emmaus was to enlighten them regarding the meaning of all prophecy concerning Himself. He followed a similar course in Jerusalem that evening when He entered the room where ten of His apostles had met together. Yet in spite of these lessons many questions lingered in the minds of the Lord's followers and begged for answers. The risen Saviour continued to supply these personally during His forty days fellowship with them in the flesh, and then through the apostles themselves after He had ascended into heaven: witness, for example, Peter's speech in Acts 3. The Saviour likewise began to strengthen his disciples after His resurrection. He did this by means of His fellowship with them, His words to them, His acts for them, and His commission upon them. Yet even these blessings did not fill their whole need for power. God had ordained that this should be met by the coming of the Holy Spirit Himself. So the Lord said to them: "Ye shall receive power, when the Holy Spirit is come upon you."

It is not to be assumed, of course, that men had not experienced His empowering in other days, or that even they had been altogether strange to His enablings. No saint had ever done any good thing in his own power. This had always been the prerogative of the Spirit. But it must be remembered that our lesson comes from a great turning point of the ages that was then introducing a new program, and that the Holy Spirit Himself was about to enter upon a new mission Himself. Furthermore, the Spirit of God and the children of God now had a new means of grace with which to work, namely, the gospel of the finished work of the Redeemer. The propagation of this grace demanded a new enforcement. There was now a new work to be done; a new means had been supplied for it, and now a new power was promised for its execution. "But ye shall receive power, when the Holy Spirit is come upon you (power): and ye shall be My (means) witnesses both in Jerusalem and in all Judaea and Samaria, and unto the uttermost part of the earth (program of work to be done)."

The coming of the Holy Spirit was a sovereign act of God. It was as gracious as the coming of the Son of God in Bethlehem. In fact, there is a mystical association between these two events: for in the

Virgin birth of Christ the Son of God received a physical body; and in the descent of the Holy Spirit at Pentecost He received a mystical or spiritual body because it was then that the Church was born, which is His body (Ephes. 1:22-23). There is even a suggestion here of a reference to the creation of man, for the word translated "wind" is translated "breath" in Paul's Athenian speech (Acts 17:25); so that we need not stretch our imagination too far to see in God's breathing into man's nostrils the breath of life—in order that he might become a living soul (Gen. 2:7)—a type of the Holy Spirit's inbreathing to the disciples on Pentecost to make of them the living Church.

The characteristic function of the new dispensation was immediately indicated by the appearance of the "tongues" which enabled the apostles to preach the gospel to men of every nation under heaven. We need not go into the matter of the miraculous nature of this first day of the Church, for the abiding principles of the event are that all men must be evangelized through the gospel of the Lord Jesus Christ in the power of the Holy Spirit. It will hardly be widely questioned that those who have sought to force upon the Church a literal imitation of the events of Pentecost have introduced more confusion than light into the gospel's program. God is never extravagant in His use of the miraculous; and therefore, while every one of us may continually wonder how it is possible for him to preach the gospel with saving effect, the Holy Spirit goes on using us in His own quiet way that brings the most glory to God.

The essential thing in all preaching is not its manner, but its Object. The Object is the crucified Jesus whom God has made Lord and Christ. Now, no one can truly preach Him except in the Holy Spirit whose mission it is to glorify Him (1 Cor. 12:3; John 16:14). The Holy Spirit's power is as necessary to effective preaching as the air is necessary to life. Therefore as we think of true evangelism, we might mention many things without mentioning Him: as in the enumeration of the objects in a room we might mention all the furniture without saying a word about the air, because it must be assumed that the air is there, or else the other objects would be of no avail. No wonder, therefore, that we are told that the Bible is God-inbreathed (2 Tim. 3:16).

The result of all Spirit-filled preaching in the presence of faith is the stirring of the conscience as related to Christ. Any preaching that does not move in the direction of gripping the conscience is not Holy Spirit preaching, or teaching. When Paul preached in Thessalonica, the gospel came to the believers there, not "in word only, but also in power, and in the Holy Spirit, and in much assurance" (1 Thess. 1:5). Let it be remembered that wherever Christ is preached, the first message of the Christian evangelist is His gospel for the remission of sins.

WITNESSING UNDER PERSECUTION

July 12. Acts 4:5-12; 1 Cor. 1:21-25

Golden Text: Acts 5:29b

Daily Readings

Mon., July 6, Rom. 10:8-15. Tues., July 7, Acts 3:1-10. Wed., July 8, Acts 3:11-26. Thurs., July 9, Acts 4:1-12. Fri., July 10, Acts 4:13-22. Sat., July 11, Acts 4:23-31. Sun., July 13, 1 Cor. 1:10-31.

The Outline of the Lesson

I. Peter's Spirit-filled Testimony Concerning the Name of Christ, Acts 4:5-12. II. The "Foolishness" of God, 1 Cor. 1:21-25.

The Heart of the Lesson

The lesson opens with the introduction of Peter and John in resur-

rection fellowship one with the other. James was once a member of their inner circle (Matt. 17:1), but for some unexplained reason he has dropped out (John 20:2). His absence from the select three does not mean that he had lost interest in Christ. His martyrdom for the sake of the gospel argues against such a conception (Acts 12:2). Peter and John stayed together, however, for some time. Although they were of different ages, they found comfort in continuing the comradeship which the Lord Jesus Christ had established for them (Matt. 26:37). The sweetest fellowships on earth are those which He creates; therefore blessed are we in every friend whom we have learned to know in Christ. Spurgeon once admonished the young people of his day, not to call any person with whom they had become acquainted on the dance floor a friend. We understand what he was seeking to say. Can we on the other hand say, "Call no one an enemy whom we have met in Christ" "He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him" (1 John 2:9-10). Let us cultivate the friendships that are founded in Christ. Prayer and Christian testimony are two promising means of grace for such enrichment of the soul. Peter and John practiced both.

One day, while they were in the neighborhood of the door of the temple which was called "Beautiful," they were besought by an impotent man for alms. The man's impotence appears to have made him a beggar. Lameness was his trouble, and it was as old as himself. The description of this incident is typical of the condition of the history of the human race out of Christ. God has made the world beautiful as a sanctuary for worship of Him; but man enters it, and approaches its beauty and sanctity, with a lameness of soul that not only unfits him for the full appreciation of life but leaves him unschooled in reference to its supreme quest. This beggar was found outside the temple, asking alms; that is, he could not enter into full communion with the Lord, nor did he think of asking for something beyond the immediate necessities of life. Men are like that today: many of them are outside of the beauty of holiness (Psa. 29:2, 96:9, 110:3), occupied with the anxieties of this life (Matt. 6:19-34). The Christ they wish to be King is the Christ that feeds their bodies (John 6:15, 26).

Life being as it is, it is not always possible to satisfy the desires of the multitude that asks alms. Peter and John had to confess that they had neither silver nor gold for this beggar. If that had been their final answer, their passing by would have been just another disappointment for the lame man. There should be enough of this world's goods to supply the needs of all men, and by God's provision there is abundant for them all; yet thousands of men are in want. Why? The answer goes back to sin which makes men enter life lame. The case is even worse than it appears to be on its surface, for this malady has incapacitated man's spirit as well as his body. Now, the spirit is the more important part of man. What if there were no gold or bread for it? The encouraging thing about the situation is that, in spite of man's failure to ask for these richer blessings, God has provided them for him, and they are his in Christ for the taking.

One would think that a message of this sort would be most welcome to all men; but the fact is that it is a stumbling-block to some and foolishness to others; some laugh at the preacher on account of his gospel and others hate him for it. The older I get the more am I convinced that the reason for this refusal of and antagonism to the Lord Jesus Christ is found in Satan the arch-enemy of souls. It is a pathetic picture, for it shows men fighting against their best Friend, ignorant of what they are doing (Luke 23:34; Acts 3:17).

But our lessons looks at this matter not from the standpoint of the witting or unwitting offenders but from the standpoint of the servants of the Lord. There is a challenge here concerning the position that Christians are to take in the battle against the spiritual hosts of wickedness (2 Cor. 10:3-5; Ephes. 6:10-18). There can be no question about the searching effect that direct opposition to the gospel or to the gospellers has upon those who witness for Christ in this world. Sometimes there comes out of such a situation the inquiry whether that for which we contend is really true: whether man is lost out of Christ, and whether Christ is all that man needs to be right with God. I am always glad, therefore, to be reminded, that when Peter said, "In none other is there salvation: for neither is there any other name under heaven, that is given among men, where we must be saved," he spoke by the infilling of the Holy Spirit. This puts the soul at rest, and it sends the worker out into the world with the assurance that, as he hews to this line, any and every criticism or persecution that comes to him, is aimed at him for a good work which he seeks to do for impotent men.

SOCIAL SERVICE IN THE EARLY CHURCH

July 19. Acts 4:32-35; 2 Cor. 8:1-9
Golden Text: Acts 20:35b

Daily Readings

Mon., July 13, Psa. 112:5-10. Tues., July 14, Acts 4:32-36. Wed., July 15, Acts 5:1-16. Thurs., July 16, Acts 5:17-32. Fri., July 17, Acts 5:33-42. Sat., July 18, Acts 6:1-7. Sun., July 19, 1 John 3:13-18.

The Outline of the Lesson

I. Christian Benevolence in Jerusalem, Acts 4:32-35. II. Christian Benevolence in Macedonia 2 Cor. 8:1-9.

The Heart of the Lesson

This is not the first mention we have in The Acts concerning the benevolence of Christians in the matter of their earthly goods. The day of Pentecost closed with a beautiful exhibition of this grace. The beauty of its practice was that it was altogether voluntary, and that it was exercised without any studied purpose of trying to get the other men to follow their example or to be forced to adopt their will. There is, of course, an abiding principle in such benevolence, although the manner of its expression might vary from time to time. This power of continuance manifested itself in the events that form the basis of this lesson. We need to no further than the first of the above mentioned texts to prove this.

It was a comparatively easy thing for the new converts on the day of Pentecost to part with their material goods; because the joy that grew out of their spiritual experience was so great that it could not be held in by physical bounds, and because there seemed to be every indication that better things had dawned for them in and through the gift of the Holy Spirit to their hearts. They were, of course, not mistaken in this; but the development which they expected did not take place as they had hoped it would. Instead of prosperity through smooth sailing, they ran into a mountain of persecution, persecution that threatened everything that they possessed. We do not know what time elapsed between chapter two and chapter four of The Acts, but we do know that ugly hands had raised themselves; and therefore the practise of Christian giving in chapter four has in it greater heroism than can possibly be found in that of chapter two. The point is that

the gospel gives life for all circumstances, and that what is meant to be permanent in the Church's program abides through all conditions.

One cannot escape the feeling that the reason for the faithfulness of the Christians in Christian giving in chapter four is to be found not only in their love for their fellowmen but first of all in their unswerving faith in God through the Lord Jesus Christ. These men did not put their heads into the sand and assume everything to be all right; they faced the difficulties that they knew to exist with a most exemplary courage. They were strong where their unsaved fellow-countrymen were weak. Israel's failure lay in not seeing that the prophets spoke of their day; but these Christians readily found a parallelism between the Second Psalm and the facts of their experience.

This encouraged them to maintain a position of steadfastness before the Lord. One might think that, knowing what their difficulties were, they would have asked God for a way of escape from them. But they did not take such a negative course; nor did they ask for the mere removal of their troubles: they asked to be given victory in the midst of them. So they prayed, while they trusted in the God of creation and redemption, "Now, Lord, look upon their threatenings: and grant unto Thy servants to speak Thy word with all boldness, while Thou stretchest forth Thy hand to heal; and that signs and wonders may be done through the name of Thy holy Servant Jesus." On the day of Pentecost they had heard about "the determinate counsel and foreknowledge of God," now they put that knowledge into practise and ask that His will might be done. That is theology with comfort and power. That is faith which meets with results. We read that, "When they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness."

This victory of faith led to victory in their social life. It was under such conditions that the early Church practised their second season of relief for the needy. Happy, indeed, would the world be today if our relief agencies were inspired, not by politics, but by such faith in God. Relief for politics' sake debases: relief for the Lord's sake ennobles. The one may not even help temporarily: the other has eternal values in it. The one is a disgrace; the other is a grace of God.

"Grace," that is what Paul called it; for it magnified the weakness of man and the power of God. The Macedonians were enabled by the Lord to make their deep poverty abound unto the riches of their liberality. The word rendered "liberality" is "singleness." Never was that more needed in benevolence than now. What we have here by declaration, we have in Romans 12:8 by command: "He that giveth, let him do it with singleness." True benevolence knows only one objective—the honor of Christ in the relief of men. The Macedonians were in a position to exercise such magnanimity, for we read that their charity had its roots in a consecration which gave the Lord Jesus Christ the place of preeminence. Our great need is power to live up to the meaning of this phrase, "For Christ's sake."

CHRISTIANITY SPREAD BY PERSECUTION

July 26. Acts 7:59-8:4; 1 Peter 4:12-19

Golden Text: Rev. 2:10c

Daily Readings

July 20, 1 Peter 1:3-9. Tues., July 21, Acts 6:8-15. Wed., July 22, Acts 7:1-50. Thurs., July 23, Acts 7:51-8:4. Fri., July 24, Acts 11:19-30. Sat., July 25, Acts 26:1-23. Sun., July 26, 1 Peter 4:12-19.

The Outline of the Lesson

I. The Testimony and Martyrdom of Stephen, Acts 7:59-8:1.
 II. Persecution Against the Church, Acts 8:2-4. III. Partnership in Christ's Sufferings, 1 Peter 4:12-19.

The Heart of the Lesson

In spite of the fact that the apostles had been commissioned to go into all the world with the gospel, they did not immediately do so. *Indeed, if we had only the text from the Acts, our lesson would have remained silent about any venture of the apostles into distant places with the glad tidings of redemption; for we read that only the so-called "laymen" left for the regions beyond with the word of preaching.* It is idle to speculate why the apostles were not pressed to go with them at this time. Of course, the Great Commission was given not to them alone: it was meant for every Christian. And so we come to the historic truth that Christian missions to the outlying districts began in and through a persecution against the Church.

It would have been more complimentary to the Church to have read that its early members went out with the gospel voluntarily; but the slowness of their obedience to Christ does not permit such commendation. The embarrassing fact of the Church's sluggishness respecting evangelism stains more than this early page of her history. There may be some excuse for this early lag of obedience, so we approach the record of the actions of these Jerusalem Christians with charitable criticism; but subsequent Christian ages hardly have a right to the same leniency. This issue may well search our own hearts.

Happy for the world that its hope rests not in human enterprise but in the foreordained counsel of God (Acts 2:23, 4:28, 13:48). This counsel can admit of no defeat. Therefore, if the sun does not move the Church to action, the wind will. How often has it been true that times of hardship have been times of blessing for the people of God! I have heard of missionaries praying for persecution to hit the Church, in order that a season of blessing might come to her. I am not an authority on that kind of praying, but I see the point of it. It should not have to be necessary. The goodness of God is a better guide to repentance (Rom. 2:4) than any severity; but sometimes man's welfare demands God's strong hand.

This truth applies to individual consecration. Many there must be among us who would be ready to testify that among the sweetest lessons they learned from the Lord are such as they learned through sorrow. A young man once came to a Christian minister and asked him to pray that he (the young man) might be made patient. The minister immediately began to pray that tribulation might come to him. But the young man sought to correct him, saying, that he had not asked for tribulation but for patience. Hereupon the minister quoted to him, from the Authorized Version of the Bible Rom. 5:3b, "Knowing that tribulation worketh patience," and so he explained to him that it was God's way to teach His children patience through tribulation. This may not be God's only way to teach patience, but it is a well recognized method of such discipline. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed" (Heb. 12:11-13).

But we must hasten to say that our lesson deals with its subject not only from the standpoint of the needed judgment in the house of

God but also from the standpoint of courageous faithfulness to Christ in spite of persecution. Indeed, it is stated that these sorrows of the Christian are due to his relation to Christ whom the world refuses to accept. To suffer as a Christian means not only to suffer with spiritual fortitude but to suffer on account of bearing the precious name of Christ, precious to God and to us. Men treat us according to the stand that we take. If a person proclaim himself a Republican, then the Democrats will not allow him to vote in their primary. If a person play with the Reds, the Blues will not throw the ball to his advantage, if possible. If a sinner come out for Christ, the world will not count out him for their support. Yea, the lesson says, that, if a man come out for Christ, certain forces may set themselves strongly against him to do him harm.

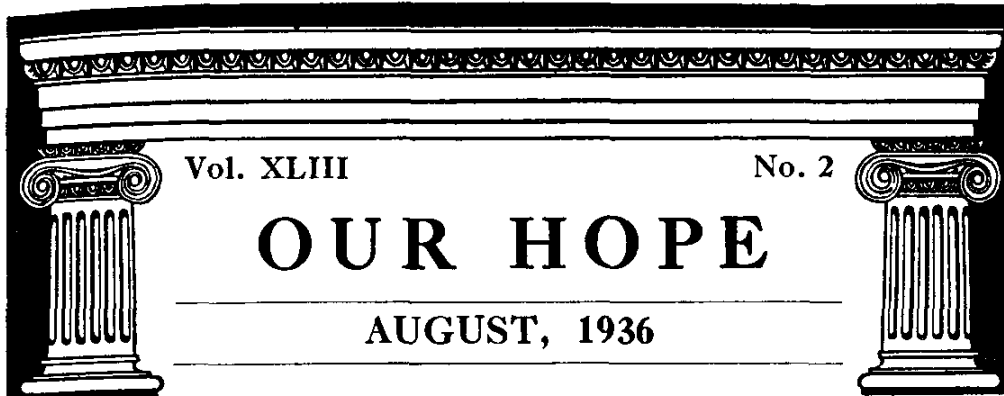
It would be easy to conclude from such a fact that something had gone wrong in the spiritual world. That is true, but not in the sense that either injustice or weakness could be ascribed to God. No need has ever been found greater than our Saviour. It is the confirmed testimony of the Scriptures that God is in control of every tribulation, and that the end thereof is glorious for those who go through it trusting Him. So Paul links joy in the hope of the glory of God with joy in tribulations (Rom. 5:2-3); and Peter says: "Insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you." The point that these Scriptures make is, that there can arise no condition in which the saint cannot be blessed of God, or that he cannot be a blessing to others in the Lord.

The Double Star

Long ages came and went,
 And sick with hope deferred
 Israel's voice grew faint; she seemed
 Unnoticed and unheard.
 At length to her a child was born,
 At length a Son was given,
 The Dayspring broke on earth,
 The Love came down from Heaven.

Long years have come and gone,
 And with uplifted eye
 The Church, with calm and silent hope
 Has watched the eastern sky.
 At length the voice shall yet be heard,
 With which all earth shall ring:
 Lo, this is God, our God.
 This the long-promised King!

— *H. Bonar.*



Editorial Notes

The Forerunner

“Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec” (Heb. 6:20). The Lord Jesus Christ is in this passage called our Forerunner, Who has entered for us into a certain place, the place within the veil, that is that glorious, eternal place, the heaven of heavens, from whence He came to make purification of sins; as it is also stated in this Epistle, “to put away sin by the sacrifice of Himself.” The high priest officiating once a year in Israel’s earthly tabernacle went within the veil. It was just a little pattern of the Holiest up yonder. Scripture makes it so blessedly clear that after He finished the work the Father gave Him to do on Calvary’s Cross He went there as the Forerunner, to be Priest and Advocate of all His people. What would God’s people be without the blessed and satisfying statements we find in this Epistle, that our Lord is our Forerunner, that He lives in glory as the risen Man, that He lives for us, that His great love which brought Him down is still the love with which He loves! How can a Christian enjoy the peace of God, the comfort of the Gospel and have real power and victory in his life unless his faith lays hold daily of the fact “my Forerunner” is there, He is there for me! How often we lose sight of it! How frequently we look downward instead of upward, and then we are not happy and suffer defeat! We need constantly to remind ourselves of these precious truths which are part of that faith once and for all delivered into the Saints. Some of these

great statements given by the Holy Spirit should be the atmosphere we breath from morning to night, and become the uplifting power in our daily lives.

“Seeing then that we have a great High Priest, that is passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, apart from sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:14-16). “But this man, because He continueth for ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them” (Heb. 7:24-25). “For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence for us” (Heb. 9:24).

How clear it all is! The Forerunner has gone in for us, He is there for us, we are the objects of His love and care, He appears in the presence of God for us. He is able to keep, to succor, to uphold and to save to the uttermost. His gracious sympathy is on our side; He is touched with the feeling of our infirmities. But all that is needed is faith to lay hold on this every day. And true faith flees to Him; before looking around or about for help and strength, true faith looks up and remembers the forerunner “who is gone to heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him” (1 Peter 3:22). It means the supreme power is His; it is to usward who believe. He can do all things; there is nothing too hard for such a Lord.

In these terrible times, these times of increasing difficulties, the times of satanic cunning and satanic opposition, we must keep the “Forerunner” before our hearts. Our mind must be fixed on these things above, on heavenly things, and seek those things above, where Christ sitteth on the right hand of God. This and this alone will keep our feet from stumbling and falling, as the gross darkness of the dying age settles around us.

And may we remember that there is One in us, who will make all this possible, God the Holy Spirit. His power will make the Forerunner a daily, living reality. His power will take our thoughts upward. His power will keep us in fellowship with our Lord. His power will teach us what to pray for and how to take all in faith.

Our Forerunner! He has made the way through the heavens. He blazed the trail from the Cross where He died for our sins, from the grave where He rested, through His victorious resurrection, from sin, death and the grave, into the eternal heaven and eternal glory. "Draw me, we will run after thee" says the bride in the Song of Songs (Song of Sol. 1:4). His people blood-washed, saved by His grace, the "Beloved of God, called Saints" will *follow the Forerunner*. The way He went is the way we shall go. Some day He will draw us and we all will run after Him. He will draw the dead in Christ from their graves and from every continent He will draw His members and all will run after Him, to be joined to Him as Head and Bridegroom, to be ushered into the presence of God, to the glorious throne.

And how soon this may be! "For yet a little while and He that shall come will come and will not tarry." World conditions were never before what they are now. Everything points to the assured fact that our God is going to speak very soon, and His first event in the display of His power will be the gathering of His saints to follow into glory of the Forerunner.

O happy day, O glorious day, O day of joy and eternal blessedness, day of the face to face meeting when wilt thou dawn! Even so, come, Lord Jesus, Thou blessed, adorable Forerunner!



He was in an Egyptian dungeon an innocent prisoner. For years he had been deprived of his liberty. At last, at the end of another two years, when the third year began, the Egyptian king sent and called Joseph. They brought him hastily out of the dungeon. As he could not appear before the monarch unshaven and in prison garb, he shaved him-

Great Changes

self and changed his raiment. And now he stands before Pharaoh. In a short time all is changed. The erstwhile prisoner becomes the Prime Minister of Egypt. "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt." What a great change this was!

A young man is seen fleeing through a mountain wilderness. He has literally no rest for the sole of his feet. An enemy is pursuing him eager to take his life. We see him hungry and in deepest want of everything. A day came when all was changed for him and crown-less David, the son of Jesse, was crowned king over all Israel. The unfortunate sufferer, despised and rejected, became the king of honor and glory. What a change it was!

In an Oriental palace a queen sits in deepest mourning. She and her maids fast, neither eating nor drinking for three days and three nights. They wore garments of humiliation and afflicted themselves. But it came to pass "on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house." How beautiful she must have looked in her royalty! And then she obtained the king's favor, and her weeping, fasting and mourning were over. What a wonderful change!

At the same time there sat at the king's gate an old man. Sackcloth covers him and ashes are upon his head. His proud enemy, the Amalekite, before whom the pious Jew would not bow, sneers at him as he passes into the palace to meet the king. But when Haman met Mordecai the next time he came with the king's horse and the insignia of royalty. He stripped off the sackcloth, and brushed off the ashes from the mourner's head "and arrayed Mordecai, and brought him on horseback through the street of the city and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor." What a glorious change!

Here is another prisoner. His cell is extremely narrow, no

room even to turn around. There is complete darkness and no air to breathe. He is in a state of death. And yet when he cries to God and acknowledges Him in worship, the door of his narrow cell opens and the prisoner is released. He steps forth in the sunlight, and Jonah carries successfully his divinely-given message to king and beggar behind Nineveh's walls. What a change!

And how many more great changes we could quote from Holy Writ. They all foreshadow Him who came, cradled in a manger; who came as the man of sorrows and acquainted with grief; who was despised and rejected of men; who finally gave His holy spotless body on the cross of Calvary and was buried in a borrowed tomb. But oh! what a change! when the stone was rolled away and He came forth in His risen splendor. What a change when before He left the place of His suffering to return to the Father's house, He stood on the mount and declared "All power is given to me in heaven and on earth!" The child which lay in the manger, the man who died on the cross, fills the throne in the highest heaven.

But a still greater change is coming with His glorious return. Now He is unseen by human eyes, but then He will be seen in His royal majesty. Now the world with its atheists and infidels, besides apostate Christendom, denies His name and His glory, but then every tongue must confess Him as Lord and every knee must bow. Now He has no kingdom on earth, but then He will be crowned King of kings and Lord of lords, as the nations are given to Him and the uttermost parts of the earth.

And what great changes there will be when He comes again. Great changes for His redeemed, for all who believed on Him will receive the fullness of their redemption. They will receive in the place of their bodies of humiliation, bodies like unto His own glorious body, and enter into their eternal inheritance as the fellow heirs of the Lord Jesus Christ. Now we see through a glass darkly, but then we shall know as we are known. Great changes in this earth, for when He comes, evil and the god of this age will be dethroned. Great changes for Israel; that nation will be no longer the homeless wanderer among the nations of all continents, but will be regathered and enjoy the

covenant blessings promised so long ago, but then gloriously realized by the coming of the King. Great changes among the nations of the world, for idolatry will cease and all will worship and adore the Lord. Swords will then be turned into plow-shares and spears into pruninghooks, and no nation learn war any more. Great changes in all creation, for groaning creation will be delivered of its groans and brought into the liberty of the sons of God.

All is waiting for His return, and that sure coming event will bring the most wonderful changes, so great and wonderful that no mind can imagine them all and no pen describe them. In faith we can see it now, for it is written in His Word, and we can rejoice in the glory of the future.



That Precious It came from His lips in those holy
"As" moments of prayer, when He lifted up His eyes to heaven and said "Father." It was not a prayer for Himself, to ask for endurance as the cross with its suffering and shame loomed up. The prayer was for His own, those given to Him by the Father, and that includes all who have believed on Him and accepted Him. What does He say about us? We listen to His voice. "They are not of the world, even *as* I am not of the world" (John 17:16). In speaking with the Jews sometime before He had said—"Ye are from beneath, I am from above; ye are of this world; I am not of this world" (John 8:23). The Jews were from beneath and of this world. So are we by nature. He, whom the Father sent, was from above and not of this world. And now He speaks of all who belong to Him as not being of the world even as He is not of the world. His Grace, as we trusted in Him, has accomplished this for us. Grace has given us the birth from above, bestowed upon us in Him the gift of eternal life, and being born from above we are no longer of the world, though we are still in the world.
What a change!

And our Lord by His life and character manifested fully that He is from above and not of this world. And as He links us with Himself by the little word "*as*," and as we

OUR HOPE

have the life from above and are not of this world, should not we also manifest this before the world, by a separated walk? How can a true believer, knowing these things, walking in His fellowship, enjoy the amusements of the age, invented to entertain the children of the world, who are of this world? Yes, millions of professing Christians, life-less church members do it, and of them it is written "lovers of pleasure more than lovers of God." But never can a true child of God be this.

Again we listen to His voice. "*As* Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:18). What a commission and what a responsibility! As sent by the Father He came not to do His own will, but the will of Him that sent Him. He came to glorify God in His life; He came to finish the work which the Father gave Him to do. All this applies to us. We are saved by grace, separated by grace, endued by grace, to do His will, to glorify Him on earth in life and service. Every member of the body of Christ has a work to do and a work to finish. As long as this work is unfinished we are as to our earthly existence immortal. But to do this work should be our highest ambition, only second to the desire of glorifying and worshiping Him. And let us remember—"We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). We are His witnesses.

Another "*As*" we quote from the Gospel of John. "*As* the Father hath loved Me, so have I loved you; continue ye in My love" (John 15:9). But who is able to say with what love the Father loveth the Son? Listen to Him when Israel has rejected the kingdom message. "All things are delivered unto Me of the Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him" (Matt. 11:27). And so as the Father expressed His love towards His Son, the Lord Jesus Christ, by delivering all things unto Him, making Him, after His finished work, the Heir of all things, so He loves us by giving to us the all things He has received. "The glory Thou gavest Me I have given them" (John 17:22).

Beloved readers! do you realize with the writer that our time is short? Do you know each day and hour shortens that time? The "little while" is rapidly drawing to its close. Soon the home-call comes. To spend the "little while" in separation, in carrying out our commission, and in the enjoyment of His love present with us now and in holy anticipation of our soon coming glorification—this should be our daily ambition. It is ours; is it yours?



Two Rich and full with spiritual lessons are the
Statements Psalms which review Israel's history, the
the history which is preserved for our
learning and instruction. Here is some-
thing from the One Hundred and Sixth Psalm. "Then
believed they His words; they sang His praises. They
soon forgot His works; they waited not for His counsels
(106:12, 13). They had seen the display of the power of
God in the annihilation of the Egyptian army in the Red
Sea. And because they saw they believed His words and
the result was—they sang His praises. The first song in
the Bible is not in Genesis, but in the book which typifies
redemption, the Book of Exodus (15). From the very
beginning of the history of the Jews it is a marked feature
that they refused to believe, unless they had an outward
evidence. Moses knew this well (Exodus 4:1). "The
Jews require a sign" (1 Cor. 1:22). Our Lord stated the same
fact when He addressed unbelieving Thomas—"Thomas,
because thou hast seen Me, thou hast believed; blessed
are they that have not seen, and yet have believed" (John
20:29). Individual Jews, not very many of them, can be
saved now through the grace of God; but national salvation
will come to them when they see. "And they shall look
upon Me whom they have pierced"—that is in the day of
His visible and glorious appearing, which will answer for
ever the burning question "What think ye of Christ, whose
Son is He?" And when that day comes the earth will hear
greater praises than the praises of Israel at the shores of the
Red Sea.

But it is all different with us Gentiles. The Lord meant

us when He said "Blessed are they that have not seen, and yet have believed." And as we believe His words, trust in them, we sing His praises. "Whoso offereth praise glorifieth Me" (Psa. 50:23). We learn from this how closely connected is faith in the Word of God and the praise and glorification of Himself. It is a blessed occupation to take the Bible, hold it reverently in our hands. Open its blessed pages. Realize not man but God is speaking! Then do what the Psalmic word "Selah" means—pause and think. And then after He has spoken through His Word to our hearts, sing His praises. To praise Him thus is heaven on earth. The Editor finds his greatest spiritual joy not in petitionary, not intercessional prayers, but in praise.

Then Israel's failure—how often it is our own failure! "They waited not for His counsels." Our hurry often leads to our failure. "He that believeth shall not make haste." Faith does not need to hurry. We do not endorse the unscriptural theory of guidance, practiced in the Buchmanistic movement, akin to spiritistic practices. But we believe, after reading His Word, to wait in His presence for His counsel is perfectly scriptural. May the Lord encourage our hearts through these meditations.



The fourth chapter of the Book of Amos **And No Return** closes with the solemn announcement "Prepare to meet thy God, O Israel." What precedes this great warning? Five times the Lord said through the herdman of Tekoa "*Yet have ye not returned unto Me.*" He had given them clean teeth and want of bread, that is He had allowed famine to come; yet they did not return unto Him. If they had, the famine would have ended. He withheld the rain from certain cities, while others had rain, just to show His power in creation and teach them their dependence. They did not listen to His voice in providence, and there was no return unto Him. Mildew and destructive insects came to destroy and devour; they did not return. Pestilences appeared; but no return to Jehovah followed. He overthrew some of them while others were like brands plucked out of the fire, and still

they kept away from the Lord and did not return. No remedy was left. God would now appear in judgment; hence the warning "Prepare to meet thy God."

All that happened almost three thousand years ago. The same is happening today. In 1929 the Lord removed prosperity from the United States. He spoke loudly in a collapse in which millions were involved and billions were swept away. Rich people faced the poorhouse and the poor were plunged into unemployment and distress. Yet there was no return to the Lord. All kinds of economic, financial and modernistic-religious prophets arose, predicting a speedy end of the depression. They were false, lying prophets, for the depression increased and with it greater want and greater distress. One thing after the other happened. A "New Deal" was inaugurated to pull millions out of the swamps of disaster. All kinds of schemes were invented. Selfish politicians, demagogues, squandered the people's money by the millions, much of it used to secure the maintenance through "vote getting" of a government which has miserably failed. Instead of decrease in unemployment and distress there has been a dreadful increase. Though God shows our land that "vain is the help of man" there is no return to God. Instead of acknowledging God and turning to Him, the administration in spite of the vigorous protests of millions recognized one of the most vicious governments, if it deserves that name, and joined hands with Atheistic Sovietism, expecting through this "red pottage deal" material gains, which never materialized. But no return to God—rather more departure from Him. Then after the advice of some of the godless brain "twisters" the administration advocated the destruction of millions of little pigs, as well as the destruction of the gifts of a kind Creator, there came tornadoes, floods and other disasters, which even unbelievers call "*Acts of God*," except the brain "twisters" in Washington. Then millions of acres of the most fertile lands became through drought and dust storms a waste and howling wilderness. Yet as it was with the Jews of old, there is no return unto the Lord. Nor must we forget the religious leaders, the modernistic

prophets with their dreams of a delusive optimism. Instead of preaching "Repent! Turn to the Lord! Confess your sins! Believe on the Lord Jesus Christ unto salvation!" they fall in line with Socialism, even with Communism, expecting help and a "new world order," which will bring back prosperity.

"Yet they did not return unto the Lord." Even God's infinite patience will be exhausted. Whether Roosevelt is re-elected, or the Republicans regain their power, it does not matter which, if this nation does not return to the Lord, humble itself, repent, greater calamities will follow and finally, as it was with Israel, there comes the reckoning day. It is not far off.



The Lord said to Israel "Let him take **His Strength** hold of My strength." Taking hold of **—Our Strength** His strength is a blessed possibility through faith and prayer. The saints of God from the very beginning have practiced it. When Enoch walked with God during the increasing gloom of a dying age, he walked by faith and laid hold on His strength. This is true of all others whose lives were yielded to God—Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samuel, David and all the holy men of God. The Lord Himself gives assurance to faith, no matter how weak, that His strength is on our side. "Be of good courage and He shall strengthen thee" (Psa. 31:24). "I will strengthen thee, yea, I will help thee" (Isa. 41:10). He assures us that "as thy days are so thy strength shall be." And when days of physical weakness come, as they will, for the bodies of the children of God are death-doomed bodies (unless the Lord comes) He gives us the sweet comfort—"The Lord will strengthen Him upon the bed of languishing; Thou wilt make all his bed in sickness" (Psa. 41:3).

And in the New Testament we find the blessed testimony of our beloved brother Paul. "I can do all things through Christ who strengtheneth me" (Phil 4:13). He looked to Christ and Christ upheld him, carried him through all the trials and experiences, even in the Roman prison. "More

than conquerors" must be written over that life which was lived for Christ—"Not I, but Christ." And finally when before the Roman judge he could write to Timothy—"The Lord stood with me and strengthened me" (2 Tim.4:17).

And how we need in these days to lay hold of His strength, acknowledging our own weakness and claiming His strength!



Receiving One statement which came from the lips
From Above of John the Baptist is often overlooked. It is the following: "A man can receive nothing, except it be given him from heaven" (John 3:27). Link to this true statement another in the Corinthian Epistle—"For who maketh thee to differ from another? and what hast thou that thou didst not receive, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4:7).

What wonderful and powerful sermons would be preached, what great unfoldings of Scripture would be given to the household of faith, if every true preacher and teacher would seek first in prolonged prayer to receive something from above, and after having received it acknowledge in humility of mind that it is not of or out of himself, but that it is a gift from the Lord. No teacher of the Word will ever be disappointed, nor will he disappoint the hearers, if he waits on the Lord, the great Head of the Body, to give him something. But how little this is done! How often men will use what others have given as if it were their own. For younger brethren who are teaching the Word of God we like to pass on experiences we often have had.

We waited on the Lord for light on portions of His Word and for a message. We felt it was given. Yet the message passed on to others seemed so disappointing and unsatisfactory that we thought it was a mistake. Yet after a while that which seemed a mistake proved to have brought great blessing to hearts who needed just that message. In speaking and in writing the things of God every teacher must look up to receive the message from Him.

Recently in a London theatre a play was staged trying to present certain legendary inventions concerning the Apostle Paul. To say the least the play is ludicrous and pictures this great man of God as a character which he certainly was not. The "Jewish Chronicle" criticized this play and said some complimentary things about Paul. We quote:

"There may be very many different attitudes towards that brilliant Jew, Paul, or Saul of Tarsus, who did more than any other follower of the Christian faith to establish it in the civilized world of his day. For some he is the interpreter heroic. To others he may appear as the man who led Christian thinking into the channels from pure faith to intricate theology."

There was a time not so very long ago when half-witted destructive critics doubted the historicity of Paul. And Jews also spoke evil of him. Therefore the above tribute to Paul is encouraging.



When some eight or nine years ago this **Stanley Jones** Methodist Missionary sent forth his book, "Christ of the Indian Road," we condemned the book and warned against it, predicting that the man would go on in his subtle modernism. A number of our readers condemned us for warning against a book which they considered a fine and scriptural production.

His new book, *Christ's Alternative to Communism*, reveals the man and his teachings. He has gone from bad to worse.

With others like Sherwood Eddy, who used to preach the true Gospel, he has turned to the left and lauds Communism. Here are two excerpts from this book:

"When the Western World was floundering in an unjust and competitive order God reached out and put His hand on the Russian Communists to produce a juster order and to show a recumbent church what it has missed in its own Gospel" (Page 224). Is the man so densely ignorant that he does not know that a righteous and holy God does not put His hand upon a band of murderers and use them to

bring in a "juster order"? Has he never heard of the vile cartoons of the Reds in which our ever blessed and adorable Lord is caricatured, insulted and ridiculed? Does he not know that the program of the godless is to destroy all religions and that they are teaching their young that there is no God?

"I am persuaded that the Russian experiment is going to help—and I was about to say to force Christianity to rediscover the meaning of the kingdom of God upon earth" (Page 32). This is another saying of this blind leader of the blind, leading on towards an abyss of disaster.

Such men as Stanley Jones, Sherwood Eddy, Bishops McConnell, Blake, and thousands of other preachers and educators seem to illustrate the saying of our Lord—"If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:23). They have turned away from the real Gospel, the saving message written in the Blood of the Cross, and thus reveal themselves as the enemies of the Cross of Christ.

We agree with our excellent exchange, *The Sunday School Times* (June 27): "It is not a pleasant fact to face, but it is only fair to parents and teachers to point out that the volume 'Christ's Alternative to Communism' is one of the most misleading, faith-destroying, and unscriptural books that has ever enjoyed wide circulation among the Christian Youth of America."



Various periodicals, including the "*Presbyterian Guardian*," the organ of *Dr. J. Gresham Machen*, H. M. Griffiths, Editor, have attacked dispensationalism, aiming especially at the Scofield Reference Bible. Professor Allis of the Westminster Seminary has done the same in a monograph recently published. It seems the teaching at Westminster Seminary, Dr. Machen, President, is that there never will be a Millennium. As Postmillennialism, as it used to be taught, is dead and gone, without any hope of resurrection, these brethren have coined a new word for their unbiblical theory—they call themselves "Amillennialists" just as an

infidel, a denier of the existence of God, calls himself an "Atheist."

We wish these Amillennialists would answer in a *scriptural* way the splendid setting forth of the truth as given in the lecture we printed in our pages by the late Professor Duffield of Princeton. We have published it in a booklet. Nor has anybody ever answered our exposition of the Eleventh chapter in the Epistle to the Romans ("The Jewish Question") nor have we seen an intelligent and scriptural answer to our brochure "The Unfulfilled Promises to Israel." We cannot understand how these brethren can maintain such an unscriptural exegesis that there never will be a literal reign of the Lord Jesus Christ over the earth, when He begins to reign till all things are put under His feet. In fact one of these opponents to premillennialism stated that "there are many promises in the Old Testament which will never be fulfilled." We fear if they continue in their attacks some of them will be drawn into the vortex of modernism. In fact Amillennialism is a part of the *religious evolution* so contrary to the teachings of the Word of God.

But one thing is sure. *No institution, teachers, or set of men who deliberately oppose "that blessed hope" of the imminent coming of the Lord, who remove thereby one of the most powerful incentives to holy living and sacrificial service, who rob the Lord Jesus Christ of His God-given reward and inheritance of receiving His own Throne, to occupy that throne, as during this age He sits upon the Father's throne, who say by their denials of Israel's coming restoration, regeneration and glory that God is a covenant breaking God—can and will have, the full power and blessing of the Holy Spirit upon their work. They grieve Him by their denials.* This is the Editor's most firm conviction.

The horizon is ablaze with the signs of the times. To-day the Bible is having its greatest confirmation. All the signs of the end of the age are here in the political, the religious, the moral and the Jewish spheres. We can almost hear His foot-steps. All is ready for the fulfilment of prophecy as written in Daniel and Revelation. The

world dreams on of coming prosperity, and Amillennialists too are close behind with their dreams and opinions.

Well soon, *very soon*, the question will be settled by our blessed returning Lord.



The Root of the Matter In the article published in the "*Presbyterian Guardian*" the writer has the following footnote: "In this article we are mainly concerned with showing that 'Dispensationalism' contradicts the teachings of *our historic Presbyterian Standards*. Since we believe the latter are Scriptural, then we must conclude that the former is contradictory of Scripture." This is denominational logic—but what logic! "Our historic Presbyterian Standards" above the Word of God. Years ago the Editor preached in a Lutheran Church. The pastor seemed to be impressed, but said he—"I have to look this up in Luther's works to see if he believed it or not, and if he does not, I am not going to believe it." From such a spirit and following of denominational standards, Oh! Lord, deliver Thy people.



Hearty Welcome Once more a hearty welcome to the forthcoming Prophetic Conference conducted by the Editor, to be held in Stony Brook, L. I., August 16 to 22 inclusive, the Lord willing. It is the twenty-fifth anniversary. We look for a big attendance and great blessing. The expenses for the week are not high. Good rooms and board can be obtained for fifteen dollars. If you cannot come for the entire conference come for a day or two. Bring your luncheons with you; there are shady places all around the campus, or you can go down to the shores of Long Island Sound and enjoy the refreshing breezes.



Our New Pamphlets We have issued new pamphlets and re-published several which were out of print for some time. We mention some. **Woman in the Church**, all about woman's place in the Church of Christ; **A Reason for My Hope**, a most helpful testimony by the late J. Wilbur Chapman; **A Defense of Premillennialism**, by the late Princeton Professor, Dr. Duffield; this booklet is dedicated to Westminster Seminary of Philadelphia. **Where Faith Sees Christ**, four most helpful sermons preached by the late Dr. C. I. Scofield; **The Thousand Years in Both Testaments**, by Dr. Nathaniel West; **Fifty Reasons for Believing the Bible**.

You can do nothing better than to invest some of the Lord's money in quantities of these booklets and put them out everywhere. They will bring rich returns. Write us about the extremely low prices which we have made for this purpose.

Buchmanism Many new readers do not know that the Editor has written and published a larger brochure showing the real character of Buchmanism, called **The Oxford Group**. It is an examination of this cult in the light of the great redemption truths of the Word of God, the truths which this movement does not seem to tolerate. We challenged Drs. Buchman and Shoemaker, or as they are called in the group, Frank and Sam, to answer our statements. They have not paid any attention to it. But we know the 10,000 copies of this booklet circulated so far have brought great help to many. While we answer the cult and its erroneous teachings, we give at the same time a clear testimony as to what the Gospel of the Lord Jesus Christ is.

If you have friends who have drifted into the Oxford Group you can do nothing better than to put one of these brochures into their hands.



As to Our Oral Ministry As always we have received calls upon calls for ministry from numerous states. We have made no promises. After waiting on the Lord we are convinced that it is not His will that in our time of life we continue in a coast to coast ministry as we have done for over fifty years. We have to sound a recessional. Trips of three thousand miles with weeks of strenuous ministry, traveling from place to place, must be abandoned. Ministry nearer home in Eastern and Southern states, as He may guide, will be continued. We expect to inaugurate this fall a **Monthly Meeting** for Bible study in uptown New York, after the pattern of the Boston Monthly Meetings. Besides this we shall use our pen to write some important new books for the household of faith. Pray for our guidance in all this, as so many of you have done for years.



The Associate Editor Our youngest son Frank, Headmaster of the Stony Brook School, has occasionally a little spare time for outside ministry. He is, of course, a sound teacher and presents the truth of God in an able and attractive manner. Some say "he is a chip off the old block." He will gladly serve if the Lord leads and his time permits.

The Book of Psalms

Psalm 111

Let us notice first of all that the great gem of prophecy, the one hundred and tenth Psalm, predicting our Lord's ascension, His enthronement at the right hand of God, His return and glorious victories, is followed by three Hallelujah Psalms. The third Hallelujah Psalm (113th) begins and ends with a Hallelujah. These three Hallelujah Psalms teach us that when our Lord returns and He is victorious over His enemies, the Hallelujah times begin for heaven and earth. The theory that gradually the age is becoming better, gradually nations turn to the Lord to join in singing

His praises, till all the world rejoices in Him and welcomes Him for a universal judgment, is totally unscriptural. The teachings and predictions of the Word of God are fully confirmed by the world conditions of today. Bible students know that the other Hallelujahs of the Bible are found in the last book of the Word of God, the Revelation of Jesus Christ. And there too we find them in connection with His return.

Two of these Hallelujah Psalms, the one hundred and eleventh and twelfth, are perfect alphabetical Psalms, that is the twenty-two letters of the Hebrew language are found at the head of the different stanzas; the last one has no such structure.

In the one hundred and eleventh Psalm we find the praise of Jehovah on account of His works; in the one hundred and twelfth His praise for earthly blessings that those who trust Him receive; and in the last of this series His own Glory which fills heaven and earth.

As no division of the Psalm before us needs to be made we quote the entire Psalm with the letters of the Hebrew alphabet.

(*Aleph*) *Hallelujah!*

I will give thanks to Jehovah with the whole heart,

(*Beth*) In the assembly of the upright and the congregation.

(*Gimel*) The works of Jehovah are great;

(*Daleth*) Sought out by all that find pleasure therein.

(*He*) His work is honor and glory;

(*Vau*) And His righteousness lasteth for ever.

(*Zain*) He hath made His wonderful works to be remembered;

(*Cheth*) Jehovah is gracious and full of compassion.

(*Teith*) He hath given the prey (or booty) to them that fear Him.

(*Jod*) His covenant He remembereth for ever.

(*Caph*) His mighty works hath He showed to His people;

(*Lamed*) By giving them the inheritance of the nations.

(*Mem*) The works of His hands are truth and judgment;

(*Nun*) Faithful are all His statutes;

(*Samech*) They are upheld for ever and ever,

(*Ayin*) They are done in truth and uprightness.

(*Pe*) He hath sent redemption to His people;

(*Tzadde*) He hath commanded His covenant for ever;

(*Koph*) Holy and awful is His Name.

(*Resh*) The fear of Jehovah is the beginning of wisdom.

(*Schin*) A good understanding have all they that do them.

(*Tau*) His praise endureth for ever.

How true it is "the works of Jehovah are great." They are great in His creation, in which He displays His omnip-

otence and His eternal wisdom. The creature of the dust tries to find out the secrets of God's creation. The little eye of man by aid of the telescope sweeps the sky and discovers marvels in this almost unlimited universe. He uses his eyes again by employing the microscope, new worlds, in an almost unlimited microcosm, come to light. Strange it is that with such evidences of a supernatural intelligence revealed in all creation that so many scientists are Atheists. It proves the truth of the Bible that man by nature has a darkened mind and does not know God. But when the day arrives when our great Creator-Redeemer is revealed, our Lord Jesus Christ, the greatness as well as the unsolved mysteries of His works in creation will be uncovered.

Then there is His work in redemption in which He reveals His righteousness, His honor and His glory. His redeemed people sing of it today, "gracious and merciful is Jehovah," but when that day comes in which redemption will be consummated, when all things will be put under His feet, then His glorious works in redemption will produce the Hallelujah's of redeemed nations and creation itself.

The fifth and sixth verses apply to Israel redeemed.

He hath given the prey to them that fear Him.
His covenant He remembereth for ever.
His mighty works hath He showed to His people;
By giving them the inheritance of the nations.

This applies to the faithful remnant of Israel, that part of the nation which feared Him and did not side with the false Messiah, the beast out of the land, that imitator of Christ, having two horns like a lamb but speaking as the dragon (Rev. 13). That God-fearing remnant, sealed after the true Church leaves its earthly scene, and not the atheistic portion of Israel, will inherit the promises. He comes as Israel's King; He conquers and the godly, saved and born again remnant shares in the prey. They receive the inheritance of the nations.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. 60:5). "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; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:12, 13). It is folly to apply these and many other prophecies to the Church and rob Israel of her covenant promises. The redeemed remnant with the coming of the King will join in the Hallelujah.

His praise will then be heard from sea to sea, to the uttermost parts of the earth. Now He and His works are rejected by man. Instead of blessings we hear the curses. But in that day the eternal, never ending praise begins. His praise continueth for ever.

Christian Socialism vs. Christianity

Thousands of preachers and educators turn away from the true Gospel of Jesus Christ, the only remedy for this poor staggering world with its sin and misery, and become, Christian Socialists. Sherwood Eddy, the Japanese Kagawa, hundreds of Methodist preachers under the leadership of certain "Bishops," as well as preachers and college professors of many other denominations are walking in this way. For them the Gospel, which cost God so much, is insufficient.

Recently an English journalist of note in "Britain Without God," has given an enlightening contrast. It is true to the core.

Christian Communism is rare; Christian Socialism, however, is wide spread; and from the point of view of the future of religion, I consider Christian Socialism is a menace. There is a distinct difference between clergymen or ministers of religion whose political views are Conservative or Liberal and those who are keen Socialists. The difference is that the former are able to distinguish between their politics and their religion, while to the latter their politics is their religion.

The Christian Socialist substitutes the political creed of Socialism for the Gospel of the Grace of God, and that is, traced to its logical conclusion, a negation of the Gospel of

Christ. It is obvious to anyone with a knowledge of the tendency of present-day preaching that a considerable number of Christian ministers have given up preaching the distinctive doctrines of the Christian faith and are, in religious phraseology, preaching nothing but pure Socialism.

The Christian Gospel, as interpreted and proclaimed by the greatest Christians, beginning with Paul, is predominantly spiritual; Socialism is predominantly materialistic. The object of the preaching of the Gospel is the salvation of the individual; Socialism aims at the revolution of society. The Gospel implies the curse of man to be sin; in Socialism the curse is poverty.

The Gospel demands Christ as the Saviour and Redeemer; Socialism can and does do without Christ. If He is drawn in at all, it is not because He is essential to the creed, but because His Name gives religious respectability to a system which is, in reality, quite independent of Him. "We are witnessing," Professor Julian Huxley has been reported as saying, "the dawn of a struggle, not between science and religion, but between the God-religious and the social-religious."

The eminent professor, and thousands of others, are quite ready to receive a "social religion" which is independent of God, and in Socialism they have it. But that Socialism should be the subject of sermons in Christian churches, that Christ should be revered only as the first Christian Socialist, and that the Christian creed should be confined to certain parts of the Sermon on the Mount with, perhaps, parts of James thrown in, is a menace to the future of Christianity which cannot be overlooked in such a review as we are attempting in this book.



On the Editor's desk is a small card with these words, "Have you prayed about it?" How many mistakes and missteps might have been avoided if at all times we had never acted without prayer.

Conditional Immortality

(Continued)

This will seem strange to those who have read in the books, pamphlets and tracts of the Conditional Immortality writers, that not one passage in the Old Testament recognizes any distinction between the body and the soul. Here we find at least one instance of a soul, that had left the body, called back in answer to the earnest prayer of Elijah; for they will not surely say that only the breath was called back, since that no longer existed. Christians who are familiar with the Bible, and also with the literature of these writers, will receive their testimony with very many grains of allowance, for they are in the habit of making the strongest possible statements, that are wholly unsupported by Scripture. What they say about the soul, they also say about the spirit, but quite contrary to the facts:

His spirit was troubled (Gen. 41:8). They hearkened not to Moses for anguish of spirit (Exod. 6:9). The God of the spirits of all flesh (Num. 16:22). The Lord thy God hardened his spirit (Deut. 2:30). Why is thy spirit so sad? (1 Kings 21:50). The spirit of Cyrus King of Persia (2 Chron. 36:22). There is a spirit in man (Job 32:8). In whose spirit is no guide (Psa. 32:2). He that ruleth his spirit (Prov. 16:32). Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it (Eccles. 12:7). With my spirit within me will I seek thee early (Isa. 26:9). The spirit of the kings of the Medes (Jer. 51:11). Make you a new heart and a new spirit (Ezek. 17:31). My spirit was troubled to know the dream (Dan. 2:3). Saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him (Zech. 12:1).

Here then we find from the testimony of the inspired word that the spirit is something separable from the body, that when the body dies, and returns to dust, the spirit returns unto God, that it is He who forms the spirit within man; and yet the Conditional Immortality writers delude the simple, and beguile the unstable, with their confident assertions that the Bible nowhere distinguishes between the soul or spirit, and the bodily frame. It is really deplorable that so many good men have been carried away by this wretched heresy, no doubt taking it for granted

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that the books they have read state things as they are, and teach the truth. But they are just as far from the truth in their bold declarations with regard to Life and Death, as they are concerning the soul or spirit. They assume that the former means only continued existence, although they admit that the Christian has a happy existence, and that the latter means cessation of existence, so that none but believers in Christ have an immortal existence, and at death unbelievers become extinct.

A glance at the use of the word *death* in the New Testament will show how utterly unscriptural is this theory:

To them which sat in the region and shadow of death (Matt. 4:16). (Does this mean that they were annihilated or extinguished?) Is passed from death unto life (John 5:24). (Does this mean that they had been annihilated and were extinct?) Let the dead bury their dead (Matt. 8:22). (But if the dead were exterminated, they could not bury any body.) The dead shall hear the voice of the Son of God (John 5:28). (But how can those who do not exist, hear?) Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (John 12:24). (Is the corn of wheat exterminated?) Death by sin, and so death passed upon all men. . . . Through the offence of one many be dead (Rom. 5:12, 15). (Have these dead no existence of any kind?) Sin revived, and I died (Rom. 7:9). (Did he cease to be, as though he had never been?) That which thou sowest is not quickened, except it die (1 Cor. 15:36). (Has it undergone extermination and extinction?) You hath he quickened, who were dead in trespasses and sins (Ephes. 2:1). (Had their death put an end to them?) Awake, thou that sleepest, and arise from the dead (Ephes. 5:14). (Arise from those who have no existence of any kind?) If ye be dead (or if ye died) with Christ. . . . For ye are dead (or ye died) (Col. 2:20; 3:3). (Did we perish and become extinct, when we died?) She that liveth in pleasure is dead, while she liveth (1 Tim. 5:6). (Is the composite creature dissolved, and as an individual, destroyed and extinguished?) Shall purge your conscience from dead works (Heb. 9:14). (They were fearfully active for things that had no existence.) We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death (1 John 3:14). (Abideth in non-existence?) Thou hast a name that thou livest, and art dead (Rev. 3:1). (They were dead, and yet terribly alive.)

Those who really desire to know the truth will see from these, and many other such texts that might be given, that a man may be dead in one sense, and not dead in another, that dead men may continue to exist, that death does not mean the extinction of being, but separation from God, the awful shadow of His frown falling upon the soul under the dominion of sin, the loss of all that makes existence

desirable. On the other hand, life implies more than mere existence, for it means the restoration of the soul to the favor and fellowship of God, the implantation of a spiritual life, the impartation of a new nature, the possession of everlasting holiness and happiness. When, therefore, one who is familiar with his Bible is told that "the gift of God is eternal life, through Jesus Christ, our Lord," of course he knows that this is true. But when he is told that "sin is not merely destructive of *well-being* of *being* itself," he knows that this is utterly untrue. It is adding to Scripture, for there is not a line from Genesis to Revelation that says any such thing. The multitudinous writings of the annihilationists will be searched in vain for one word from the Holy Spirit, to justify the confident and oft-repeated assertion that "death is the absence of life, the withdrawal of all life, and not a state or condition of existence."

The same recklessness of unsupported assertion marks all they say about the words "consume," "destroy," "perish," etc., as indicating complete extinction of the unsaved, "making them to be as though they had never been." A verb, translated *consume*, occurs three times in the New Testament. In one of these places the inspired apostle writes, "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). Does this mean extinction of being? Of the antichrist of the last days it is written, "whom the Lord shall consume" (2 Thess. 2:8), but we afterwards find this consumed monster in the lake of fire and brimstone, tormented day and night forever and ever (Rev. 20:10). There is another verb, translated *had spent* (Mark 5:26; Luke 15:14); *be at charges* (Acts 21:24); *will spend* (2 Cor. 12:15); and once "that ye may consume it upon your lusts" (James 4:3). But in not a single instance does it mean extinction or annihilation. The two words upon which these writers mainly rely for their unscriptural theory, are translated "destroy" and "perish." But a glance at the way they are used in the Bible will show how unfounded is the theory. "The wine runneth out, and the bottles *perish* . . . Go rather to the *lost* sheep of the house of Israel" (Matt.

9:17; 10:6). "The bottles *will be marred*. . . . Carest thou not that we *perish*? . . . He shall not *lost* his reward" (Mark 2:22; 4:38; 9:41). "Ye shall all likewise *perish*. . . . If he *lose* one of them . . . I have found my sheep *which was lost*. . . . If she *lose* one piece. . . . He was *lost*, and is found. . . . The Son of man is come to save that *which was lost*" (Luke 13:3; 15: 19:10). "That the whole nation *perish* not" (John 11:50). They that have sinned without law *shall also perish* without law" (Rom. 2:12). "Who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:9), where the idea evidently is everlasting banishment, but not annihilation or extinction.

There is no thought of annihilation in the use of the words, either in the Old or the New Testament, and the thought must be read into them, in order to get any foundation for the doctrine. Indeed, among the multiplied heresies of these last days, the wild theory of the annihilation of the wicked is the most striking example of forced and unnatural straining of the obvious meaning that has been attached to the words of Sacred Scripture by the wisest and best and most scholarly men, and by the entire Church, for eighteen hundred years. It is not surprising, therefore, that they who hold it, so far as observed, sooner or later, drift off into restorationism or universalism.

They start out upon their study of the subject in a bad state of mind. They assume that the suffering of the wicked for ever *cannot* be true, and hence that it *is* not true. They speak of it as "an incredible doom which, though threatened, could never be inflicted by a God of justice and love." They tell us "that they are unable to reconcile it with their own sense of justice;" and "it is taxing too heavily the faith of the men of the present day, to insist on their believing doctrines, however hoary with age, or fortified by human authority, that are abhorrent, at once, to their reason and their moral sense. They will no longer be held to those views of God and His government, that prevailed, when all rulers were tyrants, and justice was but another name for vengeance, and punishment was synony-

mous with torture. They cannot be induced to love or worship a deity, who is represented to them as a monster of cruelty—more savage and vengeful than the blood-thirsty gods of the heathen world.”

Yet this same writer says, “How many and how heavy the stripes which they shall deserve who have sinned against both the Law and the Gospel, and have rejected and despised an offered Saviour, and what shall be their disappointment, their rage, their anguish of spirit, and their torment, and how long all this shall endure, before the fires of Gehenna shall utterly consume them, and the universe shall be rid of their presence—we forbear even to guess.” No wonder that those who assume to decide what an infinitely wise and holy God must do, get tired of this inconsistent scheme, and logically deny that He can inflict torment for any length of time. Especially are they worried by the statement, that the wicked with whom death ends all, who at death cease to exist, who become as though they had never been, are raised up at the final judgment, and cast into the lake of fire, to be consumed and destroyed. But who are raised up? Not the persons who sinned, away like the breath of a beast. It must be, then, new creatures who never sinned, that are raised up to be annihilated. But if they are really living, though unconscious between death and the resurrection, and are then raised up and immediately annihilated, they are not punished at all, since annihilation is no punishment. It would be difficult to find elsewhere such a bundle of unscriptural and self-contradictory absurdities, as the advocates of this theory present to the astonished mind.

But their treatment of the plain teachings of God’s word is still worse, and is enough in itself to condemn their theory with any who bow to the authority of the Scriptures. Take, for example, what they say of the declaration, “He will burn up the chaff with unquenchable fire,” (Matt. 3:12). “It is called unquenchable, because it can not be arrested or prevented from doing its work.” Or look at the scene on the mount of transfiguration, where Moses and Elias spake with Jesus (Luke 9:28-35). We

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are told that it was "a vision, which means an unreal appearance." But it was not an unreal appearance, it was most real and a fact. Or consider the solemn testimony of our Lord concerning the rich man in hell (Luke 16). We are told that it was a mere prophecy of the degradation of the Jews, and the exaltation of the Gentiles, in this world. "They (the Jews) have been persecuted and oppressed, as no other people—not even the Africans—have been. The Gentiles, on the other hand, have taken possession of their country, and have entered into their high privileges, and have come to inherit, very largely, the promises made to the children of Abraham. They are this day, as it were, in Abraham's bosom, and in the enjoyment of ten thousand temporal and spiritual blessings. There is, as it were, 'a great gulf fixed' between the Jews and the Gentiles—not a gulf of space, for they are also within speaking distance of them." This comes from the ablest of their writers; and can anything worse be imagined?

So too they change the punctuation in our Lord's promise to the dying robber (Luke 23:43), and make it read "Today I say unto thee." It is only necessary to repeat Alford's comment upon this: "Considering that it not only violates common sense, but destroys the force of our Lord's promise, it is surely something worse than silly." The annihilation writers inform us that it was not Stephen who cried, "Lord Jesus, receive my spirit" (Acts 7:59), but the Jews; and others, recoiling from this palpable nonsense, say that the word *receive* "metaphorically means assistance, aid, strength, courage, and is equal to the expression, *Lord Jesus, strengthen my spirit, or nerve me up to endurance.*" Surely a cause that needs such bolstering as this is unworthy of the slightest respect. In like manner, "Absent from the body, and present with the Lord" (2 Cor. 5:8); "Having a desire to depart, and to be with Christ" (Phil. 1:23), are nothing but the expression of a longing for the resurrection, the period until then being a blank. Peter wrote as he was moved by the Holy Ghost, "Knowing that shortly I must put off my tabernacle" (2 Peter 1:14), but this has no meaning whatever for those

who say that the soul ceases to exist apart from the body.

The believer who takes God's word as it is, and not as some think it ought to be, knows that if he is called to put off his tabernacle, his spirit will not sink into unconsciousness, for this would prove that it is still under the curse and power of sin, with which he is done for ever. He knows that the dying Jesus said, "Father, into thy hands I commend my spirit;" and that afterwards He visibly manifested Himself to the dying Stephen who cried, "Lord Jesus, receive my spirit." He knows that to be absent from the body, is to be immediately at home with the Lord, and that to depart is to be the next moment with Christ. He knows that Moses, though his body had been dead and buried for centuries, appeared in glory on the mount, and talked with his Lord. He knows that the spirit of the believing robber was with the spirit of the Saviour in paradise the same day that ended his mortal life; and hence he knows that death shall not interrupt nor obscure nor weaken the life he has received by faith in the almighty and loving Son of God. He would as soon think of Christ in a state of unconsciousness, as to think that Christ is in heaven alone, not one of His saints of all past generations, dearer to Him than His own blood, with Him in the enjoyment of His Father's presence. How unspeakably repulsive the theory is that the spirit is nothing apart from the soul, is best understood by those who have had believing and darling children torn from their homes and from their embrace. But in the light of the gospel they comfort their hearts, as David did about his dead child, "I shall go to him, but he shall not return to me" (2 Sam. 12:23).

On the other hand, the Scriptures plainly teach that temporal death, as it is called, is not the end of the unsaved, and that the second death is not annihilation. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "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 5:29, R. V.). "He that believeth not the Son shall not see life; but the

wrath of God abideth on him” (John 3:36). The author of “The Unspeakable Gift” admits that “the wrath of God may be said to abide on men as long as they continue in sin, and if they were to continue in sin forever, then, no doubt, His wrath would abide on them forever.” But of some at least it is said that they are “guilty of eternal sin” (Mark 3:29, R. V.); and therefore the wrath of God abideth on them forever. “These shall go away into everlasting punishment” (Matt. 25:46), and the punishment, or “torment” as the word is rendered in the only other place where it is found, has the same duration as the life of the righteous, for the same *everlasting* marks the period of both. “Their worm dieth not, and the fire is not quenched” (Mark 9:48). “The smoke of their torment ascendeth up for ever and ever” (Rev. 14:11).

There are scores upon scores of similar texts, as every careful reader of the Bible knows, and it is needless to say that there is not a line in the Old or New Testament to contradict them. Hence, to sum up: (1) The theory of Conditional Immortality is utterly unscriptural. (2) The almost unanimous verdict of the Church, embracing the testimony of the ablest, wisest, most learned and most Godly, condemns it. (3) If the soul is material, it cannot be responsible. If it is immaterial, it does not, as far as human investigation can go, contain the elements of decay and death. (4) The theory has a bad start, for it assumes at the outset that the doctrine of everlasting punishment is “one of so terrible a nature as to shock the moral sense of every intelligent creature.” It is impertinent and irreverent for an intelligent creature to form any opinion about it, apart from the testimony of the inspired Word. (5) It undermines the authority of Scripture, substituting for it man’s reason, and telling the common people that our English Bible was translated under the influence of Platonic philosophy. It also lowers the demerit of sin, making the sinner the judge of the punishment it deserves. (6) It greatly dishonors the work of Christ, because if annihilation is the threatened penalty of sin, He did not endure the penalty, and we have no Saviour. The righteous

die as any other creatures; the unrighteous are annihilated, then raised up, and annihilated a second time. (7) It throws the reins loose upon the neck of sin, for if the wicked can be convinced that nothing worse than annihilation awaits them, they will run riot in vice and crime, as did the French mob a hundred years ago, when taught to believe that "Death is an eternal sleep."

Christians who have been led astray by this serious error, are therefore, affectionately and earnestly exhorted to consider their ways, and to return from their wanderings. They have done worse than waste their time in seeking to convince believers that unbelievers will be annihilated. May they hereafter be found repeating in the hearing of the unsaved the solemn words of our Lord Jesus Christ, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

Without the Camp

"Wherefore Jesus, that He might sanctify the people with His Own Blood, suffered without the gate. Let us go forth therefore unto Him, without the camp, bearing His reproach!" (Hebrews 13:12-13).

They cast Thee out, O Son of God, my Savior.
 They would not have Thee reign as King and Lord.
 In carnal pride they spurned Thy love and favor,
 And scorned Thy truth, O Thou Incarnate Word.
 They cast Thee out, they tortured, they decried Thee.
 They crowned Thy Head with thorns in base disdain.
 Beyond the City's gates they crucified Thee,
 And viewed in hellish glee Thy bitter pain
 Without the camp!

Yet Thou didst come in tender love and kindness
 To bring salvation to Thine Israel.
 Thy mercy bade Thee heal their carnal blindness;
 Their pain, and tears, and woe Thou would'st dispel.
 O blest Messiah, how could mortals hate Thee?

O U R H O P E

How could they slay Thee, ever faithful Friend?
 Thou sinless One, how could vile man berate Thee
 And Thy majestic holy Name offend
 Without the camp?

Dear Savior, still the cruel world decries us.
 The servant is not greater than His Lord.
 The children of the wicked one despise us,
 And trample under foot Thy Holy Word!
 How true is Thy prophetic Word, dear Master!
 We are not of the world, and for this cause
 Its burning hatred seeks our dire disaster.
 O grant us grace to still exalt the Cross
 Without the camp!

We hear the mocking taunts, and jeers, and scorning
 Of those who wallow in the mire of sin.
 We see self-righteous Pharisees adorning
 The outward form to hide the mold within.
 The mighty citadels of worldly learning
 Reject the Faith delivered to the saints.
 Earth's wisdom still the Scripture's Truth is spurning,
 And laughs to scorn Thy Church's sad complaints
 Without the camp!

But Thou art ever with us, precious Savior,
 Thy Word illumines our path, a radiant Lamp!
 Thy Presence e'er assures us of Thy favor
 The while our tents are pitched without the camp.
 Thy Spirit on the Rock our faith has grounded.
 Thy gracious Father all our needs supplies.
 A Godless, wicked world stands all confounded
 Because we offer it no compromise
 Without the camp!

"No compromise! No! Never! Never! Never!"
 That's our reply to thee, O faithless world!
 Redeemed by Blood, we are the Lord's forever!
 See'st thou the banner of the Cross unfurled?

In holy warfare we bid thee defiance!
 Our weapon is the Word, the Spirit's Sword!
 In God alone we place our firm reliance!
 His strength divine can victory afford
 Without the camp!

O gracious Lord, our all-sufficient Savior,
 The battle is Thine Own! Lead Thou us on!
 Sustain us with Thy Gospel's priceless favor
 Until the fight is o'er, the conflict won.
 Thy grace has made us heirs of life eternal.
 Let us in safety reach the Homeland shore
 And praise Thy Name in realms where joy supernal
 Bids us forget the sorrows that we bore
 Without the camp!

—*Anna Hoppe*

Current Events

In the Light of the Bible

The War in Palestine and Jewish Suffering. The war between the Arabs, the Jews, supported by British forces continues. We saw some photographs of the destruction wrought in several of the colonies, especially the Yemenite Colony. There is definite evidence that Moscow stands behind it and that the vicious atheistic elements, the godless organization, many of whom are Jews, has instigated much of this lawlessness.

The following is taken from a recent issue of the "Jewish Chronicle" published in London.

A meeting of Arab stevedores was held in Jaffa on Wednesday. A resolution was moved warning the Government for the last time to stop the unloading at Tel-Aviv, otherwise they would defend their privileges with other means. Police and military forces in Jaffa are ready for action and a warship, the *Beagle*, is guarding the harbor.

Curfew has been proclaimed for a distance of 50 metres on either side of the railway lines throughout the country.

814 Arabs and 53 Jews have been arrested in Palestine since the beginning of the disturbances.

Jewish boys attacked an Arab porter in Ben-Yahuda Street, in Jerusalem, on Tuesday. He was rescued by a Jewish passerby and sustained slight injuries.

OUR HOPE

Telephone and telegraph wires have been cut in all parts of the country, and shots have been fired at trains on the Haifa-Tel-Aviv line.

Nine hundred Jews were evacuated from the Old City of Jerusalem last Friday.

During a fire at the Keren Kayemeth Forest at Mishma Ha Emek last week, 4,600 trees were destroyed. The Forest contains altogether 250,000 trees.

Six hundred trees have been destroyed in groves near Hedera over the week-end, and seven hundred were destroyed last week.

A barn was set on fire during Saturday night at Athlit. Shots were exchanged between the police and the incendiaries, one of whom was killed. This is the first case of police firing at incendiaries.

Three bombs were thrown on Saturday in Safed, one near the police station, one near the post office and a third near a Jewish hotel. No damage was caused. A detachment of troops reached Safed the same day.

Shots were fired at a Jewish omnibus in Haifa on Sunday, and two bombs exploded harmlessly. Twelve Arabs were arrested for attacking two Syrian vegetable lorries near Acre, and an Arab was arrested near Hadar Hacarmel in Haifa; he was found in possession of a bomb.

At Herzlia, Arabs set fire to a Jewish packing house. The police caught them in the act, but they succeeded in escaping on horseback.

An Arab was found dead beside an exploded bomb on Monday, on the railway line between Lydda and Tel-Aviv. The police believe that the Arab had intended to blow up the line, but was killed by his bomb.

At noon on Monday, a number of Arabs in a motor-car caused panic among Jews in Rehavia by firing into a Jewish barber's shop in the neighborhood of the offices of the Jewish Agency. They smashed the windows and succeeded in escaping. No one was injured.

Mr. Edward Keith-Roach, District Commissioner for the North, has ordered the seizure of 193 Arab houses in Arab villages for refusing to pay collective fines.

Several shots were fired in the neighborhood of Jewish settlements during Monday night, but caused no injury. Arab villages in the neighborhood of the Jewish settlement of Ekron, near Ramleh, burnt eight dunams of crops and cut down thirty dunams. Four Arabs were arrested.

If these things happen now what will it be when their real great tribulation arrives? Do not forget, Christian reader and student of Prophecy, that these upheavals are a very prominent sign of the times. "No rest for the soles of their feet" is still true. Nor will the wandering nation find rest till He comes.

The Palestinian Upheavals. Upheavals in Palestine continue. Arabs fight the Jews. A number of Jews have been killed and a large number injured; much property was also destroyed. It has now come to light that Communistic Jews under the direction of Stalin are responsible for this condition. They are the ringleaders and are stirring up the Arab population.

In New York City the leading Communistic newspaper, printed in Yiddish, is *Die Freiheit*. The Editor is a rabid radical closely identified with leading agitators of the Soviets, many of whom are Jews of the godless kind.

We read *The New Palestine*, devoted to Zionism and Jewish Palestine. We quote a part of an editorial which sheds the true light upon what is going on in Palestine:

The Palestine comrades of the *Freiheit* seem to be violently concerned about another sort of United Front. Right in the midst of the abortive attempt of the effendi Arab rulers in Palestine, through pillage and murder, to unsettle the normal development of the Jewish National Home, the Jewish comrades of the *Freiheit* engaged themselves with amazing zeal in arousing the Arab population, through placards and manifestos, to drive the Jews into the sea and to stop the Jewish immigration which stems from Fascist Germany, that Jewish immigration which is being forced from Endek-ridden Poland. They are in the forefront of an agitation not among the Jews for a United Front against War and Fascism, or whatever description they may give to that Front, but among the Arabs to arouse them to race-hatred and war.

This cannot be explained away, as the *Freiheit* tries to do, by speaking of capitalistic or proletarian interests, or going into a psycho-analysis of the mind of an Arab peasant; for this Communist attack is being stimulated against that army of organized Jewish workmen who constitute the Jewish national front. It is directed against the proletarian mass of the Jewish nationality, as well as against the National Home, as such. Even in Russia, such behavior on the part of any one of the races or nationalities in the Soviet Federation of States would be regarded as base disloyalty and treason.

An old hand in the art of casuistry, Mr. Olgin (the Editor) may say that the Communists in America are not responsible for the acts of the Jewish Communists of Palestine. Even if they are not responsible, the justification of what they are now doing in Palestine, undertaken by the *Freiheit* and by other Communists organs, is sufficient to indicate that they share the ideas of these instigators of race hatreds in Palestine.

And further, since when has it become the policy of the Communists, in pursuit of their fancy for a United Front against War and Fascism, to annul all their previous dogmas about the internationality of the revolutionary party? Their old "*Torah*" has not been completely scrapped. These sudden conversions arouse suspicion. Although there has been a seeming segregation of the International into various parts, for strategic reasons or for more effective propaganda, the basic ideas of Communism, those grand ideals in the interest of which Communists were willing to surround themselves with all the weapons of hatred against all parties, remain the same. No new Prophet has arisen to cancel Communism history or their historic purpose. They are all comrades in one great revolution. They are all cogs in one great machine of violent universal readjustment. And they remain all equally responsible not only for the beautiful panorama of industrial and martial progress in Soviet Russia, but also for all the dastardly and murderous acts of comrades in other parts of the world, and more especially for the indefensible disloyalty to race and nation, now being practiced by the Communists in Palestine.

Krishnarmurti Has Come Back. Our readers of ten years ago will remember that we frequently mentioned a young Hindu by name of Krishnarmurti. The old high-priestess of the theosophical-hinduistic-delusion, Mrs. Annie Besant tried to palm him off as a new "Messiah." He received much attention and lots of the silly society women known for their brainlessness fell for that Hindu, for he was good-looking. The theosophical cult boosted him. Then he disappeared.

Recently he came back to New York and made a clean breast of it. He told his followers not to put any trust in new Messiahs or religious leaders. "It was just another cult, another ballyhoo" he said of the "Order of the Star in the East," compounded by Mrs. Annie Besant out of mysticism and theosophy to herald the reincarnation of a new Messiah in himself, Krishnarmurti, when he became her protege in 1906. Krishnarmurti was honest enough to dissolve this fraudulent delusive order, and he gave back the houses and funds which had been contributed by his disciples all over the world. And some "would be" Bible teachers were fooled likewise when they announced Krishnarmurti as—the Antichrist.

Lord Queensberry Resigns from the League. The well known and influential Lord Queensberry was a representative to the "League of Nations" for sixteen years. He has left this body with a manly and most logical protest which will have the approval of every fair-minded person and straight thinking Christian. He refused to have anything further to do with this insipid league, since it welcomed with open arms the red murderers and practically turned over the League to that outrageous erstwhile criminal Litvinov-Finkelstein. Some of Lord Queensberry's objections follow.

"But I, in common with many others in every strata of society with whom I have freely discussed the matter, was shocked when following secret conversations at Geneva, Bolshevik Russia was suddenly admitted to the full membership of the League; and from that moment, in the person of M. Litvinov, Commissar for Foreign Affairs, began to dominate the deliberations of the League.

I was aware that M. Litvinov had been engaged in revolutionary conspiracies in England at the time of its utmost peril in 1917, and that Lord Curzon had ordered his extradition from these islands 'because his intrigues were so desperate.'

Even then I hoped that the influence, especially of Great Britain, with her inherent instinct for 'fair-play' and her zealous regard for that leadership which has been traditional in world history, would make itself felt, and would, even in Russia, bring the rulers, who had slaughtered the Romanoffs and according to their own official statistics had assassinated hundreds of thousands of men and women, back to an appreciation of how it is that Christian nations must conduct their affairs.

But, on the evidence of Ministers of the Crown and of others highly placed in our Imperial administration, the Bolshevik Government continued its 'desperate intrigues' against every country where its ambassadors and trade delegations received both security and hospitality.

Contrary to the ideals of the League, as I see it, in defiance of the spirit of Locarno, as also I understood it in the most profound depths of my being, two members of the League, France and Bolshevik Russia, entered into an unholy alliance, establishing the Franco-Soviet Pact, whereby two nations, armed to the teeth, with immense reserves, began the encirclement of Germany.

I had felt that the German people, by taking a firm stand against Bolshevism in Central Europe, had rendered an incalculable service to humanity."

What Every Christian Ought to Know as Well as Every American Citizen. Do you know that in 1932 during the Presidential election Moscow displayed a picture of Franklin D. Roosevelt with the statement underneath "The first Communist President of the United States"? Do you know since that miserable, despicable, un-American recognition of the godless Red regime, this country has been flooded by almost unbelievable communistic propaganda? Do you know that under the camouflage of a "United Front" against war and Fascism Moscow has played and is playing its ambitious game to overthrow our government? Do you know that hundreds of thousands of our youth have been drawn into Pacificism, Moscow engineered and controlled? Do you know that thousands of "ordained" ministers of the

different denominations, who violated their ordination vows and are now modernistic infidels, side secretly and some openly with Communism? Do you know the present administration in Washington is turning more and more to the left? Do you know that some of the brain trusters, the advisers of Roosevelt, are at heart Communists, and it is said that they are the tools of Stalin, aiming at a revolution? Do you know that Mrs. Roosevelt is listed in "Who is Who among the Reds" as having communistic affiliations?

Do you know that the able Senator Royal S. Copeland (Democrat) of New York State, a national figure, has repudiated the whole "New Deal"? The following is a quotation from the front page of the "New York Herald-Tribune." A friend conversed with him about the situation and here is the report:

"Senator Copeland's reply, according to a friend who discussed the situation with him over the week end, was that the record showed that a promise from Postmaster General James A. Farley was worthless, and in support of this charge, cited numerous promises of jobs made but never kept.

"'Senator Copeland,' said this friend of the senior Senator, 'holds that any one who was a party to a repudiation of the solemn promises of the Democratic party platform of 1932 cannot be trusted. He also believes that it is useless for any Democrat to attend a convention where the doctrines of Karl Marx and Lenin will receive indorsement from hand-picked delegates who have no choice save to follow the "brain trust" if they are to hold their jobs.'"

And furthermore, do you know that class-hatred is one of the messages which has come from the White House? Do you know that vast funds are used for selfish, political purposes? Do you know that many well informed men, students of our times, predict the possibility of a bloody revolution and the establishment of a communistic dictatorship vested in a demagogue? In view of these solemn facts Christians everywhere should begin to pray earnestly at once that this menace be arrested "that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1-4). We believe God will answer and act in His providence.

Dr. Angell, President of Yale Speaks. In his recent baccalaureate address the President of Yale, Dr. Angell, sounded a solemn warning of an approaching dictatorship and stated the fact, which the Editor also fully believes, that our nation is at the crossroads in the coming Presidential election. But he said something else which is of far greater importance. Here are his words.

“Many of my hearers, who are perhaps oblivious to the constant evolution going on in religion, may be unprepared to hear me say that I share with many others far wiser the feeling that our world has today no greater need than a vigorous revival of true religion, one in which every class and every community should share. Yet this is my considered conviction.

“You cannot really cure the ills of the social order without also healing the moral and spiritual ailments of the individual.”

This is a right note at the right time. But it is a question what Dr. Angell’s definition of “a vigorous revival of true religion” is.

According to the writer’s viewpoint a vigorous revival of true religion means a whole hearted return to God, a confession of sins, a restored confidence in the Bible as the Word of God, and the preaching of the Gospel of Grace as the power of God unto salvation to every one that believes. Such a revival would bring the greatest demonstration of the power of the Holy Spirit the world has ever seen. But is such a revival coming? Are there any signs of it anywhere?

Russia Prepares for War—Preaches Pacifism. European conditions are desperate. The unnatural alliance of France and the Reds is bringing its fruitage. Communism strikes everywhere. The Socialistic government headed by the Jew Leon Blum is playing into the hands of Communism. What has happened in Spain is well known; Communism swings into the saddle. Germany is the object in the drive of Moscow. Mussolini aims at the empire which he hopes to head. But here is an editorial of the “National Republic” (May 1936) which is worth while reading. Our misguided

youth, the victims of a Moscow inspired lying Pacifism should study and heed this warning.

One of the mysteries of world psychology seems to be that while her propagandists are preaching peace and disarmament, Russia is every day in the year preparing for what she expects to be the biggest and best war which has yet afflicted the earth.

Reds and misguided liberals plead for the disarmament of America and all other so-called "capitalist" countries, while Soviet Russia, which has declared war on capitalism everywhere, is steadily going ahead organizing the nation down to the grass roots along military lines. And yet a great many people in the United States seem to be so easily fooled that they regard militarism in Russia as an "exponent of peace," while they denounce preparation for defense in our country as "war psychology."

For example, Opal Corbin Lee, writing recently in the *Washington Post* under the caption "Russia Prepares for a War it Regards as an Impending Certainty," tells an interesting story of a conversation she had not long ago with a Russian emigre, who had been out of Russia for a comparatively short time. Mrs. Lee mentioned to her acquaintance the fact that she would like to send her children to Italy on a vacation were it not for the war clouds now lowering over Europe.

Puzzled by the expression "war clouds," the young Russian finally broke into laughter and said:

"For a moment I could not think. Here in your militaristic, overbearing capitalist state one sees so little and hears so little of the war preparation that one who does not follow your papers too closely loses the consciousness of men fighting somewhere in the world; but, ah! it is so different in our peace-loving Soviet country. There, where all men are brothers, we are daily preparing for bigger and better carnage. We hear war, we talk war, we feel war."

Daily demonstrations of a military nature occur in Russia, Mrs. Lee, who spent some time in the country with her husband, explains to her readers. Once she asked a simple Russian why demonstrations were so successful and the demonstrators never failed to march when ordered to do so. She quotes the reply as follows:

"It is simple to explain. In the morning an order comes to the office where you work to the effect that you and your associates are to take part in a demonstration during the afternoon. You go, you march, you carry a banner, perhaps. You demonstrate against capitalism, against Poland, against religion—what does it matter? Haven't you observed the soldiers in the street during a demonstration? If a marcher drops out as a parade turns the corner, he may expect to have no job the next morning. And that is the least that can happen to him!"

It is easy, of course, to blame this condition onto autocracy. The serious thing is, however, that the red leaders are able to put it over. They not only destroy the seeds of religion in the heart of the demonstrator, but they infuse into him the will to war by telling him that Russia is about to be attacked by some wicked "capitalistic" nation.

Yet anyone who has studied the Soviet system knows that it is not in its fundamentals a defensive one. Soviet Russia desires to conquer the world for Communism. It has declared war on capitalism everywhere. Every weapon of sabotage and propaganda is being used. And militarism will be employed when the machine is perfected and the time is right. It is easy, of course, to fool the average Russian. But the pity of it is that people in America who consider themselves intelligent are also being taken in by such pseudo pacifist propaganda.

Question Box

No. 253. 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. 13:31-33). 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. 13:45, 46).

No. 254. Are the terms the "gospel of the Kingdom" (Matt. 24:14); "the gospel of the grace of God" (Acts 20:24); "preaching the Kingdom of God" (Acts 20:25; 28:31) 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. 4:4-6, Rev. Ver.). 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. The believer then, who survives through the tribulation, will have the earthly kingdom. For the heavenly kingdom, see Philippians 3:20, 21; Colossians 1:13, 3:4, etc. For the earthly kingdom, see Matthew 25:34. 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 to 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.3).

No. 255. Some of us who know that we are justified, and have great joy in looking for our Lord, are constantly worried with questions as to holiness, and told that we are not saved until we have certain experiences. I want to be right with God, but between the teaching on holiness, and those that teach eradication of sin, and, again, those that teach a "character rapture," or partial rapture, I am greatly troubled. Is there a second work of grace that cleanses the heart of inner inherited pollution, subsequent to regeneration?

All the above teaching, which troubles, and is to the spiritual injury of so many of God's people, arises from not having the truth of the gospel as taught in the epistles to the Romans and Galatians.

The Gospel delivers the believer, first, from the guilt of sins com-

mitted. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

Second, from condemnation because of having "sin in the flesh," by Christ, made sin for us; sin in the flesh having been condemned by His being made a sacrifice for sin, we are not condemned for having it (Rom. 8:3). Third, sin in the flesh removed when our bodies are quickened by the Spirit, and are no longer mortal (Rom. 8:11). We shall then groan no more, but receive the adoption, the redemption of our body (Rom. 8:23). For this we still wait with patience (Rom. 8:25). In the meantime the conflict between flesh and Spirit goes on, but while there is no eradication of sin in the flesh until our mortal bodies are quickened, there is deliverance from its power by walking in the Spirit. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

Practically, however, we all go through much painful experience of failure before we reach the end of trusting in ourselves for power instead of Christ. We take a long time to learn how to walk in the Spirit. We must be careful in the process of learning, not to draw conclusions of our own from our experiences, but let the word of God interpret them to us. This is done in Romans 7:14-25. This is the reason there is so much error on this subject. Experiences are made the basis of interpretation instead of the word of God. In the brief limit of this reply I can only refer to three principal steps in this experience which this passage points out to us:

First. "I know that in me, that is, in my flesh, dwelleth no good thing." The flesh is evil and remains evil after regeneration; and will always be the same until the mortal body is quickened at the coming of the Lord (verse 18).

Second. The sinful nature, called the flesh, is not me, but sin that dwelleth in me (verses 17, 20). The true "I" is the new man, born of God. God always identifies His children with what they are as begotten of Him, and not with what they were, as born of the flesh. That which is born of the flesh is flesh, and so it remains; and that which is born of the Spirit is spirit. But when I am born of the Spirit, the flesh is not me, but sin that dwelleth in me. This is a conclusion we would not dare to draw for ourselves. God's word does it for us; and the realization of it on our part is of the utmost importance.

Third. Though I delight in the law of God after the inward man, yet the law of sin in my members is too strong for me. It brings me into captivity to it (verse 23).

The struggle to get the victory in our own strength then gives place to the cry to another for, not help merely, but deliverance. Then comes the law of the Spirit, which is Christ's grace made perfect in our weakness (2 Cor. 12:9, 10).?

To sum up, 1st, In the flesh is no good thing; 2nd, The flesh is not me but sin in me; 3rd, But it is too strong for me. It is not too strong for Christ, and dependence on Him is walking in the Spirit.

No. 256. Does Revelation 3:5 mean that one whose name has been written in the book of life will be blotted out?

Certainly not. Not a single name of a true believer who has received eternal life can ever be erased from the Book of Life. There is no need of singing "wondering if our name is there." In the Church messages we must reckon with the fact of the two classes which compose Christendom, those who are real believers and those who are only professing believers. Some day this will be brought to light, then

some names will stand and others be removed. In chapter 13:8 we find that every name recorded is that of a true believer, because the names were written from before the foundation of the world. In chapter 3:5, "the book of life," is the record of Christian *profession*; here the true and the false are found. In chapter 13:8 "the book of life" is the record of *reality*.

No. 257. Please give me the correct translation of Luke 4:18-19 and 1 Corinthians 8:4.

The passage in Luke is correctly translated; no need of making changes there. Nor is there any necessity of changing the text of the King James version of the Corinthian passage.

No. 258. Does Baptism in 1 Peter 3:20-21 mean water-baptism?

No; it does not. There is no such thing as an ordinance having in it a saving power. What ritualistic Christendom claims, a mystic power in a few drops of water in what is called "christening," is an invention. Peter wrote about the times of Noah when an ark was prepared but only few were saved therein in passing through water. It occurred as a type, and in this age in which we live there is a similar figure. There are waters of judgment in baptism, but in *figure* also, and it is through these waters we are saved. It is Christ who is the true ark who bore all judgment for us. The judgment waters of death passed over Him; the coming up out of these waters into a new scene, where we find only Christ risen from the dead. And as we trust in Him who has suffered, who passed through death in our behalf, no longer in that death, but risen and highly exalted, we have a good conscience. That, and that only, faith in Christ and not a mere outward obedience to an ordinance gives a good conscience. We can say as we trust in Him who bore our sins and passed through the dark judgment waters and out of them into the place of highest exaltation—He and what He has done is our good conscience.

No. 259. What is the meaning of 1 Timothy 2:15?

The fall brought woman into suffering and sorrow in connection with child-bearing. The passage gives assurance that those who continue in faith, love, holiness and sobriety will be saved in child bearing. The salvation has not a spiritual meaning, but means what it says, "saved in child-bearing."

No. 260. What is the meaning of sanctification?

Sanctification means separation. Christ is not only our wisdom and righteousness, but also our sanctification. Luther heard once a priest saying, "His Holiness in Rome," meaning the unholy Pope. The great man of God said, "My holiness is not in Rome, but in heaven."

Our Lord prayed, "For their sake I sanctify Myself, that they also might be sanctified through Thy truth" (John 17:19). How did He accomplish our salvation by sanctifying Himself for us? It points us to the cross where He was set apart as the Lamb of God. In virtue

of His sacrificial death, those who trust in Him and accept Him are separated from the guilt of sins, the power of sin, from the curse, from the law, from the world, and are separated unto God. In Him God has blessed us with every spiritual blessing and every believer is complete in Him in whom the fulness of the Godhead dwells bodily. And so what Christ has done is our sanctification; it is His person and not our individual experience.

But this is positional truth, and there is another side. Our Lord also prayed, "Sanctify them through Thy Truth, Thy Word is Truth." This is our practical and daily sanctification. It demands of us a separated walk. As the cross of Christ has made us dead unto the world and the world dead unto us, it must be manifested in our lives. True separation follows obedience to the Word of God. The Spirit of holiness, the Holy Spirit, is in us for this purpose; He is the sanctifying, separating power. Perfect sanctification which does not permit growth, the so-called "sinless perfection," is a delusion, for it is nowhere taught in the Word of God, nor does it consist in some soulical experience (1 Thess. 5:23). It will be fulfilled when the Lord comes and we receive our redemption bodies, like unto His own glorious body.

No. 261. What is the belief of Russellism or, as it is now, "Rutherfordism?"

This system is Unitarian inasmuch as it denies the essential eternal Deity of the Lord Jesus Christ. According to its founder and its delusive inventions Christ became divine after His death. This is the revival through satanic influences of an old error with which the Church of long ago was cursed. Furthermore, this system denies the literal and physical resurrection of the body of our Lord. One of the Russell books contains the statement that "His body was dissolved into natural gasses." Then it teaches soul destroying errors as to the future of the ungodly in holding out a second chance.

It teaches a certain amount of dispensational truth as to the return of our Lord, the signs of the times, etc., but a good deal of even this is not according to the Scriptures. They claim to be "Jehovah's witnesses" called to give the final testimony as recorded in Matthew 24:14. But these witnesses of the future are not Gentiles but Jewish believers, nor will this witness be given till the true Church has been glorified by the coming of the Lord for His Saints. But the fact that the system makes prominent the return of our Lord deceives many. It is the old trick of the arch deceiver to use the Hope of His coming as a bait into error.

No. 262. What did our Lord mean, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth"? Is He speaking about His body or about His soul and spirit?

As to the three days and nights we have answered this question so frequently editorially and in special articles that we feel it unnecessary to enter into it again. We do not endorse the views of some that our Lord died on Wednesday or Thursday. Our Lord on the Cross said that the dying thief would be with Him in Paradise on that day when He died. And so His Spirit went to Paradise; He also com-

mended His Spirit into the hands of the Father. The "heart of the earth" does not mean Hades, it means the grave, the lowest part into which our Lord descended, the lower parts of the earth (Ephes. 4:9). And so He spoke in the above passage of His body, His burial.

No. 263. I am becoming deeply interested in the study of prophecy. I need help to study but as my means are limited will you tell me what books and pamphlets I should use?

Start with "Rightly Dividing the Word of Truth" and after studying this booklet take up "Addresses on Prophecy," by Dr. Scofield. Both of these booklets will give you a good foundation. Use next the Editor's "Harmony of the Prophetic Word," which is a key to Old and New Testament prophecy and considered by many a standard work. After having studied this work with your Bible you will be ready to take up "Daniel" and "Revelation." The Editor's expositions of these two books are written in simple language and have helped thousands in the study of both of these prophetic books, and they are inexpensive.

No. 264. Is it necessary or a commandment in the New Testament to have the Lord's Supper every Lord's day?

There is no commandment in the New Testament that the Lord's Supper should be kept regularly on the first day of the week or that the entire Lord's day morning be devoted to it. However, the Church in the beginning undoubtedly came together on the first day of the week, our Lord's day, for the breaking of bread. That ministry was connected with it we learn from Acts, chapter 20. Evidently the breaking of bread did not take place at this instance on the Lord's day morning, inasmuch as Paul continued until midnight in his oral ministry.

The breaking of bread is not governed by a law but by love for Himself. He left to His own the request, "Do this in remembrance of Me." In the breaking of bread and partaking of the cup we show forth His death till He comes. And so at the Lord's table the believer looks back to the cross on which He died for our sins, and then there is the forward look to when redemption will be consummated in His coming for His Saints. Every spiritually minded believer loves to remember Him thus with the fellow members of His body as often as possible. That the Lord's Supper has been the means of dividing believers, bringing in schism, is an evidence of carnality. And so is it when sects arise which refuse to accept true believers at the Lord's table and forbid those whom the Lord received to partake of it. This act changes the Lord's table into the table of a sect.

No. 265. What do you think the conquest of Ethiopia by Mussolini means? Do you think the peace offer of Hitler to lend his influence and the influence of Germany to establish peace in Europe is genuine and honest?

Mussolini's success in Ethiopia shows what a dictator who is blindly

followed by the multitudes can accomplish. He is the most outstanding shadow of the power and work of the little horn predicted in Daniel, chapter seven, the first beast of the thirteenth chapter of Revelation. Should the true Church be called to glory this year (we do not insinuate that it will), Mussolini would be the man who has the first claim on being the little horn.

The second question we cannot answer, for only God knows the motives of the hearts of men. Hitler made some good suggestions, and as we write negotiations between Great Britain and Hitler are in process. So we do not know what the outcome will be. As long as nations have and exhibit the character of Titus 3:3 universal peace is an impossibility.

No. 266. Did Paul in Phil. 3:11 refer to the first resurrection, or to the rapture?

He speaks of the first resurrection. He does not merely say, "If by any means I may arrive at the resurrection of the dead"; but "from among the dead" (see the text of the editors). But no doubt there was also before his soul the rapture and the glory, to which the first resurrection will be the prelude.

No. 267. Did Paul in 1 Cor. 9:27, where he speaks of a castaway, think of missing the rapture, the first resurrection, or life eternal?

Neither of these, but the prize—the incorruptible crown. He said, "So run that ye may obtain." Obtain what? Not life eternal; that is the gift of God. Not the first resurrection, nor the rapture. Christ's work, when He came the first time to put away sin by the sacrifice of Himself, is the only thing that could give us sinners title to what He will do when He comes the second time. But, besides that, there will be reward or loss at the judgment seat of Christ. So Paul did not merely preach, but kept under his body and brought it into subjection to the Holy Spirit, lest he should be "*adokimos*"—the word used in regard to those who ran in the race, but failed to obtain the prize. It means rejected.

No. 268. What is the meaning of "Else what shall they do which are baptized for the dead? If the dead are not raised at all, why are they then baptized for them?" (1 Cor. 15:29).

The meaning of baptism is death. Being baptized is a figure of our participation in Christ's death. Of what use is that if there is no resurrection of the dead? "Baptized for the dead" simply means that that is what I profess to be by baptism. I am not dead by my own death, but I am dead by Christ's death appropriated by faith as my own. Of this baptism is the figure. It is water baptism, not the baptism of the Spirit. It is always water baptism in the epistles when not expressly stated to be that of the Spirit. Compare the context in 1 Cor. 15 with Rom. 6:1-5; Col. 2:12. This is the "one baptism" of Eph. 4:5, and is always unto Christ's death, while the baptism of the Spirit is not a figure, but actual union with Christ risen and ascended.

A Message for Each Day

By FRANK E. GAEBELEIN

August 1. "And as Jesus passed by, He saw a man which was blind from his birth . . . and He anointed the eyes of the blind man" (John 9:1, 6).

The Lord Jesus is not only the life-giver but also the light-giver. Spiritually we Christians have all been in the condition of the man whose story is told in the ninth chapter of John; blind from birth we were in total spiritual darkness until the Lord Jesus made us see. It is said that the former King of Siam voluntarily paid the surgeon who operated upon his afflicted eyes a fortune of several hundred thousand dollars. How much more do we owe to the great Physician who has given sight to the blinded eyes of our lost souls!

And still we need His light-giving touch. Fearfulness, faithlessness, the sin of unbelief—such are the things that spread a film over our spiritual eyes. Especially amid depressing circumstances do we need our Intercessor to pray for us as Elisha prayed for his young servant at Dothan: "Open his eyes that he may see." In answer to that prayer the young man began really to see, and he saw the mountain "full of horses and chariots of fire round about Elisha." So may we see the unseen hosts of the living God surrounding and protecting us. Lord, open *our* eyes that we may see Thee this month.

August 2. "We will not have this man to reign over us" (Luke 19:14).

This detail in the parable of the ten pounds is often overlooked. The citizens of the nobleman's domain, when he was gone, sent after him this audacious message: "We will not have this man to reign over us." Then follows the account of the nobleman's return and his dealing with those to whom he had given respectively the ten pounds, five pounds, and one pound. But the parable does not end there, for the nobleman has finally a terrible word of condemnation for the citizens who so insultingly repudiated his lordship.

The nobleman, of course, is the Lord Jesus. The citizens who so boldly rejected Him are the Jews. There is, however, a broader application that fits us today. The nobleman is still the Lord Jesus, but we are the citizens of His kingdom. In His absence are we to join in the insulting message, "We will not have this man to reign over us?" That is what Christendom today, with its worldliness, its modernism, and its compromise is doing. God grant that the message of our lives may be quite different. May our daily prayer be just this: "Lord Jesus, today, every moment, every hour, be Thou completely my Lord and my King."

August 3. "Tell us, by what authority doest Thou these things? . . . And they asked Him . . . and they asked Him" (Luke 20:2, 21, 28).

This twentieth chapter of Luke describes what has been called "the day of questions." If you will read this chapter over, you will be impressed by the masterly way in which the Lord Jesus silenced His hostile interrogators.

Let us take from this display of His transcendent wisdom a lesson. For you and for me every day may be a day of questions. Problems may arise that to our human knowledge are insoluble. Any day life may ask us some tremendous question on which great issues hinge. But Jesus Christ is "the same yesterday, and today, and forever." You can depend upon it; with Him is the answer to every question, the solution to every problem.

The remaining days of this month are fraught with the unknown. But there is also one thing certain about these days. They will be full of hard questions and real problems. Will you covenant to take them to Christ? If you will spread the questions before Him and seek His mind in answering them, the same omniscience that gave perfect reply to the Pharisees and Sadducees will meet your difficulties.

August 4. "Have faith in God." "Mark 11:22."

Let us not forget who said these four words. They came from the lips of the Lord Jesus Himself. Let us recall also their context. "Have faith in God," said Christ, and then He went on to declare that faith releases power sufficient to cast a mountain into the midst of the sea.

"Have faith in God." Christian, that is positively the greatest thing you and I can ever do. Without it we find it impossible to serve God. With it we can do all things. May God show us anew the folly of unbelieving living and self-energized service! "Have faith in God."

August 5. "At all times pray that you may be fully strengthened to take your stand in the presence of the Son of Man" (Luke 21:36, Weymouth).

The context shows that the reference is to Christ's appearing. And the practical lesson is that we shall never be ready to take our stand on that coming day unless we are today taking our stand for Him. How can those expect to take a stand in His glorious Presence who lack courage to stand for Him in the presence of men? When doubtful issues arise now, may we be found standing boldly on the side of Christ.

August 6. "He stirreth up the people" (Luke 23:5).

Yes, Christ does stir up the people. In His Presence the man or woman with sin unconfessed and uncleansed is stirred with the discomfort of a restless conscience. When the Gospel is really preached in power, then religion of the soft and easy type goes. When the sovereign claims of the Son of God are presented without compromise, selfish men and women are disquieted. Does your testimony, your work for Christ, always leave everyone happy and comfortable? Then you may well question whether God is using you as He would like to use you. One thing is certain; as the Scripture says, the Gospel of Christ is "the dynamite (Greek) of God unto salvation." It not only stirs up the people; it blows up the life dedicated to self, so that Christ may henceforth reign as Lord of all.

August 7. "And their clamor prevailed" (Luke 23:23, Weymouth).

The reference is to the voices of the chief priests and the crowd who were calling for the crucifixion of the Son of God. Nineteen hundred years ago "their clamor prevailed." And those voices are not yet silent. You and I hear them daily. They are the frantic din of the world, the insistent cries of blind hate, voracious lust, and swollen pride. In the tragedy of the ages they prevailed. Odysseus lashed himself

to the mast as he sailed past the sirens, so that he could not heed their seductive call. You can cling to the Cross and, as the clamor prevails, He into whose pierced hand your soul is committed will not let you go. In His grasp you are safe.

August 8. "That all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke 24:44).

Notice that the risen Lord Jesus declares that "all things" written of Him must be fulfilled. Now every Bible student knows that the law and the prophets and the Psalms are replete, not only with predictions of His first coming but also with prophecies of His return. What a comfort, in a retrogressing and disillusioned world, to have this assurance from His own lips that *all* the prophecies of His coming glory *must* be fulfilled! What a stimulus to holy living to know on the authority of His personal word that He *will* come again and reign, even as the prophets have said!

August 9. "Our iniquities testify against us" (Jere. 14:7).

There is a profound truth of God's moral economy in these few words. Just as surely as you are sinful, so surely do you have hostile witnesses against you. And those witnesses are as numerous as your sins. The accountability of the soul to God is an intensely individual matter. Were all the human race but one man wiped out of existence, that one man would still have many a witness against him; his sins would cry out with mouths he could not stop. We Christians are too forgetful of these solemn facts. We take our salvation so for granted, that it becomes only an "old story." But is more than an old story; it is a wonder fresh as each dawning day. Saved from the eternal penalty of sin, we need daily to bring our lives to the blessed fount and to have the defilement contracted from this evil world cleansed. Yes, "our iniquities testify against us," but, thank God, "There is therefore now no condemnation to them that are in Christ Jesus."

August 10. "Let us go speedily to pray before the Lord" (Zech 8:21).

Zechariah tells us that this is what the inhabitants of Jerusalem will say in the time of kingdom blessing. There is one word in the sentence that speaks volumes—the adverb, "speedily." When Israel is eager to go to the place of prayer, then their hearts are really given to the Lord. Christian friend, does your heart daily cry out, "Let me go *speedily* to pray before the Lord"? Yes, we Christians take pride in our prayer-life. But is that prayer-life a spiritual delight or is it a daily chore? May God so draw us to intimate fellowship with Him that we shall hasten, with joyful anticipation, to the place of prayer.

August 11. "Having been chosen beforehand in accordance with the intention of Him whose might carries out in everything the design of His own will, so that we should be devoted to the extolling of His glorious attributes" (Ephes. 1:11, 12, Weymouth).

Here we have very beautifully expressed God's purpose for His children. He has foreordained us, so that we might "be devoted to

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the extolling of His glorious attributes." That means praise and worship of God for His own infinite and unsearchable worthiness. It is a most blessed thing daily to be devoted to the praise of Him and His glorious Person. True spirituality must ever be occupied with the Giver Himself, not with the gifts that He gives.

August 12. "I also . . . make mention of you in my prayers beseeching the God of our Lord Jesus Christ, the Father of glory, to give you a spirit of wisdom and of insight, in the knowledge of Himself" . . . (Ephes. 1:15-17, Conybeare and Howson).

Let us take for our meditation the next few days some of the inspired petitions in this great prayer of the Apostle Paul. Here is the first of the series: Paul prays that God may give to the Ephesians "a spirit of wisdom and of insight, in the knowledge of Himself." Is anything more needed in the Church today? Earthly wisdom, modern scholarship, scientific research—these were never more advanced. But the Church of Christ is weak for lack of wisdom and insight, not in these things but in the knowledge of God Himself. Ah yes, the highest wisdom is to know the only true God and Jesus Christ whom He has sent (John 17:3). Would not God pour out a blessing, if His saints were more like Paul in praying first and foremost that they might grow in the insight into the knowledge of the Lord of heaven and earth? Let us continue to pray specifically for the supply of our material needs, but let there be in the vanguard of every prayer of ours the petition for a deeper knowledge of God.

August 13. "The eyes of your understanding being filled with light" (Ephes. 1:18, Conybeare and Howson).

Thus is introduced the second petition of the Apostle's prayer. Notice exactly what these words say. The eyes of the Christian's understanding, writes Paul, are to be "filled with light." The light is outside the eyes. Moreover, it must enter into the eyes before they can see. In the complete absence of light, there is the dreadful darkness as of the blackness of the Egyptian plague which could be felt. The eyes may be the keenest in the world, but in total darkness they are of no more practical value than the sightless orbs of the blind. So it is in spiritual things. There must be light from without the eyes to enter into the heart before spiritual discernment can be exercised. That light is the Lord Jesus Christ, who said with authority, "I am the light of the world." He fills the eyes of the heart with "the true light that is the life of men."

August 14. "That ye may know what is the hope of His calling" (Ephes. 1:18).

Here is the first result of Christ's illumination of the naturally darkened human heart. The spiritual horizon is broadened from the earthly to the infinite. "The hope of His calling." How infinitely much is comprehended in that phrase! Victory over sin and the devil, the conquest of fear, the certainty of seeing Him and being made like unto Him.

When you look forward to "a red letter day" in your life or when you anticipate some well-earned reward, the hope that is in you brings great joy. Why? Because you are certain of the fulfillment of your hope.

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But are you finding similar joy in "the hope of His calling?" Pray that God will show you the surety of the realization of all He has in store for you as one of His dear children.

August 15. "At that time ye were without Christ, being . . . strangers from the covenants of promise" (Ephes. 2:12).

"Strangers from the covenants of promise." A newer translation puts it this way: "With no share by birth in the covenants which are based on the promises." That was your former position, Christian friend. And nothing *you* could ever do could give you a share in the covenants of promise. An heir shares his father's estate by reason of birth, not by reason of anything he has done. Here is the marvel of redemption. Through the new birth God in His grace has taken the sinner into His own family. The alien becomes a son and shares the family heritage. Oh, may we never lose the sense of the wonder of our salvation; may we never complacently accept it without heartfelt praise to the eternal Father!

August 16. "For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes" (Jer. 16:17).

"You can't win," is one of the slogans in the campaign against crime. The reference is to the impossibility of successfully combating the organized police. If that be true in man's government, how much more true it is in God's government. The sinner cannot escape. God's eyes are all-seeing. They behold everything man does. Let us not be too reluctant, in urging men to accept Christ, to give them the truth about God's inescapable gaze and His just wrath. This is the logical basis for the message of His love as manifest in redemption. And let us Christians not forget that the believer who knowingly tolerates sin in his life cannot escape God's penetrating eyes. There is still such a thing as God's severe discipline of His unfaithful children.

August 17. "Righteousness shall go before Him, and shall make his footsteps a way to walk in" (Psa. 85:13, American Revised Version).

How beautifully this Old Testament word links up with the New Testament and our Lord Jesus Christ. Righteousness, but not our own, the imputed righteousness of Christ, makes His divine steps the way for us to walk in. As Peter wrote, He has left us an example, that we "should follow His steps" (1 Peter 2:21). Do you know where we are to follow His steps? Read the whole of that verse in First Peter and you will see. "Christ also suffered for us, leaving us an example, that ye should follow His steps." There's a good deal of glib talk about following Christ, but much of it is talk that knows little of what following Him really means and that would be shocked by the realization that His steps go the way of self-abnegation, suffering, and death. Yet unless you follow Him there, you will not tread the resurrection heights with Him. You have no right to claim the life "hid with Christ in God" unless you are first dead with Christ—dead to self, sin, and the world (Col. 3:1-3).

August 18. "Come, and let us smite him with the tongue" (Jer. 18:18).

From the literal physical point of view the threat is ridiculous. A man would be hard put to kill a fly with his tongue. But actually that threat of Jeremiah's enemies expressed a terribly real danger. With the tongue a career may be smashed, a reputation blasted as by a charge of high explosive, a life withered, shrivelled, and finally killed. God forbid that a Christian tongue should ever thus do the devil's work! Oh, believer, place your tongue in your Lord's keeping. Ask Him to bridle it that you may not smite some other soul and do him terrible injury with that deadly little weapon.

August 19. "Speak every man truth with his neighbor: for we are members one of another" (Ephes. 4:25).

Here is one of the fundamental reasons for truth-telling. It goes back to the law of love and the unity of the body of Christ. No man deliberately hurts his body; no more should a Christian injure his neighbor.

Really being truthful in all things is one of those virtues that brings its own reward. Men are quick to recognize absolute honesty and to place their full confidence in him whose life exhibits it. And God is even more ready to mark the truthful, for He turns over His precious responsibilities to those whom He knows He can trust.

August 20. "Your love which is inspired by the Spirit" (Col. 1:8, Weymouth).

Find a man who lives according to the law of love and you have a man who is filled with the Spirit. For love proceeds from the Spirit of Christ. Surely one of the most searching tests of our discipleship is whether or not it is rooted and grounded in love. Let us not forget that the Word of God expressly repudiates the loveless disciple. "Now if any man have not the Spirit of Christ he is none of His," writes Paul (Rom. 8:9). The Spirit of Christ *is* the Spirit of love.

August 21. "To present you holy and unblameable and unreprouvable in His sight" (Col. 1:22).

That is Christ's purpose for His children. And His purpose will be accomplished. Everyone who is cleansed by the blood of the Cross may count with absolute assurance upon ultimate victory through Christ. Thanks be unto God, our redemption is a perfect, a finished, and a complete work!

August 22. "The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us" (Jer. 42:5).

This is what the leaders of the people said to Jeremiah. They had inquired the Word of God from Jeremiah and had promised to do it. And the clear statement of God's will came through the prophet. In clearest terms they were warned against descending to Egypt. Yet the very next chapter tells us that they straightway went down to Egypt.

But let us not be too hard upon these Jews. Their sin is all too characteristic of some of us today. We pray for guidance. God answers us. And then we disobey Him, because all along we have been determined to go our own way. Never pray for God's guidance, unless you are willing *at all costs* to do what He tells you to do.

August 23. "God Himself has said, 'I will never let you go'" (Heb. 15:5, Weymouth).

Here is a word of assurance on which you can rest your soul. Who has said it? God Himself! What has He said? "I will never let you go." That statement is all-inclusive and absolutely unconditional. Dear child of God, take those words to heart. In Christ you are safe, safe for all eternity. The Almighty God says He will *never* let you go, and He means exactly what He says.

August 24. "But to do good and communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16)

The inspired writer is not speaking of the act of going to communion. Rather does the word "communicate" mean, as the margin tells us, to "share what you have with others." The reference then, is to the service of God. The Christian is not required to bring animal sacrifices to the temple. But that does not mean that God demands nothing of him. Doing good and giving with liberality, even to the extent of self-denial—that is what pleases God. A great show of zeal for orthodoxy not backed up with a helpful and generous life for God is a stumbling block to the unsaved and a disappointment to the Lord. Are you learning, dear friend, to be open-handed for God?

August 25. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17).

The reference is obviously to those who have spiritual oversight of the flock. The true shepherds watch, "as they that must give account." Thus considered, the work of shepherding Christ's lambs is a responsibility that might well cause even the best of men to quail. Our verse, however, looks at it from the point of view of the lambs. They are to be obedient to the shepherds. They are to submit to spiritual authority. And if the shepherds must give account, it is equally true that the lamb that strays is also individually responsible for going on his wayward path.

August 26. "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart" (Psa. 119:111).

Are they? Are God's promises our rejoicing? We Christians would do well to give some thought to the things that cause us to rejoice. What makes us happiest of all? Is it some profitable stroke of business, or is it acclaim for a fine piece of work done for God, or is it perhaps the joy of seeing our children and loved ones succeed? Well, such rejoicing may be quite natural, but this fact remains true: It's a great step forward in the Christian life when the testimonies of God become the source of one's deepest joy.

August 27. "Submit yourselves therefore unto God" (James 4:7).

The words occur in James's rebuke of worldliness. They are the divine remedy for that friendship of the world which spells enmity with God. "Submit" comes from a Greek word that means "to set in

array under." That is what the Christian must do with his life. He ought to set every department of it in array under God, open for His inspection and ready for His use. But to do that means that some corners of the life must be cleaned up. There are some things that have got to go; one cannot imagine them set in array and submitted unto the Lord. When the whole life can thus be submitted unto God, then comes deliverance from the world and power in service.

August 28. "Our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

This is a word of great comfort when friends fail us. Sweet as human love and friendships are, believers have an even dearer fellowship—that with the Father and with His Son Jesus Christ. The sad thing is that we do not enjoy this fellowship more. We hold it in reserve for the emergencies of life, and are most of the time satisfied with the second best. But God longs to fellowship with His children all the time.

August 29. "There is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether" (Psa. 139:4).

This is omniscience! In the second verse the Psalmist has written an even more amazing statement: "Thou understandest my thought afar off." In the light of such divine knowledge, why will men try to deceive God? Only the darkened human heart can fail to see that nothing is hid from the eyes of Him with whom we have to do. And there is also comfort in the thought of God's all-seeing eye. For if He beholds the evil, He also sees the good. No kindly thought, no unobtrusive bit of helpfulness, no hidden generosity is lost in His sight. The Father who seeth in secret will reward His own openly. But let no man trust to his goodness for acceptance with God. Only the blood of Christ is sufficient to cover the sins of every man from the omniscient and holy God.

August 30. "Praying in the Holy Ghost" (Jude 20).

You may pray in church or at home. You may pray standing or seated, in the dark or in the light. But, if you would pray to Almighty God and have Him hear your prayers, you *must* pray in the Holy Spirit. God allows men wide liberty in the forms of worship, but no liberty in the spirit of worship. He who would worship God *must*, as the Lord Jesus said to the Samaritan women, "must worship Him in Spirit and in truth." So it is with prayer. To be effectual it must be in the Holy Spirit, not in man's spirit. May the Lord forgive us for all the prayers we have offered in self-will and in our own spirits!

August 31. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease" (Job 14:7).

This is a word to be treasured when affliction comes. In His chastening love, God lays His hand in discipline upon His children. But He does it for the purpose of pruning the life for more fruit-bearing, not of exterminating it. Said Samuel Rutherford of Scotland, "Who knoweth better how to bring up children than our God? For . . . He hath been practised in bringing up His bairns this 5,000 years; and His bairns are all well brought up, and many of them are honest men now at home, up in their own house in heaven, and are entered into their Father's inheritance."

Maranatha—The Lord Cometh

(A Sermon preached in the Scottish Church of Mentone,
France)

BY PASTOR A. J. HALL

*But of that day and hour knoweth no man, no, not the angels
of heaven, but My Father only (Matt. 24:36).*

In this busy, restless world of today, the present holds our interest and attention. The future is very far from the line of our daily thought. Ours is a religion of time rather than eternity. Yet there are seasons when the mind is moved to view things in the light of the eternal. Death, disappointment, some crisis in our affairs sets us thinking that life is shadowy and uncertain—a little space cut out of the vastness of eternity. And we put to ourselves the ultimate questions about life and destiny: “Whence do we come?” “Whither are we going?” “What is our purpose here below?” “Is this world to go rolling onward through space, repeating its history in ever-varied forms of the same story, or is it moving onward to some final and glorious consummation in which Christ shall come again to an expectant world?”

To those of us to whom the New Testament comes home with the appeal of its authority, there can be no doubt about Christ’s Second Coming. He Himself made it unmistakably clear that He would come again. He said, and the words are repeated in each of the first three Gospels, “Then shall appear the sign of the Son of Man in Heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of Heaven with power and great glory.” And St. John records that on the night of the Last Supper, Jesus said to His disciples: “I go to prepare a place for you. I will come again and receive you unto Myself, that where I am, there ye may be also.” In the Lord’s Supper also, through the sacred symbols of bread and wine, we “do show forth the Lord’s death *till He come.*”

Now this doctrine of the Second Coming of Christ has suffered in two ways. It has suffered at the hands of those

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who have made too little of it. To them it is something which is so cloudy and distant as to be relegated to the region of the visionary and the unpractical. This great divine event to which the whole creation moves fails to touch their lives. They will tell you it is against natural law for such a miracle to happen. But the man who disregards Christ's teaching here cannot but be the loser. Does it not enhance the significance of life to believe that the spiritual values are supreme, to believe that God's hands are not tied in the universe He has created, and that at any moment He may intervene and establish a new order? That is the value of the expectancy of a Second Coming. It is the belief that God is omnipotent and free to exercise His will in the world, which is His handiwork. He is not bound by the things He has made. At any moment He may intervene.

But the doctrine has suffered likewise at the hands of those who have made too much of it. We have to acquire large and healthy views even in spiritual things, and this is not always easy. It is the besetting fault of some religious minds that they are always ready to stress the important as if it were the all-important. And there are those whose whole religion amounts to nothing else than speculative guessing as to when the Lord will return to earth.

Now it would save us from this distorted view of things if we were to exercise in our religion, as in other things, a little sanctified common-sense. The church is the guardian of the great truths of Scripture, and it is its business to give to each of these its due proportion. It makes declaration of the Second Coming of Our Lord. But the church, like a wise master-builder, must rightly divide the word of truth. Now the central truth of Christianity is not that Christ will come again, but that Christ *has* come. This is the greatest fact of history, that "God so loved the world that He gave His only begotten Son." Therefore, in our insistence on Christ's Second Coming, let us never forget that Christ *has* come and won salvation for mankind by His cross. That is the supreme fact of our faith, and nothing else must be allowed to displace it.

Of the fact of Christ's return there is no doubt. But when

that has been settled, the next question that rises to our lips is, "When?" As to this we have one clear, emphatic statement from the lips of Christ Himself, which must supersede all others: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." There are also the words of Christ to His disciples, almost the last He uttered before His ascension: "It is not for you to know the times or the seasons which the Father hath put in His own power." "Of that day and hour knoweth no man." And there we must leave it. Some things God, in His wise providence has hidden from us, and we must learn to submit to His will in this as in all other matters. Here we must exercise a wise agnosticism. We do not know and we must be content not to know, Christ never satisfied the idle curiosity of those who put questions to Him out of inquisitiveness. "Lord, are there few that be saved?" asked one man. But he got no other answer than this: "Strive to enter in by the narrow door." "Lord, and what shall this man do?" asked Peter, trying to switch our Lord's attention away from himself to John; but he got no direct answer. "What is that to thee? Follow thou Me." "Lord, dost Thou at this time restore the kingdom to Israel?" But once more curiosity is checked. "It is not for you to know the times or the seasons." And yet it is the perversity of our human nature that this very question which God has willed us to be ignorant of is the one question which many people are bent on prying into. And we have the absurd spectacle of men claiming to demonstrate to a credulous public, when the end of the world is to be, by regarding the orientation of the Great Pyramid and taking measurements of its angles and its altitude.

Whatever others may do, let us see to it that we never leave the highway of common-sense—Christianity—to wander in darkened by-ways of superstition and necromancy which lead nowhere. In the things which God has willed us to be ignorant of, let us dare to walk by faith.

But if there is much that we do not know—that we are not meant to know—there is one thing of which we are sure—that Christ is coming again. And just because of the in-

definiteness of His Coming we must watch always, so that whether He come at even or at midnight, or at cock-crowings, He shall find us ready.

The men and women of the early church used to greet one another with the word "Maranatha"—the Lord cometh. It was at once a word of cheer and of warning. To those who were suffering pain or persecution, it was an encouraging word: "Hold on. Your watch will soon be relieved. The Lord cometh." And to those who were in danger of falling away from the best things, it came as a word of warning: "Don't slack off. Be prepared. Maranatha."

As Augustine says: "The last day is hidden, that every day may be regarded." This element of uncertainty forms a large part of our moral discipline. If Christ's Coming were fixed at some distant future, we might be inclined to take our ease; but under the discipline of the indefinite, we must always be on guard.

Now what exactly does it mean to watch? In the Parable of the Virgins you will remember the five were not wise because they watched till midnight for the bridegroom, for we read that they *all* slumbered and slept; but because they were prepared; and the other five were not foolish because they did not watch, but because they had no oil in their lamps, because they were unprepared.

So Christ's command to watch means "Be prepared." In a world gone wrong, as ours is today, we dare not neglect the present for the sake of the future. We must follow in the footsteps of the Master and go about doing good; but the thought of Heaven gives solemnity to each earthly duty. So every present endeavor will be shot through with the golden thread of the eternal future. And Christ, when He comes, will find us where He ought to find us, busy at our appointed tasks.

A lady once asked John Wesley, "Suppose you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied, "Why, just as I intend to spend it now. I should preach this night at Gloucester and again at five tomorrow morning. After that I should ride to Tewkesbury, preach

in the afternoon, and meet the societies in the evening. I should then repair to my friend Martin's house, who expects to entertain me, converse and pray with the family as usual, and wake up in glory."

This is the only right attitude for Christian men and women. The old cry must not fade from our lips, nor the old hope from our hearts. "Maranatha, the Lord cometh." But meanwhile He hath given to every man his work, and we may be sure that there is no better preparation for His coming than a steady faith and an eager obedience to His will, so that no emergency shall find us unprepared. "Blessed is that servant whom his Lord when He cometh shall find so doing."—*Advent Witness*.

The Victor

He stood and fought the fight
 Until the night
 Closed, all around.
 And thought his strength
 Was gone, at length,
 Yet would he not give ground:
 But cried, "Lord, take the field!
 Let not thy servant yield!"

Then spake, across the night,
 A Voice of Love and Might,
 "Satan, take now thy flight.
 This evil day is done:
 My saint hath victory won!"

Yet right well knew that saint,—
 All spent, and nigh to faint,
 And cried, with brimming tear,
 "CHRIST won the battle here!"

—*W. R. Newell*

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 orthodox 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 natures 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 out weigh 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 3:6, 6:63). 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. 7:16).

"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. 7:18, 8:7). 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 can not be subject to His law any more than the devil. The best of us "were by nature the children of wrath, even as others." (Ephes. 2:3). 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 1:4), born again. It is needless to say that when we become "the children of God by faith in Christ Jesus" (Gal. 3:26), 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

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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. 8:9). 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, irritability, 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.

What then is the relief? "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). 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. 7:25). "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. 5:16, 17).

Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers (Hebrews 11:6).

Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules (John 5:39).

A Study of Exodus

The Theme: Redemption.

Key verse 3:8.

The Central Figure: Moses, Emancipator and Educator.

Main Divisions:

- I. *The Enslavement* (1:1-22).
- II. *The Emancipator* (2:1-4:31).
- III. *The Emancipation* (5:1-15:21).
- IV. *The Education* (15:22-40:38).

The Analysis.

I. THE ENSLAVEMENT (1:1-22).

1. The Prologue (1:1-6).
2. The Oppression (1:7-22).

II. THE EMANCIPATOR (2:1-4:31).

1. The Rescue (2:1-10).
2. The Choice (2:11-15).
3. The Exile (2:16-22).
4. The Revelation (2:23-3:5. "The Burning Bush.")
5. The Commission (3:6-22).
6. The Hesitation (4:1-17).
7. The Obedience (4:18-31).

III. THE EMANCIPATION (5:1-15:21).

1. *The Preliminaries* (5:1-11:10).
 - a. The Refusal of Pharaoh (5:1-23).
 - b. The Encouragement of Moses (6:1-30).
 - c. The Hardened Heart (7:1-13).
 - d. The Plagues (7:14-11:10).
2. *The Redemption by Blood* (12:1-13:16). "Passover."

12:13 (1 Cor. 5:7, 8).

 - a. The Ordinance (12:1-28).
 - b. The Death of the First-born (12:29-36).
 - c. The Exodus (12:37-42).
 - d. The Law of the Passover (12:43-51).
 - e. The Law of the First-born (13:1-16).
3. *The Redemption by Power* (13:17-15:21).
 - a. The Journey from Egypt (13:17-22. "The Pillar.")
 - b. The Deliverance by Power (14:1-31. "The Red Sea." (14:30).
 - c. The Song of Moses (15:1-21).

V. THE EDUCATION (15:22-40:38).

1. *The Education of the Wilderness* (15:22-18:27).

"Experience"

 - a. The Wilderness of Shur (15:22-27). "Marah." "Elim."
 - b. The Wilderness of Sin (16:1-36). "Manna."
 - c. The Wilderness of Sinai (17:1-19:25).
 - (1) Rock (17:1-7).
 - (2) Amalek (17:8-16).
 - (3) Jethro (18:1-27).
 - (4) God Himself (19:1-25).

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2. *The Education of the Law (20-31).*
 "Instruction"; cf. John 1:17 (a) (b).
 - a. *The Moral Law (20:1-24:18).*
 - (1) The Decalogue (20:1-17).
 - (2) The Lesser Law (20:18-23:33).
 - (a) Law of Worship (20:18-26).
 - (b) Rights of Person (21:1-32).
 - (c) Rights of Property (21:33-22:15).
 - (d) Various Enactments (22:16-23:19).
 - (e) Various Sanctions (23:20-33).
 - (3) The Covenant Ratified (24:1-18).
 "Visions of God"
 - b. *The Ceremonial Law (25-31).*
 The Tabernacle and the Priesthood (cf. John 1:14, 17).
 "Hebrews" the Inspired Commentary.
 3. *The Education of Rebellion and Restoration (32-40).*
 "Experience"
 - a. *The Rebellion (32).*
 - b. *The Mediation (33).*
 The Mediator: Moses (Gal. 3:19).
 - c. *The Results (34-40).*
 - (1) New Tables of Law (34:1-4).
 - (2) New Revelation of God (34:5-28).
 - (3) New Experience of Moses (34:29-35).
 - (4) New Instruction Regarding the Sabbath (35:1-3).
 - (5) New Commands Regarding the Tabernacle (35:4-19).
 - (6) New Consecration of the People (35:20-29).
 Alacrity and Liberality
 - (7) New Power in Service (35:30-39:43).
 "The Spirit of God"
 - (8) New Separation to Service (40).
 Tabernacle and Priesthood Sanctified and Glory
 of God filling the Sanctuary.
- A. EXODUS: "*Way out*," "*Redemption*," which in Scripture signifies not only "Purchase," but also "Release" (cf. Ephes. 1:7; Rom. 8:23; 1 Cor. 1:30). "Redemption of the body" includes the actual release of the body from the power of the grave. In all cases it is "Emancipation from Bondage."
- B. EXODUS: "Redemption," "Emancipation," is twofold, viz., Redemption by *Blood* (Exod. 12:13), and Redemption by *Power* (Exod. 14:30). It is Emancipation through the *Death* and *Spirit* of the Lord (Ephes. 1:7 and 2:1-6; Col. 3:1). Justification and Regeneration—the *penalty* of sin met and the *power* of sin broken (Rom. 8:2).
- C. EXODUS: *Emancipation* must precede *Education* (cf. John 3:2, 3; Matt. 28:19, R. V.), whether of *Experience* (15:22, 17:27) or *Instruction* (20-31; cf. Exod. 20:2, 3).

If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it (Colossians 3:17). If you cannot do this, it is wrong (Romans 14:23).

The Heart of the Lesson

By Arthur Forest Wells

PHILIP'S MISSIONARY LABORS

Aug. 2. Acts 8:26-40. Golden Text: Acts 8:4

Daily Readings

Mon., July 27, Matt. 13:1-9. Tues., July 28, Luke 2:1-20. Wed., July 29, Acts 8:5-13. Thurs., July 30, Acts 8:14-25. Fri., July 31, Acts 8:26-40. Sat., Aug. 1, 1 Thess. 1:2-10. Sun., Aug. 2, 1 Tim. 1:3-17.

The Outline of the Lesson

I. The Commands, Acts 8:26-30b. II. The Evangelistic Interview, Acts 8:30c-35. Gospel Results, Acts 8:36-40.

The Heart of the Lesson

The first part of our text is made up of two parallel trilogies of command, obedience and discovery. First Trilogy—Command: "But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert." Obedience: "And he arose and went." Discovery: "And behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah." Second Trilogy—Command: "And the Spirit said unto Philip, Go near, and join thyself to this chariot." Obedience: "And Philip ran to him." Discovery: "And heard him reading Isaiah the prophet."

The elements of all true evangelistic work are found here: the Divine Source of authority and power, expressed indirectly through the lips of the angel and directly by the Spirit Himself; the evangelist whom the Lord used to bear His gospel to one who was still in ignorance of it; the Scriptures which are the means of this saving grace; obedience in the servant of God; and faith in the convert (mentioned later in this chapter).

The beginning and end of all mission work is found in Christ. The Great Commission stated that fact at the beginning; now we see it in operation on the field. No soul has ever been saved except by a movement which began in heaven. Religious efforts without such authority come to nought; but evangelism with such authority always brings forth its proper fruit. The servants of the Lord have not always been as ready to respond to His direction as was Philip: as may be seen in the cases of Moses (Exod. 3:1-4:30), Gideon (Judges 6:11-7:15), Isaiah (Isa. 6:1-13), Jeremiah (Jer. 1:4-10); but they all responded obediently after their moments of hesitation. The work of the Lord does not go on until His servants obey Him. Sometimes these Divine commands challenge the saints' faith no little, but they are never given with the encouragement of a false hope. There is some precious discovery to be had at the other end of God's commission, whenever faith and obedience offer the connecting link.

Two of the essential attributes of the world are time and place. Our text may be used to show that the Lord is in complete control of both. Philip is told to go "toward the south," namely, "toward the south unto the way that goeth down from Jerusalem unto Gaza"; but the word rendered "south" is also the word for "mid-day," and in Acts 22:6 it is translated "noon." If we give that meaning to the word here, the command reads: "Arise, and go at noon unto the way that

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goeth down from Jerusalem unto Gaza." Successful servants of the Lord have long ago learned that the efficiency of their service in and through Him depends not only upon the place of service but equally upon the time of it. But time and place are not the only considerations: method has some place in the affairs of heaven as well as in the affairs of earth. We read, therefore, of Philip being told how he should carry out his commission. The words of the Spirit on this point are: "Go near, and join thyself to this chariot." Now the word rendered "join" may also be rendered "glue," "cement," "fasten firmly together" (confer 1 Cor. 6:16, 17; Matt. 19:5; Luke 15:15, 10:11; Acts 5:13, 17:34, 10:28; Rom. 12:9; Rev. 18:5). The inference of this metaphor is plain. The Christian life, in which union plays so great a part, is neither given by a toss nor received by a snatch. Evangelism has an element which one might refer to as stick-to-it-tiveness.

The evangelistic interview that followed the meeting of Philip with the Ethiopian was carried on by a question and answer method. The focus of both inquiry and reply was found in Christ. We may visualize this fact by putting the text in the following outline:

1. "Understandeth thou?"
2. "How can I?"
3. Isaiah 53:7-8.
4. "Of whom speaketh the prophet this?"
5. "Philip . . . evangelized unto him Jesus."

Note the position of Isaiah 53:7-8. It speaks of Christ, the center of salvation.

"Come to Calvary's holy mountain,
Sinners, ruined by the fall!
Here a pure and healing fountain,
Flows to you, to me, to all—
In a full perpetual tide,
Opened when our Saviour died."

The results of that gospel are here expressed in the terms of faith, joy, rapture, and continued service. Andrew Murray once said: "There is only one place where you can graft a branch upon a tree, and that is where the tree has been cut and the life is flowing forth. There is only one way in which you can graft it, and that is to cut the branch as the tree is cut, so that it will fit into the tree and the life may flow into the branch." This took place when the Ethiopian believed.

As so frequently in the records of Scripture, so here both persons are needed to set forth the full truth. The Ethiopian received salvation; Philip, or the Ethiopian, express the joy of it; Philip experiences a rapture, and then is introduced to further service.

SAUL CONVERTED AND COMMISSIONED

Aug. 9. Acts 9:1-9, 17-19; 1 Tim. 1:12-14
Golden Text: Acts 26:19

Daily Readings

Mon., Aug. 3, Acts 9:1-19a. Tues., Aug. 4, Acts 9:19b-31. Wed., Aug. 5, Acts 22:3-21. Thurs., Aug. 6, Gal. 1:1-17. Fri., Aug. 7, 1 Tim. 1:1-17. Sat., Aug. 8, 1 Thess. 2:1-12. Sun., Aug. 9, Psa. 86:1-17.

The Outline of the Lesson

I. Saul's Persecution of the Church, Acts 9:1-2. II. The Appearance of the Lord to Saul, Acts 9:3-7. III. The Immediate Response

of Saul, Acts 9:8-9. IV. Paul's Thanksgiving to God for the Grace that Came to Him, 1 Tim. 1:12-14.

The Heart of the Lesson

The conversion of Saul of Tarsus has, from the day of its occurrence, been one of the great evidences of Christianity. The whole narrative speaks of Divine grace. There was nothing in the life and experience of this man to produce his salvation and service. This is his own argument in his letter to the Galatians. Paul repeatedly stated in his speeches as well as in his letters that the only way to account for his union with Christ was to give all the credit for it to the gracious intervention of the Son of God. He states this truth nowhere better than in 1 Corinthians 15:10, where we read: "By the grace of God I am what I am: and His grace which was bestowed upon me was not found in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." What else but this can be the meaning also of 1 Timothy 1:12-14: "I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus." One does not thank a person sincerely and logically except for what he has done. Thus these thanks of Paul, like the glory which Abraham gave to God (Rom. 4:20), testify to one blessed fact—that salvation is of God.

The blackest blot on human history is the record of the deed by which men crucified their God, crucified Him with all possible hatred. That same hatred found expression in the persecution which was set in motion by Saul of Tarsus, a persecution characterized intensively by a panting of threatening and slaughter, and extensively by all disregard for the nature of its object—whether men or women. Such recklessness might well startle us; for, since it was as possible on the way to Damascus as it was at Calvary, it is as possible in the modern world as it was at Calvary and on the way to Damascus. A story is told about a man who dreamt of the scourging of Christ. The cruel act pained him so much that he sought to stop the men who were whipping Him. But as he lifted his hand to hold the arm of the executioner, he was horrified to recognize himself—he it was who was all the time inflicting the wounds on Christ. Paul later wrote that it is a "faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom he was chief." But who of us, who has felt the weight of his own sin, has not come to some such sense of his own guilt?

One of the wonders of the gospel is that the most damaging thing about the sinner, his sinfulness, is the very thing that commends him to the Lord Jesus Christ as Saviour. Charles H. Spurgeon once gave this beautiful comment on Galatians 1:3-4: "The first link between my soul and Christ is, not my goodness, but my badness; not my merit, but my misery; not my standing, but my falling; not my riches, but my need. He comes to visit His people, yet not to admire their beauties, but to remove their deformities; not to reward their virtues, but to forgive their sins. Notice the very gracious but startling fact that the Lord's connection with His people lies in the direction of their sins. He is called Saviour in reference to their sins, because it is from their sins that they need to be saved. If they had never sinned there would have been no name of Jesus known on earth."

But the glories of salvation are not all defined by the joys of conversion. A believer may go on from grace to grace. So the story of

the apostle Paul contains the fact of his commission to service in the kingdom of God. As the first part of this narrative emphasized the Saviourhood of Jesus: so this emphasizes His Lordship. Of course, the believer will understand that He could never have been Saviour, if He had not first been Lord; and no one can be truly saved without faith in Him as Lord. Judas seems never to have addressed Him as such. Paul, on the other hand, did so immediately.

What are the meanings of the fact that Saul instantly recognized the Lord? It shows that Saul knew whom he had been persecuting, and that he now knew that the One whom he had been persecuting was appearing to him. How was this possible? The answer must be found in the proof of the Ascension and Resurrection of Christ, and above all other considerations in the abiding fact of His being alive. So sure was Paul of the reality of this experience that he dated every personal grace from it. Thus he wrote: "Am I not free? am I not an apostle? have I not seen the Lord" (1 Cor. 9:1)?

Our text is filled with mysteries of the spiritual world. It has also a type of things to come. But we would miss the enjoyment of both, if we ourselves had not heard the voice of the Lord to live and to serve. Paul could say triumphantly that God's grace was not bestowed upon him in vain (1 Cor. 15:10). He could boast, through a foolishness that gave God the glory, that he had out-labored all other servants of the Lord (2 Cor. 11:16-33). Ever dear to his heart was the commission which he thought of as a deposit from the Lord (2 Tim. 1:12; confer 1 Tim. 6:20; 2 Tim. 1:14). For the protection of this he prayed, and for the fruit of it he rejoiced (1 Cor. 9:1d; 1 Thess. 2:19). Young men who were saved through his ministry were to him his children in the faith (1 Tim. 1:2; Titus 1:4; Philemon 1:10). But I know of no word from Paul that describes his passion for souls more ardently than his statement in Galatians 4:19: "My little children, of whom I am again in travail until Christ be formed in you." May God grant to us such faithfulness.

SOWING AND REAPING

Aug. 16. Gal. 6:1-10. Golden Text: Gal. 6:7

Daily Readings

Mon., Aug. 10, Gal. 5:13-25. Tues., Aug. 11, 2 Cor. 9:1-15. Wed., Aug. 12, Eccles. 12:1-14. Thurs., Aug. 13, Num. 32:16-27. Fri., Aug. 14, Hos. 8:1-7. Sat., Aug. 15, Prov. 22:1-21. Sun., Aug. 16, Gal. 6:1-10.

The Outline of the Lesson

I. Bearing Burdens, Gal. 6:1-5. II. Doing Well, Gal. 6:6-10.

The Heart of the Lesson

The Golden Text expresses the intent of this lesson very well. It contains at least four ideas: First, life is like a sowing of seed; secondly, this seed will ultimately have a harvest; thirdly, this harvest will be according to the nature of the seed; fourthly, God will see to it that this will be so.

Life is like a sowing. God has so constructed us and the nature of the world in which we live, that the expressions of our being are all causative; that is, they have the power of reproducing themselves in some effect. As a seed is a miniature plant: so every thought, word, and deed are in a sense propagative portions of ourselves injected into the future. No thought, word, or deed lives unto itself; nor does it pass entirely out of existence once it has found expression. The "whatsoever" of our text shows that all of life is a seed sown by that life.

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That which is so sown will have its harvest. The very idea of a seed contains in it the idea of a harvest. It could not be a seed, if it could not be reproduced. Of course, conditions can rise in the natural world which hinder the seed from becoming a mature plant, or which hinder the plant from bringing forth fruit. But our text shows that in the spiritual world of which it speaks God guarantees a harvest to every seed.

The harvest of every thought, word and deed will be according to the nature and degree of such seed. If the sowing is a sowing of evil, the reaping will be a reaping of evil. Num. 32:23: "But if ye will not do so, behold, ye have sinned against Jehovah; and be sure your sin will find you out." Prov. 22:8: "He that soweth iniquity shall reap calamity (or, vanity); and the rod of his wrath shall fail." Gal. 6:8: "He that soweth unto his own flesh shall of the flesh reap corruption."

"I said I would have my fling,
And do what a young man may,
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God,
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

"And I said religion is rot,
And the laws of the world are nil,
For the bad man is he who is caught
And cannot foot his bill.
And there is no place called hell,
And heaven is only a truth,
When a man has his way with a maid,
In the fresh keen hour of youth.

"So I had my joy of life,
I went the pace of the town,
And then I took me a wife
And started to settle down
I had gold enough and to spare
For all of the simple toys
That belong with a house and a home,
And a brood of girls and boys.

"I married a girl with health,
And virtue and spotless fame,
I gave in exchange my wealth,
And a proud old family name.
And I gave her the love of a heart,
Grown sated and sick of sin,
My deal with the devil was all cleaned up
And the last bill handed in.

"She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild,
But now I wish she had died.
For the son she bore me was blind,
And crippled and weak and sore,
And his mother was left a wreck,
It was so she settled my score."

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But the sowing need not be the sowing of evil; it can be the sowing of good. And for that we have the promise of a good harvest. Gal. 6:8: "He that soweth unto the Spirit shall of the Spirit reap eternal life." The history of the saints is replete with verifications of the truth of this Scripture. A kindred promise is found in John 12:26. I know of none more precious. In that verse the Lord says: "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 the Father honor." The principle of this promise goes beyond the greatest stretch of human imagination.

The harvest of evil and of good will surely come, because "God is not mocked." In Ecclesiastes 12:14 we are told that "God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." In Amos 9:3 we read: "And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from My sight in the bottom of the sea, thence will I command the serpent, and it shall bite them." Recompense comes to evil, and reward to good, not simply because of "the nature of things," but because God is in control of the world in righteousness. He who trifles with life, attempts to mock God; but he who sows the seeds of goodness may rest in faith that he will be honored by God.

One thing needs, however, yet to be said. It is this: Through the grace of God a way has been opened for believers to escape the eternal consequences of their sins, because the Lord Jesus Christ has borne them in Himself. This does not permit us to say to a seasoned sinner whose physical nature has been ruined by vice, that he will certainly here and now experience the complete removal of those defects. The blessings of his union with Christ will undoubtedly be felt by him here; but it would be wrong to encourage a convert that the salvation of his spirit assured him a new body here and now. We can never say too strongly, that it never pays to sin; nor can we say too often that it pays to obey God.

THE GOSPEL FOR ALL MEN

Aug. 23. Acts 11:5-18; Rom. 1:15-17

Golden Text: John 3:16

Daily Readings

Mon., Aug. 17, Isa. 11:1-10. Tues., Aug. 18, Acts 10:1-16. Wed., Aug. 19, Acts 10:17-33a. Thurs., Aug. 20, Acts 10:33b-48. Fri., Aug. 21, Acts 11:1-18. Sat., Aug. 22, Rom. 1:1-18. Sun., Aug. 23, John 3:1-21.

The Outline of the Lesson

I. Peter's Vision, Acts 11:5-10. II. Men from Caesarea, Acts 11:11. III. The Spirit's Command, Acts 11:12a. IV. Peter's Response, Acts 11:12b. V. Cornelius' Report, Acts 11:13-14. VI. The Coming of the Holy Spirit in Caesarea, Acts 11:15. VII. Peter's Conclusion, Acts 11:16-17. VIII. The Church Convinced, Acts 11:18. IX. The Gospel as the Power of God to Every Believer, Rom. 1:15-17.

The Heart of the Lesson

Our lesson comes from a period of church history in which believers in the Lord Jesus Christ were being taught that His gospel belonged to any one who would receive it. The circumstances were Divinely prepared on both sides. Cornelius was an ideal candidate to be offered to the suffrage of the Church in that his high moral and religious character gave the opponents of the Christian dispensation of grace

no excuse to object to him on any but national grounds; and this, as we shall see, was the very point to be settled. Now, let me not be misunderstood regarding the statement that this Gentile presented an ideal case for the discussion and action of the Church. We understand on the one hand, that no unsaved sinner can bring the least credit to the Lord for his salvation, and, on the other hand, that no amount of moral or religious liability can unfit a person for his salvation, if he come to the Saviour in faith. But God so arranged the circumstances that there could be but one question before the council—whether or no a Gentile could be saved by grace through faith in the Lord Jesus Christ without keeping the law of Moses. In the politics of the world battles are sometimes fought with weapons that have no honest place in the matter: irrelevant facts are spread before a meeting and made to appear as arguments against the acceptance of a proposed resolution. If Cornelius had been a bad man or an avowed heathen, it would have been easy for some unfair group to have made it appear that such things absolutely discredited him for church membership; for, alas, Christians do sometimes stoop to such low tactics. But the temptation for such smallness was removed in this case by the high moral and religious standing of Cornelius. The day soon came, when, after the question whether a Gentile could be saved by grace through faith in the Lord Jesus Christ had been settled, men of ugly moral and religious traits came from among the Gentiles, as well as from among the Jews, for salvation; and that day found God's grace to be sufficient for even such. But the question before the Church now was simply this: Can a Gentile be saved by grace through faith in the Lord Jesus Christ without keeping the various requirements of the law of Moses?

This was no simple matter to settle. Both sides had to be prepared for the momentous event that was to be the precedent and pattern for all future conversions. An intelligent Gentile like Cornelius well knew what a high wall of partition stood between him and the Jews. I say "stood" from the point of view of the common religious experience of that day. "Had stood" is the proper tense to use to describe the situation before God. "Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For He is our peace, who made both one, and brake down the middle wall of partition, having abolished in His flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the two one new man, so making peace" (Ephes. 2:11-15). The lesson shows how God encouraged Cornelius to approach Peter with the need of his soul. God used an angel to do it. The lesson also shows how God encouraged Peter to go to the house of Cornelius with the gospel. God used a remarkable vision and the timely visit of some Caesareans to do that. He then approved the obedience of both parties by sending His Spirit upon those Gentiles that believed in the Lord Jesus Christ. It is both interesting and edifying to see how cautiously Peter moved and how reverently Cornelius acted. It was a great day for the world when these events took place.

Our subject is "The Gospel for All Men." This has at least two meanings. The first is, that all men need the gospel. Although Cornelius was a high-standing, benevolent and devout man, he was nevertheless told by an angel of the Lord to hear words whereby he and his house might be saved. Nothing is plainer than that his

praiseworthy religious credits did not spell salvation for him. Since men so noble need salvation, what argument can there be to the contrary that all men in their natural state have that necessity? "All have sinned, and fall short of the glory of God" (Rom. 3:23). But there is a second meaning to our subject. It is, that the gospel of the Lord Jesus Christ is for all men without regard to their moral state or national standing. Let us, therefore, not be 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."

BEGINNING OF WORLD MISSIONS

Aug. 30. Acts 11:19-21, 13:1-12

Golden Text: Mark 16:15

Daily Readings

Mon., Aug. 24, Isa. 46:6-10. Tues., Aug. 25, Acts 11:19-30. Wed. Aug. 26, Acts 12:1-25. Thurs., Aug. 27, Acts 13:1-12. Fri., Aug. 28, Matt. 28:1-28. Sat., Aug. 29, 1 Peter 1:1-12. Sun., Aug. 30, John 15:1-16.

The Outline of the Lesson

I. The Gospel Coming to Phoenicia, Cyprus, and Antioch, Acts 11:19-21. II. The Gospel Going Out to the World from Antioch, Acts 13:1-12.

The Heart of the Lesson

It might appear that the enterprising advances of this lesson were the direct results of the victory which was won for the gospel in the lesson of last Sunday; but the events of the present text describe an independent movement. We are carried back in thought to the days of the persecution that arose about Stephen, and we read of two pioneering endeavors differing only in the degree of boldness by which the religious borders were pushed back. We read that one group of men went to outlying regions and preached the gospel to the Jews; but we read also of another group of men who preached the Lord Jesus to Gentiles in heathen territory.

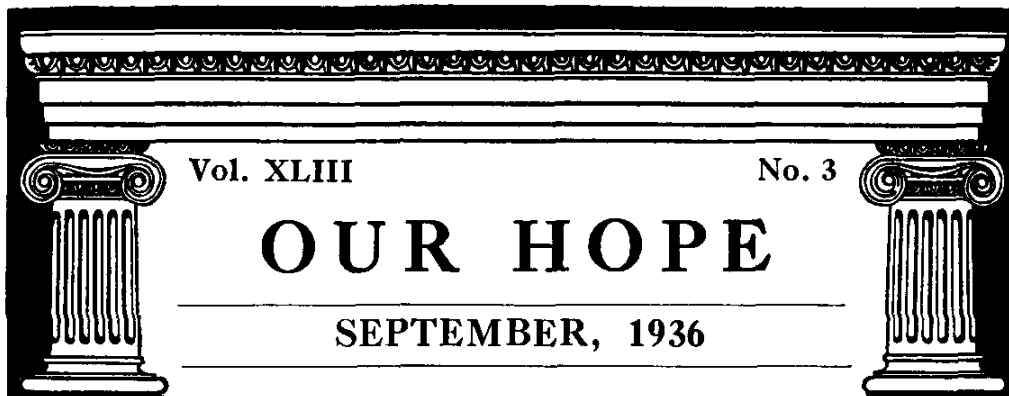
The question inevitably arose as to whether these were movements in the right direction. Two lines of proof were available. It could have been said, and very likely it was so argued, that the whole logic of the gospel led to such missionary activity, and that there existed the express command of the Lord to disciple all nations. However, it appeared that, in spite of such sound reasoning and faithful obedience, there still lingered a doubt as to the justifiability of such an understanding of the gospel. It was well, therefore, that there was yet another proof of the correctness of these movements, namely, the confirmation of the Lord Himself in and through the blessed results of these evangelistic efforts. The force of such logic was simply this: what God does must be right. This method of proof reappears in the Gospels and in The Acts. "The hand of the Lord was with them: and a great number that believed turned unto the Lord." No argument against that could stand.

Whenever it is noised abroad that Christ is in the house, many will be gathered together to take note of what is going on (Mark 2:1-2). It was to be expected, therefore, that the presence of the Lord's hand would create a stir throughout the whole church. And so "the report concerning them came to the ears of the church which was in Jerusalem." One wonders how that report was received by the brethren there. They sent Barnabas immediately to Antioch. Was he to in-

spect or help? or was he to do both? It appears that he did both, but that he spent more time helping than inspecting. He was a good inspector, for he immediately found the right thing—the grace of God. The text shows how understandingly sympathetic he was, for the situation rejoiced his heart. It shows also that there was nothing onesided about his conception of the gospel, for he instructed the believers in the matter of human response to the sovereign favor of God. It helps us to know that the author of The Acts adds his testimony to the high quality of Barnabas, for he tells us that “he was a good man, and full of the Holy Spirit and of faith.” His presence and activity was used of the Lord to add many people to Him.

The work grew so rapidly in Antioch, and the doors of gospel opportunity opened so wide that Barnabas was led to fetch Saul of Tarsus there. Saul, who had been saved and commissioned, seems to have remained silent until this offer of service came to him. The team of Barnabas and Saul functioned so efficiently under the Lord’s guidance, that the Church grew both extensively and intensively. Their method of working consisted in gathering the people together and teaching them the doctrines of grace. That method is still a good one; in fact, it cannot be improved upon in this dispensation. One of the results of these labors was the naming of the believers Christians. It is a happy thought that this, too, was the direct result of the hand of the Lord. He who named Jacob Israel, and Simon the son of John Peter, caused that His followers be called Christians.

The thirteenth chapter shows that they truly acted as Christ’s men, for we find them leading a life that fitted God’s will beautifully. It was not by chance that Barnabas and Saul were sent out into distant fields with the gospel by a praying Church. The Lord had given command to that effect, when he said: “Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest” (Matt. 9:38). There is need for the feasting and speaking of modern church meetings; but may we not well ask whether the Church of today does not stand in greater need of having times of fasting and praying such as were witnessed in Antioch. It was under such conditions that foreign missions began. It cannot be wrong to say that foreign missions need the same exercise of faith to go on unto perfection.



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OUR HOPE

SEPTEMBER, 1936

Editorial Notes

That Beloved Voice "The voice of my Beloved!" Thus exclaimed the loving bride in that beautiful little book which the Hebrews have well named "the Song of Songs" (Song of Sol. 2:8). And she added with even greater joy, "Behold, He cometh!" When we read the Gospel records and follow His blessed footsteps amongst men, when we read His precious words, of which the Psalmist speaks as "grace poured in thy lips," we wish we could have heard that voice! What charm and tenderness it must have had as He spoke in comfort to those who came to Him! Who can imagine the tone of His voice when He said, "Son, be of good cheer; thy sins be forgiven thee!" Oh, lovely words beyond comparison! Or when He spoke to the woman who stood alone in His holy presence, "Neither do I condemn thee; go and sin no more!" What must that voice have been when He said to that widow, "Weep not"; and to the woman who timidly had touched the hem of His garment, "Daughter, be of good comfort; thy faith hath made thee whole!" And the same voice which hushed the penitent sinner's fear, which spoke comfort to the troubled heart, also hushed the roaring waves of the sea with a majestic "Peace—be still." The same voice which healed the broken hearted and preached the good tidings unto the meek, also commanded the demons to leave their prey and the dead to rise. The same voice which proclaimed such wonderful words of life and hope, which, in sweetest tones, said, "Suffer the little children to come unto Me," uttered a righteous

condemnation of the Pharisees and Sadducees, uncovering their hypocrisies. What tenderness, what earnestness and what majesty that voice must have revealed!

Then let us remember His voice in His suffering, in the death of the cross. In the garden when He fell on the ground, the ground cursed by man's sin, we hear His pleading voice in prayer, saying, "Father, if Thou be willing, remove this cup from me; nevertheless not my will, but thine, be done." Yet a little while later we hear His voice again, speaking to the multitude. His solemn, "I am He," was enough to prostrate the whole company which sought Him. And when He was reviled, He reviled not. As the meek and lowly One, He stood in the presence of His enemies, and after His great witness concerning Himself, His voice was silent. "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Is. 53:7). His voice of love is heard from the cross asking forgiveness for His enemies, and assuring the dying thief of his salvation and presence with Him that very day in Paradise. Then His voice out of the darkness! What an awful sound it must have been to hear such a One uttering the cry, unknowable in its agony and deepest meaning, "My God, my God, why hast Thou forsaken me?" But the same voice which thus declared the cost-price of our redemption, also announces the finished work, and then, it was a loud voice with which He dismissed His spirit.

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

"The voice of my Beloved!" Ah, yes, God's people know what it is. We know that voice and we love His voice. It is the voice which we heard when we were spiritually dead. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). He has spoken

to our hearts through the Gospel and by His Spirit. We heard His blessed "Come," and came to Him and became His. And He calleth His own sheep by name and leadeth them out. His sheep know His voice. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." We know His voice of comfort and of peace, His voice which calls us to follow Him obediently, His voice which tells us to serve, His voice which cheers and assures. We read His words, and then we hear that voice. We read His great high-priestly prayer (John 17) and then we hear His voice interceding and pleading for us. We turn to Him in worship and in prayer and His Spirit brings back to our hearts His gracious and blessed words, in which we hear Him still speak to us.

And the comfort, that He knows us by name. His lips mention our names and needs before the throne. Some day we shall hear that voice. The shout of the Lord, that shout from the air, will be His voice. The voice which is like the sound of many waters (Rev. 1:15), like a great trumpet, will speak the word of precious command, "Come up hither" (Rev. 4:1). And then we shall not only see Him as He is, but we shall hear His voice speaking to us. Then shall we know His face and hear His voice. The voice which cheers us down here and keeps us through a never ceasing intercession will tell us all things in glory, when we shall know as we are known.

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

In these evil days of apostasy and confusion only the closest walk with Him is the safe walk.

**Reckon
and Yield**

The two prominent words in the sixth chapter of Romans are "*Reckon*" and "*Yield.*" The first part of Romans, up to the close of the fourth chapter, reveals the justification of the believer. We learn how we are freed from the guilt of our sins. We cannot set ourselves free, nor can we save ourselves. So God does it for us.

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all (that is, offered to all men) and upon all that believe, for there is no difference, for all have sinned and come short of the glory of God; being justified (acquitted) freely by His grace through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation by faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God (the sins of believers in the Old Testament); to declare, I say, at this time His righteousness, that He might be just, and the justifier of Him which believeth in Jesus" (Rom. 3:20-25).

But if the removal of the guilt of our sins were the only deliverance accomplished through the blood of the Lord Jesus Christ, it would be an imperfect salvation. We need deliverance from the power of sin, from its dominion, so that we do not need to continue in sin. Of this deliverance we read in the chapters of Romans which follow, especially in the sixth chapter. The believer is described as being dead to sin. Why? Not that he did it himself by some act of his own, nor that he had certain emotional experiences, nor by anything else. But our deliverance from the controlling power of sin is blessedly accomplished for us in the death of our Lord. His death, burial and resurrection every believer participates in. The following divine statements are mighty truths. "For if we have become united with Him in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so

we should no longer be in bondage of sin (Revised Version). For he that hath died is justified from sin. But if we died with Christ, we believe that we also shall live with Him. Knowing that Christ being raised from the dead dieth no more; no more hath death dominion over him. For that He died, He died unto sin once for all, but the life that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus our Lord" (Rom. 6:5-11). Paul wrote that noble personal testimony in the Galatian epistle—"I was crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and that life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. 2:20). It should be the testimony and experience of every true Christian. "In the death of Christ I died, in the life of Christ I live." The death of Christ was not only for our sins, but in His death, the old man was put to death. And therefore we must reckon that it is so; take it as a settled fact, that we are dead to sin. God Himself looks upon us as we are in Christ, that the old man no longer exists. As we reckon that it is so, that we are dead to sin, but alive unto God in Christ Jesus our Lord, we accept and believe, as well as confirm what God has done.

But what good is it all if we do not practice it also. The great doctrines of our redemption must be lived in a practical way. Alas! how many Christians there are who profess all this yet their lives know next to nothing of it. Instead of walking in the Spirit, they walk in a carnal way. They do not have any knowledge, in an experimental way, that if a Christian walks in the Spirit he does not fulfil the lusts of the flesh (Gal. 5:16; 24).

This practical walk according to our death in Christ, the doctrine of our deliverance from the dominion of sin, is expressed in Romans by the word "yield." "Let not sin therefore reign in your mortal body; that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." If

we do this we shall discover that "sin shall not have dominion" over us.

Our daily walk must be in the spirit of "yielding," constantly putting ourselves at the disposal of God, and at the disposal of Him Whom we serve, the Lord Jesus Christ. It must be practiced in all things. Then shall we experience the blessedness and fullness of the Gospel of Jesus Christ.



The exhortations to seek are mostly addressed to those who are believers. Of the natural man it is written "there is none that seeketh after God" (Rom. 3:11). Adam, the first man, after his transgression hid from the presence of the Lord. The Lord had to seek him; and so He seeks still, and when He has found us then we must seek that which the Spirit of God tells us to seek. Before we quote Scripture let us remember that our Lord gives us in the Sermon on the Mount a most blessed assurance. "Ask, and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you" (Matt. 7:7). The world and professing Christians may quote these words, but they are addressed to believers. What assurance, "He that seeketh findeth."

"When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek" (Psa. 27:8). He tells us to seek His face and we shall not seek Him in vain. "The eyes of the Lord are upon the righteous, and His ears are open to their cry" (Psa. 34:15). And seeking Him thus brings joy and gladness to our hearts. "Let all those that seek Thee rejoice and be glad in Thee" (Psa. 40:16). "Seek the Lord, and His strength; seek His face ever more" (Psa. 105:4). His strength is at our disposal. They that wait on the Lord shall renew their strength.

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:3). This exhortation is addressed to the godly in Israel before the day of the Lord comes with its great judg-

OUR HOPE

ments. But we who wait for His Son from heaven should not seek anything less than righteousness and meekness.

They that seek the Lord shall not want any good thing" (Psa. 34:10). Israel's good things are the earthly things; ours are the good things, the spiritual blessings in the heavenly places. "Seek ye out of the Book of the Lord, and read; no one of these shall fail, none shall want her mate; for My mouth hath commanded it, and His Spirit hath gathered them" (Isa. 34:16). Precious seeking out and in the Book of the Lord! Here we find His treasures, His wisdom, His will and His guidance. "But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you" (Matt. 6:33). It means seek Him first; make Him first; give Him the preeminence and all things will turn out well.

But where is there a hint of self-seeking? Paul complained even in his day of that which is so very prominent in our days. "For all seek their own, not the things which are Christ's" (Phil. 2:21). He exhorted, "Let no man seek his own" (1 Cor. 10:24). Love "seeketh not her own" (1 Cor. 13:5). He, our great Pattern, said, "I seek not mine own will, but the will of the Father who hath sent Me" (John 5:30). He did not seek His own glory, but the Father's glory" (John 7:18).

Many of our readers will agree with us when we say the most precious exhortation to seek is the one found in the third chapter of the Colossian epistle. "If ye then be risen with Christ, *seek those things which are above*, where Christ sitteth on the right hand of God. Set your mind on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:1-4). Let the child of God seek earthly things, earthly possessions, earthly pleasures, and he will be as dissatisfied and, perhaps, more unhappy than the child of the world. Let earthly things vanish more and more out of our sight, let the eyes of faith rest upon the things above and the heart seek these things, then there is peace, joy and satisfaction.

But what will it be when we *find* the things above, which we sought in faith! What will it be when all seeking ends and we shall find Him and know Him in the coming face to face meeting!



**Order My
Steps**

Much of the beauty of holiness lies in little things. Microscopic holiness is the perfection of excellence: if a life will bear examination in each hour, it is pure indeed.

Those who are not careful about their words, and even their thoughts, will soon grow careless concerning their more prominent actions. Those who tolerate sin in what they think to be little things, will soon indulge in greater matters. To live by the day and to watch each step, is the true pilgrimage method. More lies in the careful noting of every single act than careless minds can well imagine. Be this then our daily prayer: "Lord, direct my morning thoughts, that the step out of my chamber into the world may be taken in Thy fear. At my table keep me in Thy presence; behind my counter, or in my field, or wherever else I may be, suffer me not to grieve Thy Spirit by any evil, and when I come to lie down at night, let the action of casting myself upon my pillow be performed with a heart that loveth Thee, so that I shall be prepared to be with Thee, if wakeful, during the night." This brief prayer, "Order my steps," teaches us attention to the minutiae of life; may we have grace to learn the lesson.

Thus wrote Charles Spurgeon on practical, every day holiness. This is a different holiness than that which is preached by holiness sects, which consists in an emotional, erratic experience. They teach an unscriptural sanctification theory which, as they claim, eradicates completely the old nature in the believer. Such claims of sinless perfection are sinful in themselves.



**Patient Waiting
for Christ** "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. 3:5). The Thessalonian believers, who had turned to God from idols and accepted the Lord Jesus Christ as their

Saviour, had experienced great sorrow in the death of some of their loved ones. The Holy Spirit sent them, to comfort their hearts, that great message, in which the coming of the Lord to raise those who have fallen asleep in Jesus, and the translation of living believers, and the re-union, is revealed. We can well imagine how these simple hearted Christians began to wait eagerly for the gathering shout of the Lord. Perhaps daily they expected that this would happen. Some even went so far as to cease working with their hands, folding their hands in idleness, and thus they became "busybodies" (2 Thess. 3:11-12). They also had been disturbed by false reports and by a spurious letter of the apostle. So the pen of the inspired apostle told them to wait patiently for Christ.

Centuries have come and gone and this patient waiting among true believers continues. It is still our calling as His people to wait patiently for Him. Three things we should remember. (1) God can never be hurried in the execution of His eternal purposes. He does not need to be in haste; He takes His own time. The plan He follows was not conceived in time, but it was made before the foundation of the world. The hour was then set in which the Son of God should come to earth and the hour in which He should die on the Cross. The hour also of His coming and the hour of His visible manifestation is also the decree of eternity. (2) The Lord Jesus Christ is patiently waiting in glory. Ever since He ascended upon high and took His seat as the glorified man on the right hand of God, He has been waiting for the hour which the Father has appointed for His return. So when we wait patiently for Him, we share His own patient waiting. If centuries have come and gone without the realization of the hope of the Church, it is for an all-wise purpose and for the glory of God. (3) The patient waiting for Christ will end some day. It will end suddenly and there will come a literal fulfilment of all that is written. This daily patient waiting for Christ is a great spiritual power in the heart and life of the child of God.



**The World
the Same**

The world morally is the same as it has always been. The world in the beginning of this year of our Lord 1936 is the same that it was 3,000 years before the birth of Christ. Nor can it be anything else, "for the world lieth in the wicked one." How tersely our Lord stated this when He said: "And as it was in the days of Noah, so shall it be also in the days of the Son of Man" (Luke 17:26). By "the days of the Son of Man" He meant the days of His return.

"All that marked Noah's days is to mark the last days; only evil is to be yet more developed and pronounced in all its forms. God allows sin to ripen and unfold itself, that its true character may be seen; and that the human heart may be fully revealed in all its aspects of opposition to God. He has sought to check it; He has raised up prophets; He has inflicted judgments; He sent His Son. But all in vain. Man will not turn to God. He will not be restrained; and God gives him over to a reprobate mind. That which is born of the flesh is flesh, and the flesh is ever showing itself. The seed of the serpent is the same to the last. Satan is the same throughout. Iniquity is to swell, and deepen, and overflow, and toss its waves of darkness, till earth becomes a suburb of hell (2 Tim. 3:1; 2 Peter 3:1; Jude, Verse 18). No law, no restraint, no Bible, no Christ, no God, no religion, no Lord's day, no heaven, no hell, no eternity! Death ends all! All evil, from Cain downward, concentrated, and expanded in the coming days of the Son of Man! It is to this we are rapidly coming. Nothing but self, self-will, self-pleasing, self-indulgence, flesh-pleasing, lust, pleasure-pleasing. Let us eat and drink! Let us have a good time! Universal apostasy; rejection of God and of His Christ, prophet, priest and king. All this on an earth marked with frequent judgments. In Noah's days there had been no previous judgment. Everything in the world's long history tells what sin is, what it has done, how God hates it, how He will avenge it, and how He will utterly sweep away the transgressor. The whole history of man, as well as the whole Bible, gives the lie to the fable that sin is just man's mis-

fortune, and that God will not be very hard on the transgressor; as for eternal punishments, they are a libel on God's character! Such is modern progress—modern development!"

These are some of the words of Horatius Bonar written seventy-five years ago. Were he and others here today they would bear a still stronger testimony. The predicted last days, the perilous times are upon us. They will become more perilous, they will become darker and darker throughout this year. This is not pessimism. It is the fulfilment of God's own Word and never failing predictions.

And in the midst of it all the god of this age, Satan, is busy to blind the eyes of them who believe not. Material progress, new discoveries, new inventions, new legislations, new deals and national endeavors, are in evidence. They dream of world progress, without realizing the increasing corruption and the fast approaching judgment.

And that will be suddenly. In Noah's days they knew not until the flood came. So shall His coming be. It will be as a thief; as a snare; as the lightning. The world might have known, but they would not. They say "Peace and Safety!" down to the end. But suddenly it will come. Reader! if you are unsaved enter the ark and be safe for ever.



**His Literal
Glory**

Most Christians spiritualize the word "glory." When the prophets speak of the glory of the Lord covering the earth as the waters cover the deep it is thought that it will be a spiritual glory. But it is forgotten that there is also a literal glory which belongs to the Lord. Such a glory was manifested in Old Testament times. It tabernacled with Israel in the wilderness. It was seen by prophets.

A literal glory, visible on the earth and over the earth, is promised for the coming age. The great tribulation, in which the true Church is not concerned, ends with the manifestation of the Lord of lords and King of kings out of the opened heavens. He brings with Him to glory His Body, the Church, the many sons. It will be the most marvelous spectacle which has ever been witnessed by human eyes, by angels and the heavenly host. His Glory will then be

established upon Mount Zion as well as in the heavens, and His Glory and the knowledge of it will cover the earth.

Following are a number of references from the Word which speak of the coming Glory:

All the earth shall be filled with the glory of the Lord (Num. 14:21).

Let the whole earth be filled with His glory; Amen, and Amen (Psa. 72:19).

Declare His glory among the heathen, His wonders among all the peoples (Psa. 96:3).

The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad thereof . . . The heavens declare His righteousness, and all the peoples see His glory (Psa. 97:1-6).

The heathen shall fear the name of the Lord, and all the kings of the earth Thy glory (Psa. 102:15, 145:10-13).

When the Lord shall build up Zion, He shall appear in His glory (Psa. 102:16).

The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence (Isa. 4:5, 6).

They shall see the glory of the Lord, and the excellency of our God (Isa. 35:2).

The glory of the Lord shall be revealed, and all flesh shall see it together (Isa. 40:5).

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee (Isa. 60).

The Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising (Isa. 60:2, 3).

I will gather all nations and tongues; and they shall come, and see My glory (Isa. 66:18).

I will send those that escape of them unto the nations . . . that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles (Isa. 66).

I will set My glory among the nations . . . so the house of Israel shall know that I am the Lord their God from that day and forward, and the heathen shall know that the house of Israel went into captivity for their iniquity (Ezek. 34:21, 22, 23; Isa. 6:3; John 12:41).

But who can even imagine what a glory that will be! O glorious destiny of the redeemed, the children of God, when Christ, who is our life, is manifested we shall be manifested with Him in glory!



God's Justice A generation ago a famous lawyer lectured against the Bible, and like so many infidels of today, accused God of having commanded the destruction of whole nations, men, women and children. We have also found occasionally some professing Christians who found fault with God's demands.

Let us suppose this infidel lawyer had held the position of a judge in some court. Criminals of every description would then have been brought before him—thieves, robbers, murderers, ravishers and others. Let us suppose there was no question as to their guilt. His business would have been to deal with each criminal according to the demands of the law. What would it have meant when he as judge had dismissed all these criminals without any punishment whatever? What would it have meant if he had said to each, “You are guilty, you have stolen, you have taken life, you committed rape, but I am not punishing you! You are free! Go hence and follow your nefarious career?” It would have been more than the vilest injustice. Letting these criminals go unpunished, permitting them to continue in their crimes, would have made the judge responsible for their lawless deeds.

The nations which God doomed to death as nations were criminal nations. They defied God. They outraged all His laws. They practised the vilest, the most unspeakable immoralities. They were under the complete control of wicked spirits, whom they worshiped, for the devil-worship as still practiced in France is not a new thing. They had corrupted themselves as the people did before the flood. God could not tolerate their continued existence. His justice demanded action against them. If He had left them unpunished He would not have been the God of righteousness and justice. He is the sovereign God; for the creature to charge God with anything is presumption and blasphemy.

But the recorded judgment of certain nations will be repeated in the near future on a larger scale. Nations are rapidly ripening for judgment. One of their great sins is Antisemitism. That sin of nations is growing and will be one of the prominent features of the time of Jacob’s trouble (Jeremiah 30:4). During that most awful period of Jewish history, Israel’s godly remnant will pray their imprecatory prayers as prophetically written in the Psalms. God will answer and His Son will return to execute judgment and justice. Nations will be swept off the earth and disappear

(Joel 3:1-2; Matthew 24:31-46). Any how solemnly true it is today—"The Judge standeth before the door."



Luther on Bible Study Spalatin was a friend of Luther. One day he addressed a Latin letter to Luther, asking him for the best method of Bible study. Luther answered, "Above all things it is positively certain that one cannot search into the Holy Scriptures by means of study, nor by means of the intellect. Therefore begin with prayer, that the Lord grant unto you the true understanding of His Word. There is no interpreter of the Word of God, except the author of the Word, God Himself." Though this great man of God had written scores of comments, yea hundreds of them, on portions of the Bible, yet he said, "Scripture without any commentary is the sun from which all teachers receive light."

We suppose one of the reasons of Bible criticism and Bible rejection is because the critics go to the Word of God without prayer. They come with their little knowledge of Greek or Hebrew, with their rules of logic and the findings of different schools of philosophy, and add a little psychology to it, to sit in judgment upon the infallible, inerrant Word of God. We are sure no destructive critic, no modern writer on "The Modern Meaning of the Bible," ever prayed earnestly and perseveringly. "Open mine eyes that I may behold wonderful things out of Thy law."

Man, created in the image of God, could hear, understand and converse with God. But fallen man cannot. His eyes are blind, his ears deaf, his spirit paralyzed concerning higher things. He has not only by nature become incapable of perceiving and understanding divine revelation, but the god of this world continually blinds his eyes and conceals from him the truth, juggles him into falsehood and error by the delusion that he is "like God" and can discern good and evil. As a judgment for such deceit God has hidden His truth from "the wise and the prudent."

Christian, take your Bible and before you read and study its blessed pages pray much; dependent on the great Author,

the Holy Spirit. Tell the Lord Jesus of His promise, "He shall guide you into all truth"; then read, study, digest, do what the clean animals do—"chew the cud," and your spiritual life will be continually enriched.



Bible Defense and Humility The late Professor Bettex, at the close of his excellent volume "The Bible, the Word of God," makes the following remarks:

"When I peruse this little book, I am seized with anxiety. I feel as though God said to me: Child of man and worm of the earth, why do you make bold to defend My Word, as if it were in need of your defense? Is not My Word a devouring fire, a hammer that breaketh the rock in pieces; is it not quick and powerful, and sharper than any two-edged sword, and will it not, even without your help, accomplish whereto I sent it? Have I not power to defeat opponents and scoffers, and will I not do it in due time, when this Word will appear, and the sword from His mouth will kill the third part of those who dwell on the earth? You who would instruct others, are you not yourself a shaking reed? Does not your faith in the Bible often waver, and does not fear of men and their word, their reproach, and their scorn ever and ever come over you, as if you were accountable to them, and not to Me alone; as if they could help you, when, having come forth alone from death, you stand before Me to be judged?"

"And I must reply: Yes, Lord! I know that Thy Word is not in need of being defended by my poor word. Yet Thou hast commanded us to confess our faith in Thee and Thy Word before men, and on the ground of this command I have ventured to do so. Forgive me for having spoken of Thy Word with unclean lips; and if I have spoken wrongly, forgive me according to Thy great mercy. Yea, Lord, the word of men passeth away, but the Word of the Lord endureth for ever."

Such a spirit of humility must be well pleasing in His sight, more than the modern advertisements we so often see of Bible Conferences called "The World's Greatest Bible Conference"; and those who participate are all, includ-

ing women, "The world's greatest Bible teachers." The greatest Bible teacher, if we can call him by that name, was the Apostle Paul. Did he ever call himself great? The more he received from the Lord the more humble he became. 1 Corinthians 15:9 and Ephesians 3:8 reveal his humbleness of mind. And where is there a true, spiritual, teacher of the Truth of God, who does not crave for such humility and delight to hide himself, who does not seek after the honor which comes from God, and not that which comes from man!



**A Scotch
Story**

Hugh Miller was an eminent geologist and literary genius. We love to ramble through his voluminous writings, and only wish that the youth of today could become acquainted with his works. We came across an interesting story, which we must pass on to our readers, as related by this Scotchman.

A Scotch highlander, who served in the first disastrous war with the Americans, was brought one evening before the commanding officer, charged with the capital offense of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had passed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by the event, had not yet cooled down. There was, however, no direct proof against the highlander. He had been seen in the gray of the twilight stealing from out a clump of bushes that bordered on one of the huge forests, which at that period covered by much the greater part of the United Provinces, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defense was summed up in a few words: he had stolen away from his fellows, he said, to spend an hour in private prayer. "Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian. The highlander replied in the affirmative. "Then," said the other, drawing out his watch, "never in your life had you more need of prayer than now: kneel

down, Sir, and pray aloud, that we all may hear you." The highlander in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his Lord; it breathed of imminent peril, and earnestly implored the Divine interposition in the threatened danger, the help of Him who, in times of extremity, is strong to deliver. It exhibited in short, a man who, thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose. "You may go, Sir," said the officer, as he had finished his prayer; "you have, I daresay, not been in correspondence with the enemy tonight." "His statement," he continued, addressing himself to the other officers, "is, I doubt not, perfectly correct. No one could have prayed so without a long apprenticeship; the fellows who have never attended drill always get on ill at the review."

Hugh Miller remarks: "We are of the opinion that the commanding officer evinced very considerable shrewdness in this instance. We learn to make our common every-day language a ready medium of communicating all our various thoughts and feelings, just because it is our common, every-day language. The officer argued that the men with whom prayer is a habit, acquire the language of prayer; and it was on this principle that he tested the suspected highlander."

We remember, years ago, attending a meeting with Dr. Scofield; a stranger to both of us arose to pray. When he had finished Dr. Scofield whispered to us, "he knows the Lord." But that intimacy, which becomes known in public prayer, is acquired in the closet, in secret communing with the Lord.



We call special attention to the article **An Explanation** printed in the current issue on "Eschatological Freedom." It appeared recently in the *Presbyterian Guardian*. When we wrote our editorial

in the August issue on "Attacking Premillennialism," we had not seen the above mentioned statement in the *Guardian* or we should not have written as we did. Since then we have discovered that we were misinformed as to the stand of Westminster Seminary, which is explained by "Eschatological Freedom."

We also wish to correct two erroneous impressions which might have been created by our editorial.

We did not wish to insinuate that the editor of the *Guardian* attacked premillennialism, for Mr. Griffiths is a premillennialist. The articles against dispensationalism were written by a contributor. Nor did we mean Dr. Machen and his associates when we spoke of "deliberately opposing that blessed hope." While Dr. Machen is not a premillennialist, he certainly does not deliberately oppose the hope of His coming.

Referring again to our editorial, we call attention to the fact that we stated that various periodicals deliberately oppose the premillennial teaching.

Lest some of our readers may think we have no sympathy with the brethren who have been so ruthlessly treated by ecclesiastical authority on account of their courageous stand for conscience' sake, we reprint an editorial which appeared over a year ago in "Our Hope."

"Christians of all denominations are watching with keen interest the struggle in the Presbyterian Church. In this historic communion a strange spectacle is being enacted—the disciplining by leaders of the church of a great scholar and his associates whose chief crime appears to have been an excess of zeal for the Reformed Faith.

"Believing that modernism has crept into the Board of Foreign Missions of the Presbyterian Church in the U. S. A., Dr. J. Gresham Machen and other fundamentalist leaders of that denomination brought before the church authorities certain charges. These charges were dismissed as unfounded, but Dr. Machen's group remained unsatisfied. They therefore began the Independent Board for Presbyterian Foreign Missions. At the General Assembly of 1934 the formation of this Board was adjudged a species of ecclesiastical rebellion, and Dr. Machen and his associates were ordered either to resign their membership on it or submit to severe discipline. The result has been a controversy in the church of wide extent and unfortunate bitterness.

"Dr. Machen, who stands as a symbol of his cause, was tried by the Presbytery of New Brunswick and found guilty of rebellion. But he was allowed at his trial to bring forth no doctrinal evidence on the ground that the question was purely an administrative one. The result of Dr. Machen's conviction by this Presbytery has been to stir up many in the church whose full sympathy had not hitherto been

with him. The issue of free speech has been raised, and a strong protest is growing against the tyrannical action taken in 1934 against the Independent Board, which includes such able leaders as Dr. Wilbur M. Smith, of Coatesville, Pa.; Dr. Harold S. Laird, of Wilmington, Del., and President J. Oliver Buswell, Jr., of Wheaton College.

“It seems an anomaly indeed that the man possessed of one of the most incisive minds in the Presbyterian Church, a scholar whose works have won international recognition among theologians of all schools, should be under suspension by his church, while that church tolerates within its ranks and in its pulpits men of outspoken disloyalty to the cardinal tenets of the Reformed Faith. For the outsider it may be easy to underestimate the complicated questions of polity under discussion. But it remains difficult for any clear-thinking observer to do other than marvel at the sad paradox of a great evangelical denomination palliating modernism and at the same time censuring one of its ablest defenders of the Faith. It is to be hoped that, regardless of administrative questions, the leadership of the next General Assembly will see the utter folly of attempting to suppress conscience by ecclesiastical force. Many competent judges of the situation feel that only some kind of reversal of the disciplinary action against the Independent Board of Foreign Missions can avert a tragic schism in Presbyterianism.”



**Strange and
Perverted
Prophetic
Interpretations** Again and again we receive literature, pamphlets and typewritten or mimeographed documents which contain attempted interpretations of prophecy. Others write us lengthy letters about what they think certain Scriptures mean. We sometimes wonder if these strange views, in reality hallucinations, are more than invented speculations. Perhaps Satan lurks behind them and uses them to make those disgusted with prophecy, who have little interest in the prophetic Word. He does it with these abominable day-setting inventions, to bring the spiritual and sane study of prophecy into disrepute.

Many of these perversions come from the Pacific coast. Here is a recent one sent to the Editor from California:

We quote: “Isaiah asked the question in his prophecy recorded in chapter **63:1**, “Who is this (stranger) that cometh from Edom? with dyed (red, bloody) garments from Bozrah for the purpose of conquest, *if it is not Japan* by way of the Pacific or Indian oceans, the Red Sea, the Gulf of Akabah, and arm of the Red Sea, etc.”

Any sane reader of the Word of God knows that the One who comes for the day of vengeance and the year of His

redeemed, is our Lord. What madness to say it is *Japan*. Though the writer says that "the *I* who treadeth the winepress is God," he says the one who comes from the Pacific coast and the Indian ocean is Japan, to do this work.

Again we read in the same sheet that the rider upon the pale horse in Revelation (chapter 6) is Japan. Then here is another bit of information on the same line. "Is there not some meaning in these words of Jesus signifying: 'As the lightning is coming out of the East (Japan) and is appearing as far as the West (the United States) thus shall be the presence of the Son of Mankind?' In other words: When the United States declares war upon Japan, this will be the first sign of the Lord's *presence*." But enough of this!

The same hallucinations of prophetic misinterpretations we find in the British-Israel delusion, the delusion of the great pyramid and similar inventions. We beseech our dear readers not to waste their time on these things.



**Again,
Thank You!** So many of our readers write encouraging and cheering letters as to "Our Hope," and the monthly blessings it brings to their hearts and homes. We greatly rejoice in this and praise Him for it, who first gives, so that we can give to the household of faith. Each issue of the magazine is prepared with much prayer, and we feel that each is prayer answered. To exalt our ever blessed Lord, to encourage His people to walk in closer fellowship with Him and keep in a constant waiting attitude, besides helping the family of God in other ways, shall be our continued aim.

The new cover and make-up, as far as we have heard, has pleased our friends also. The next three issues—October, November and December, will be filled with meat in due season. Pray with us that many more come to the table spread and enjoy with us all the finest of the wheat.



We Appreciate It So many of our readers have written us how they enjoy the "Annotated Bible." Many more told us the same in the different places where we ministered. Thousands of Sunday School teachers, preachers and Bible

teachers use it and find it a great help. We shall make next month a special effort to put it into the homes of our readers. We hope that at least five hundred sets may be put into circulation.



The New Book

The new book the Editor has written during this summer is the climax of his efforts to produce the message needed for our strange and solemn times. It is the **fourth** of the series starting with **The Conflict of the Ages** (30th thousand). Next came **World Prospects**: followed by **Hopeless Yet There is Hope**.

We have a scrap book into which we pasted the letters received in appreciation of these volumes. Men of national reputation, bank presidents, railway officials, heads of well known corporations, conservatives of all evangelical denominations, wrote these letters. There are also splendid reviews from many religious periodicals, newspapers and foreign publications.

The new book is, we believe, the most arresting of them all. We do not hesitate in saying that our Lord gave definite leading and marvelous help in writing this volume. The Editor went to his usual mountain retreat for rest, after the strenuous work of the past year, fall and winter, and after an attack of illness, brought on by overwork. "They that wait on the Lord shall renew their strength." We claimed it and He graciously answered. In and through His grace we could write this new message.

The title? We will tell you later. During this month you will receive a special communication about this book and we know you will respond.



No Definite Plans

We write this in the beginning of August. Before us are calls for ministry from Wisconsin, Illinois, Florida, North and South Carolina, Oregon, Missouri, Kansas and Pennsylvania. We still wait for guidance. It is impossible to respond to all these calls, but, "He knows the way I shall take." So we pray and wait. Our readers living in localities where the Lord may lead us will be informed of the meetings.

The **Boston Monthly meetings** will be continued and a **Monthly Up-Town New York meeting** will also be started. Our readers in **Westchester County (New York)** will be interested in a Bible Conference, the Editor expects to conduct in the Reformed Church of **Mount Vernon, New York**.



Most Necessary

The most necessary thing is prayer. As it gets darker and darker in our age we must find more and more our refuge in prayer. Pray without ceasing. Pray for us!

It is a solemn thought—the Judge standeth before the Door. As the rejection of God's Son, and in Him God's greatest offer, becomes more and more pronounced, God will soon assert Himself, and judgment will be His next manifestation.

The Book of Psalms

Psalm 112

This is another perfect alphabetical Psalm; like the preceding Psalm each of the twenty-two stanzas begins with a letter of the Hebrew Alphabet, beginning with "Aleph" (A) and ending with "Tau" (T). As previously stated, it is the second "Hallelujah Psalm." The Psalm contains the praise and worship of those who fear Jehovah, those who walk in submission to His will, and are obedient in all things. But we must remind ourselves that the blessings are earthly blessings; they are the blessings promised to the believing Jews. Christian blessings are not earthly alone, they are heavenly, for we are "blessed with every spiritual blessing in heavenly places in Christ" (Eph. i:3). The Psalm takes us, at least in part, to the earthly blessings and prosperity which the godly saved remnant will enjoy in the coming earthly kingdom.

Hallelujah!
 Blessed is the man that feareth Jehovah,
 That delighteth greatly in His commandments.
 His seed shall be mighty in the earth;
 The generation of the upright shall be blessed.

(Verses 1, 2)

Whether the believing Jew or the believing Gentile, it is true of both "Blessed is the man that feareth Jehovah, that delighteth greatly in His commandments." The fear of Jehovah is the godly fear which characterizes true faith; it is not the fear of a slave, who fears a harsh master, but the fear of a child, who knows that "like as a father pitieth his children, so the Lord pitieth them that fear Him." And godly fear is expressed by obedience. Some Christians think that speaking of the obedience of one who is under grace reveals a legal spirit. Far from that! Obedience to the Lord is the evidence of Grace. "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 . . . Ye are My friends, if ye do whatsoever I command you" (John 15:10, 14).

OUR HOPE

Wealth and riches are in his house,
 And his righteousness remaineth for ever.
 There ariseth a light in the darkness for the upright;
 He is gracious, of tender compassion, and righteous.
 (Verses 3, 4)

Wealth and riches are for His earthly people the signs of divine blessing, favor and approval. They are frequently mentioned in Proverbs. "Length of days is in her (wisdom's) right hand; and in her left riches and honor" (Prov. 3:16). "riches and honor are with me; yea, durable riches and righteousness" (Prov. 8:18). The New Testament believer has no such promises as earthly riches and material wealth. It is true that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). But those who are sons of God, heirs of God, joint-heirs with the Lord Jesus Christ, do not look to material things, realizing that their wealth and riches are not measured by millions and billions of earthly possessions, but the wealth and the riches of the child of God are the unsearchable riches of Christ, to be revealed in that day when He receives His inheritance. Therefore, a Christian believer does not aim at or expect wealth and riches, material prosperity. Yet most of us do not read enough what is written for our instruction and comfort. "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 be therewith content. But they that will be rich (and how many Christians have this ambition) fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men (those of the world) in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:6-10). "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. 6:17).

Happy is the man who is gracious and lendeth;
 He shall maintain his cause by judgment.
 For he shall not be moved for ever;
 The righteous shall be in everlasting remembrance.
 (Verses 5-6)

All blessed statements which are applicable to all the righteous. While the wicked and their memories perish, the righteous will be in everlasting remembrance; not by man only but by God Himself.

He shall not be afraid of an evil report,
His heart is fixed, trusting in Jehovah.
His heart is sustained, he shall not fear,
Until he see his desire upon his adversaries.
He has dispersed, he has given to the poor,
His righteousness standeth fast for ever.
His horn shall be exalted with glory.
The wicked shall see it and be confounded;
He shall gnash his teeth and vanish away;
The desire of the wicked shall perish.

(Verses 7-10)

Why no fear of an evil report and everything else? Because the man who fears Jehovah is the man of faith, realizing that all is in His hands. Whether applied to the future Jewish remnant, or to the true believer in our age, it is a most blessed thing when the "heart is fixed, trusting in Jehovah." How we need such "heart fixing" in these days when men's hearts are failing them for fear. As we look to Him with a heart fixed on Him and on the coming glory we shall be sustained. We can have it in our hearts and upon our lips constantly, "I will fear no evil, for Thou art with me." The day is coming when the horn of the righteous will be exalted with glory. When that day comes wickedness will end, be defeated, vanish away and perish forever.

The Unfinished Symphony

Scripture: Romans 8:18-23; Ephesians 5:25-27; Revelation 11:15

By A. C. Gaebelein

Franz Schubert was a great and gifted composer. He died very young. A short time before his death found him at work on a beautiful symphony. A symphony consists of a great theme which is developed in several parts with charming and harmonious variations. The great climax comes in the Finale, the closing movement, in which the original theme bursts forth once more in glorious and sweeping expressions,

when every instrument is employed to finish the musical masterpiece.

Franz Schubert wrote only two parts of his symphony, a great Allegro and a sweet Andante. Death claimed him and he was unable to write the Finale. He could not finish it and hence his great work is known as *The Unfinished Symphony*. But there is another Symphony, with a greater theme than an earthly composer has ever noted down. That symphony is the symphony of God's redemption. The great theme of it originated with God in eternity. Before the foundation of the world the great omniscient composer mapped out each part of His symphony, in which He would sound forth the sweet music of His love towards a lost world and in which He would display the marvels of the riches of His grace and power. Creation is a great symphony of God, but redemption is far greater. But like Schubert's symphony God's Symphony is also unfinished. The great Finale has not yet been heard, but unlike Schubert who cannot furnish the Finale, God will produce in a glorious consummation the great Finale of His redemption, when heaven and earth will vibrate with a great and never ending Hallelujah chorus.

I

Not human reason discovered it, but God has revealed in His Word the facts and mystery of creation. All came into existence by His Word; He spake and it was done. Fuller is the New Testament knowledge, for we read that God created all things, things seen and things unseen, by the Son of His Love, and also for Him. Then came the great tragedy foreseen by God on account of which redemption became an unavoidable necessity. Sin appeared, produced by the first great rebel of pre-historic times, the fallen Angel-Prince, the erstwhile Lucifer, the son of the morning. Man alienated from His Maker, fell under the curse and all creation was dragged down into ruin. The ages of history which follow bring an increasing demonstration of sin and the curse of sin. Evil does not decrease nor is it gradually eliminated, as demanded by the law of evolution; it increases.

Is there no remedy? Can man lift himself out of the

dreadful swampy quicksand of sin and moral degradation? He is helpless and all he does or attempts to do ends in hopelessness. The remedy for sin and curse must come from the Creator against Whom the creature has sinned. And He for whom and by whom all things were created—the Only Begotten of the Father, the Son of God, is the only One who can bring redemption. In order to execute God's symphony of redemption, He must come in creature's form to this earth, to become the second man, another Adam, to bring back lost man and a ruined creation.

And so through the ages of night, of sin, of misery and of death are heard the sweet strains of God's great theme—redemption. When guilty man stood in His presence the first note of God's Symphony was heard. The seed of the woman is to crush the serpent's head and the serpent conqueror is to have His heel bruised. The tones of God's Symphony are sounded forth with increasing volume; there is a wonderful, a divine, a majestic harmony as promise blends with promise. The mournful theme of suffering in a solemn Adagio is heard from prophet's pen and in psalms. A greater theme follows the Adagio of suffering. The minor keys give way to the major keys and there bursts forth the ever increasing melody of glory, becoming more and more glorious, anticipating the future great Finale.

And He came in God's own time to earth. And when He came Heaven was opened. The heavenly hosts announced the great theme of God's Redemption Symphony—"Glory to God in the Highest, peace on earth and good will towards men." The Virgin born Son of God lived on earth that holy life in which He glorified God. He lived a perfect life, a holy life. God in the person of His Son came down to man. Man can behold God in Jesus Christ our Lord, as He said, "Whosoever seeth Me seeth the Father." All is beautiful, yet He came for one great purpose. He came to execute the first part of God's Redemption Symphony. He came to make it possible for a righteous and holy God to bring back to Himself His lost creature. In order to accomplish this, sin had to be put out of the way. And so He came "to put away sin by the sacrifice of Himself"—the Lamb of

God to take away the sin of the world. And that was not done in His life, but on the Cross. There He shed His atoning blood; there He poured out His soul unto death; there He who knew no sin was made sin for us. On that Cross in deepest and mysterious suffering the first great part of God's redemption symphony was executed. He bowed His head as He gave Himself. His lips uttered the shout of victory. The final strains of that first great part of redemption were not a faint and soft dying Andante, they were a mighty, overwhelming shout, "It is Finished," which must have shaken heaven and earth. Finished was all that is needed for man's redemption; finished all as a foundation of groaning creation's deliverance, the foundation laid in the Blood of the Son of God. Nor must we forget that the head which bowed in victory was a head crowned with thorns, and thorns were not in Paradise, in Eden's garden, nor will they always be here on earth. Thorns are symbolical of the curse. And so He took all the curse upon Himself and bore it on that cross.

II

With His finished work begins a second part of God's Redemption Symphony.

There sounds forth the good news, the glad tidings of salvation. The blessed notes of God's love and grace swell forth in a sweet and gracious melody. The very breath of God is in it, the Holy Spirit. God offers all sinful man needs; He had made a way, not back to an Edenic Paradise, but to the Father's House above, where those who have become children of God by faith in Jesus Christ will be gathered as the family of God for everlasting happiness. The Gospel symphony is sounded out in every land, heard among all nations, believed and accepted by countless thousands upon thousands, while Angels watch and look on to rejoice in holy joy over believing and repenting sinners. Through the glad tidings hearts are filled with joy, and their melody and redemption songs, their songs of worship and praise, echo God's own Symphony of Love. And when His redeemed gather to worship, to extol His Name, He Himself

as the great song-leader is in the midst, His voice is heard in the worship of His own, for it is written "in the midst of the church will I sing praises unto Thee." And so God's Symphony of Love and Grace sweeps on from land to land, from nation to nation.

III

But the great Finale has not yet been heard; the great Finale of Redemption is still in the future.

Why has it not yet come? Why are the heavens silent? What has happened, and what is happening on our earth ever since He shouted His victorious cry from the cross, after He arose from the dead and ascended upon high to take His place at the right hand of God?

Is it true "Peace on earth" and "Glory to God in the Highest"? Is the earth gradually being filled with songs of praises? Is misery and want disappearing? Are the terrible winds and storms hushed into a calm? Have earthquakes ceased to do their disastrous work? We know the answer.

Throughout this age wars and rumors of war, kingdom against kingdom and nation against nation. But what are the wars fought in the beginning of our age by the Roman legions in comparison with the wars of the twentieth century of a so-called "Christian civilization"? Oh the horror of it, and even now the horror of all horrors is threatening to wipe out our boasted civilization. There is no peace on earth! It is out of sight! No songs of joy and praise, as demanded by God's Redemption Symphony. Moans and groans everywhere; famines with millions of starving men, women and children. Diseases sweep on and new physical afflictions appear to torture the bodies of men. Storms, cyclones, and tornadoes continue; we must add a new phenomenon unknown hitherto, dust storms which turn vast tracts of lands into a wilderness. Earthquakes have become more frequent. Everywhere we see the ruin and wreckage of sin and the curse. In politics a tyrannical despotism has arisen, sweeping aside the rights of the people, and dictators, selfish demagogues, take leadership. And what

about "Glory to God in the Highest"? Oh the increasing blasphemies of Atheism and the arrogant unbelief of those who masquerade under a Christian profession! He is denied as Creator and He whom the Father sent as the expression of His love, His great redemption work is set aside, religious leaders dishonor Him and reject His person and His work.

Why then is God's Redemption Symphony arrested? Why do sin and the curse prevail? Why is the needed and the divinely promised Finale unheard? Why are the times of blessing, the times of peace and of glory not here?

The world rejected Him and God's glad tidings. On the dark background of His rejection by His own who received Him not we read His words, "I came not to send peace, but a sword." He predicted all the upheavals, the mystery, the sin, and the curse of this age. And it continues, for the cry continues, "We will not have this man to reign over us." The world's choice is still "Barabbas! Barabbas!" And as the age closes Satan's Barabbas will soon be enthroned to rule over the world which lieth in the wicked one, for a brief period.

But God delays His great Finale of His Redemption Symphony for another reason. During this age He prepares for the great Finale, He gathers the material which He needs for His Redemption Finale in which He will show the surpassing riches of grace and glory. While the age rejects Christ and the message of the Cross, God's Spirit on earth is at work to gather from Jews and Gentiles those who are needed for God's great Finale. They are those who accept Christ as their Saviour, who trust in Him and His finished work, who by the power of God's Spirit receive the divine nature and become thus a new creation. They become the children of God, and as children the heirs of God and joint heirs with Jesus Christ. At the same time the Spirit of God forms them into a body, called the Church, the gathered out company, and individual believers become members in it, the members of Christ.

The present age is the great interlude, the great pause, in God's Redemption Symphony. Though the heavens are silent and God does not speak and manifest His physical

glory His redemption work goes on and His eternal purpose is being accomplished. His Spirit gathers those who are needed for the great Finale. And Christ at the right hand of God as priest and advocate continues in His work. He keeps and sustains every member of His mystical body. He upholds them with His power. Not one of them can perish. Satan rages and aims at the destruction of the Church, but His word is proved true in every age, "the gates of hades cannot prevail against His Church."

And so in this great interlude since the close of God's previous movement which ended with the victorious shout of the Cross, all is waiting for the great Finale. He, the Man in the glory waits for the signal from the Father to take the place which is His in God's redemption program. A great company is also waiting up yonder in His presence; they are the disembodied spirits of the just. Their bodies in which they lived rest in mother earth and they wait to receive the promised bodies for eternal glory, to be clothed upon with the house from heaven. The host of angels are waiting to take their future part in God's Finale, to add their heavenly shouts and fall in line with their trumpets. And look at the companies waiting on earth during this interlude! Here is the waiting Church, instructed through His Word to watch for the Finale, to watch for the promised glorious consummation. Look at that peculiar people, the nation still beloved for the Father's sake, Israel, in a waiting attitude. Dark has been their history. Dark it is today and still darker tomorrow. But there is a Finale of redemption for Israel. They are waiting for it, though they do not know it. And as our omniscient Lord predicted while on earth, the interlude ends with "perplexity of nations." What the seer captive in ancient Babylon beheld, what another captive in the lonely isle of Patmos also saw, the visions of Daniel and of John, the rising and the fall of empires with an ending political chaos, the rise of the great dictator has come to pass and is coming to pass. Another civilization is nearing its collapse. But when it comes God will intone His great Redemption theme and bring heavenly harmony into the prevailing confusion. And as we read from

the Roman Epistle—creation is groaning, creation is waiting, waiting to hear God's Finale, waiting of its promised deliverance when groans will give way to songs.

IV

The Coming Great Finale

The interlude, the great pause will end. In the execution of a musical symphony, the leader, the conductor steps to the front. The multitudes of onlookers are hushed; all is in expectation, then he gives the signal and in a brief moment the first notes of the Finale are heard. And so it will be when God begins His Finale. The great Song-leader, the great Conductor will appear to give the signal and to start the glorious Finale. The great Conductor through Whom God conducts His redemption is His own Son, the Lord Jesus Christ. The hour is coming when He arises from the mediatorial throne, when once more He leaves the Father's house and the Father's throne. Quicker than lightning He passes downward through the heavens and then gives a shout. It is a gathering shout. His own for whom he died will be gathered to meet Him. They arise from their graves; the disembodied spirits will come with Him to receive their redemption bodies. The living believers will hear that great assembling shout, for they know His voice and have the capacity to hear it, and then in a moment, in the twinkling of an eye, a great change will take place. There will be a glorious vision and that vision will bring the great transformation. "We shall be like Him, for we shall see Him as He is." God's Finale for the body of Christ, the Church, has come, we shall be like His Son. Changed into the same image that He might be the First-begotten among many brethren. He who loved the Church and gave Himself for it, who cleansed it by the washing of water, by His Word, will now present the Church to Himself, a glorious Church, holy, without blemish, without wrinkle.

In this manner God begins His great Finale. His redeemed are gathered home to glory to sing their Hallelujahs and their glory song, no longer feebly with sinful lips, but with holy, glorified tongues. Then the great re-union has

come. We shall meet them again whose fellowship we enjoyed down here, and all the Saints of God as well. What a symphony of praise and adoration it will be! What Hallelujahs will be heard! In the language of Scripture, "And I heard the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Hallelujah—for the Lord Omnipotent reigneth."

But while the great Redemption Finale is celebrated in glory, with the ransomed hosts brought home, with the innumerable hosts of angels joining in the praise and worship of Him Who is Lord of all, on earth God's Finale brings first of all judgment. The great Leader Who brought His own to glory is also Judge. He commands and the angels sound their judgment trumpets. One judgment overtakes the other. The lightnings flash and the thunders roll and when in a mighty fortissimo His judgment thunders have rolled the earth around, when the seven thunders have uttered their voices, the scene changes. Suddenly there is an opened heaven far greater than the opened heaven when He was cradled in Bethlehem's manger. He appears as the great, majestic conquering victor; symbolically He is seen riding the white charger, the emblem of victorious conquest. His great names are heralded forth, He comes to claim His title "King of kings and Lord of lords."

But who are the armies of heaven which follow Him, Whose head is crowned with many diadems? They also are overcomers and victors. They are not angels for they are closer to Him than the angels. The angels surround Him but the armies of heaven are led forth by Him. They are His many sons He brings with Him to glory. They are the trophies of His grace, His masterpiece. Each one in that great multitude which no man can number reflects His glory. They make their contribution to God's great symphony for we hear them sing: "Thou art worthy—for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation, and hast made us unto God kings and priests, and we shall reign over the earth."

And when these marvelous notes burst forth and this great vision appears above the earth as an introduction to

God's great Redemption Finale what is going on down here? We do not see nations massed together to welcome earth's King. Some are ready for His enthronement, but the great majority under the leadership of the beast are seen in battle array. They oppose Him and the armies He leads. He strikes and the judgment blow falls to demolish the opposing forces. But after the judgment storms are hushed and all is set in order, after the coronation day is enacted then follow the fullest outbursts of God's Redemption Symphony. But who is able to describe it? Who is able even to imagine what it all will mean? All groans and moans will cease and the singing times begin.

How beautifully this great Redemption Finale is told out in inspired praise and song in the Book of Psalms! Beginning with the 96th Psalm we hear prophetically that coming praise and worship in all the earth, when the great salvation covers the earth. The key note is "Singing unto the Lord."—"O sing unto the Lord a new song, sing unto the Lord, all the earth!" And why is there singing everywhere? "The Lord reigneth; let the earth rejoice, let the multitude of the isles be glad." And so these singing Psalms alternate between singing and the announcement that He reigneth, enthroned upon the holy hill of Zion. Towards the end of the Psalms the Hallelujah—Praise ye the Lord—is becoming more prominent, till heaven and earth join in, all creation is heard in praise—the mountains, the hills, the beasts, the cattle, the flying creatures, birds and fowl, the sun, the moon, the stars, and everything that has breath, join in a mighty Hallelujah.

The unfinished Redemption Symphony in its Finale will bring Israel's redemption. When God intones it they are gathered back to the land; not all, but the believing remnant will inherit all the oath bound promises. A national rebirth takes place. His Spirit is poured out upon them and they sing their great songs of deliverance in Jerusalem, now no longer despised, but made a praise in all the earth. Redeemed Israel will be the great song-leader of all the nations, no longer the tail but the head.

The great Redemption Finale will bring nations together in a great, universal brotherhood. What "League of Nations,"

different "pacts and treaties," Socialism and Communism, attempted but failed miserably is now through God's King and redemption's power accomplished. An unscriptural Pacifism, backed by the Atheists and Soviet murderers, and followed by thousands of immature and unthinking youth, tried to bring about "Peace on earth." But it failed as it always failed. But now the Prince of Peace is upon the throne and in His Finale He speaks "Peace to the nations": all swords become plowshares, all spears pruninghooks. Peace and prosperity everywhere. No more famines and diseases, for the Lord rebukes these curses of sin.

When His Finale comes all idol temples crumble into dust. All heathen cults and religions have vanished. Nor will the cultured, the polished blasphemer continue to deny Him Whose blood made this Redemption Finale possible. The modernistic infidelity masquerading as Christianity is forever gone. "Glory to God in the Highest" will sweep from pole to pole; God and God's King will be worshiped by every nation and every tribe.

The thorns and thistles will be no more. The curse will be gone from God's creation. With an outstretched neck, like a racehorse trying to reach the goal, all creation groaned and travailed in pain through ages of the past. But now its deliverance has come. Storms and earthquakes, droughts and devastating floods have disappeared. All is brought back as it was in the beginning.

He reigns and all things are put under His feet. Yet all these marvelous features of God's Finale, described in His unfailing Word, are not the end. If Schubert had written his finale and finished his symphony, it would have ended. God's Redemption Symphony never ends. It will continue throughout the countless ages of eternity in a new earth and new heaven. The great Finale is not a Finale—it is a continuous, never-ending bursting forth of Grace and Glory.

Have you a part in this symphony? Have you heard the sweet portion of it with its sweetest melody of a free and a full and a present salvation? Have you become united to Him by faith and sing now the praises of His Name? If so you and the writer with all the Saints of God look forward to the day when God begins His Redemption Finale.

Saved When the Lord Comes*

BY J. WILBUR CHAPMAN, Evangelist

Texts: Acts 1:11—"Ye men of Galilee, why stand ye gazing up into heaven? 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."

1 Thessalonians 4:16, 17, 18—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

These two texts of Scripture are plainly presented and there can be no question as to their interpretation; they mean just what they say, namely, that the Lord Jesus Christ is coming back again to this earth, and just as He ascended from the midst of His disciples, clothed with his physical body, and a cloud received Him out of their sight, so He will come again.

He left a wondering company of disciples when He was on the slopes of Olivet, and from their midst began to ascend up towards heaven, and strange to say He will come back again to a company of disciples, for notwithstanding the plain statements of Scripture with reference to His coming, many in the Church are apparently unacquainted with the fact of His glorious appearing or else are indifferent to it. This may be because those of us who are in the pulpit have not been faithful in teaching the Word of God, or it may be that the rank and file of Christians have studied the Scriptures indifferently, if indeed they have studied them at all.

All evangelical Christians believe that Jesus Christ is coming again sometime. We have said it over and over in our repetition of the Apostles Creed, and there can be no question about the fact at all. The only question is as to when He is coming; some say before the millennium, and they are

*This is a memorable address, the last one given by this beloved Evangelist before his home-call. The Editor invited him to speak at our Carnegie Hall Conference. He refused first because he thought he was not a teacher. Finally we persuaded him and he gave this address. God blessed it richly. Over fifty persons arose in that audience of over 5,000 showing their decision to accept Christ as their Saviour.

called pre-millenarians; other expect Him after the millennium, and they are spoken of as post-millenarians. But if He comes after the millennium He will come to a world made ready for His appearing by human effort, righteousness will be asserting its power, and have in its control all things. If this position is accepted, then His coming is far removed from the present time, for just when men thought the world was rapidly growing better, the world-war was upon us and today the world is scarred and marred by its effects. If He comes before the millennium, then He will come to set the world right; He will set up His throne and establish His Kingdom. He himself will work mightily in all ways and it will be a world worth while living in when it is all under the sway of His Almighty Power. As for myself, I prefer the millennium which He makes ready rather than the one which might be set up or prepared by man himself, therefore I am a pre-millenarian.

Just what will it mean to be saved when the Lord appears?

To be saved at all is the wonder of heaven and earth. We are saved *from sin's penalty* by His death on the Cross and our personal acceptance of Him. We are saved *from sin's practice* by the indwelling of His Spirit strengthening our wills. This is what the Apostle Paul meant when he said "I live, yet not I, but Christ liveth in me." We are saved *from sin's presence* by His coming again, for when he comes the last enemy shall be overthrown, temptation will be a thing of the past, and our deliverance shall last forever.

Let us put it in this way:

We have been saved by His death on the Cross and our identification with Him, this has to do with the past. *We are being saved* by His Spirit who makes Christ real to us and makes the Word of God powerful in the changing of our lives, this has to do with the present. *We shall be saved* when He appears and the body of this humiliation is made like unto His own glorious body, this has to do with the future. In order to prevent confusion, we must keep in mind the fact that there are to be two appearings of our Lord:

First—*He comes for His Saints.* This is what the Apos-

tle Paul meant when in 1 Thessalonians 4:16-18, he said, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Second—*He comes with His Saints*. When the time is up and Scripture has had its fulfillment, he will set up His Kingdom on the earth; His sway will be almighty and His power irresistible.

This truth has always been of the greatest possible inspiration to me. I learned it when I was a young minister, and it changed my whole conception of Christ and my interpretation of the Scripture, and filled me with a zeal to attempt at least to do His Will. It has never made me fanatical, and I am sure that it has not made me listless, and from the first day I received the truth until this present time, it has been to me "the blessed hope." In common with other Christians, I believe the Church to be the body of Christ and that as individuals we go to make up that body and as men are won to Christ and they surrender to Him, they are parts of that body. So of necessity, one day the body will be completed—the last member will be added to it—and I have always thought that perhaps the one who comes under the influence of my preaching, might be the last, and the skies would brighten and the Lord return, and I have hardly preached an evangelistic sermon for years without this in mind. It is to me a glorious hope. I have frequently been asked "Would you not be startled, indeed, would you not be afraid, if suddenly the skies should brighten and the Lord appear?" And my answer is "I might be, except for the statement made in my first text of Scripture, 'Ye men of Galilee, why stand gazing up into Heaven? 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,' " it is "this same Jesus" who is coming back; He who was cradled in the manger and wrapped in

swaddling clothes, He who lived in Nazareth as a boy, a youth, and a young man, He who preached in Galilee as never man had spoken before Him, He who suffered in Gethsemane until the blood drops rolled down His face, He who died upon the Cross as my substitute, He who rose from the dead when the time was up and the stone was rolled away from the door, He who ascended up into heaven—He is coming back again. How could I be startled when He appears? So human that He grew weary as He toiled, so human that He fell asleep when He was in the little boat with His disciples, so human that He toiled in the carpenter shop, making this implement and that, and making them well.

“If I could hold within my hand
 The hammer Jesus swung,
 Not all the gold in all the land,
 Nor jewels countless as the sand
 All in the balance flung,
 Could weigh the value of that thing
 ‘Round which His fingers once did cling.”

So divine that the water blushed into wine when He looked at it; so divine that devils feared Him and went rushing into a herd of swine and drove them into the sea; so divine that disease was staid by His presence and His touch; so divine that death was overpowered by Him, and Lazarus, at the sound of His voice, came forth from the tomb bound in his grave clothes.

He is coming back again and we shall see Him.

“Just to see Jesus once scarred as Redeemer,
 Jesus, my Lord, from all suffering free,
 Just to see Jesus transfigured forever,
 That will be glory, be glory, for me.

Just to see Jesus when saved ones are gathering,
 Jesus who died upon Calvary’s tree,
 Just to see Jesus with all heaven ringing,
 That will be glory, be glory, for me.”

He is surely coming back again and it is well worth while to ask the question as to what this coming will mean to certain classes of people.

OUR HOPE

1. What will it mean to the saved?

1 Corinthians 15:51, 52—"Behold, I shew 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."

So many times we hear people use the expression, speaking of certain events, "This is as certain as death," but death is by no means certain, it is not at all sure that we shall all die. St. Paul himself tells us we shall not all sleep, and he is speaking of death; some will be alive when the Lord comes back, and perhaps we who are today in health and strength, shall be of the company.

(a) Some day the skies will brighten and He will appear, and just as Saul of Tarsus saw what others did not see, so some eyes will be opened to behold Him, while others will be blinded to His coming, and when those who have their trust in Him are taken away, others will remain behind in wonder and in amazement.

(b) Families will be separated. In this household a mother was a humble follower of Jesus Christ and all the others were indifferent to Him. She will be taken; the others left.

In another household the father was a Saint of God. The Bible was his constant delight and Jesus Christ, the man of His counsel, but it was impossible for him to lead his children to Christ, and with the mother he will be taken and the others left; perhaps a wife with an indifferent husband left behind.

A business man who has been careful in all his business dealings, and consistent in his following of Jesus Christ, taken, and those with whom he is associated, left behind; perhaps the children of a household whose parents were worldly and cared not for Christ and His Church are taken.

(c) It should be remembered, however, that before these are taken, the dead in Christ shall rise first; their spirits safe with Him from the moment of their death, their bodies have been resting in the tomb, and when He appears, the tombs of the Christian dead shall be opened, and spirit and body united. They shall go up to be with Him.

OUR HOPE

There are some places I should like to be at that wonderful time. I think I should like to be standing here speaking of Him, or I should like to be pleading with an audience to turn to Him, or I should like to be sitting beside some one who is helpless and hopeless and urging them to accept of Him, or I should like to be at the grave of D. L. Moody, and behold his tomb open and see him ascend to meet the Lord whom he so faithfully preached; or I should like to be at my mother's tomb where years ago we placed her and said "goodbye" to her with tears blinding our eyes. To sum it all up, however, I think I should like to be just anywhere, seeking to please Him and trying to find out concerning His Will, that I might do it.

I stood one day in Wales before the grave of the famous Welsh preacher, Christmas Evans, and was told that he was buried in the same grave with a friend, a brother minister, whom he loved dearly, and this was all because they wanted to be together when the Lord came and they be caught up. They had agreed that hand in hand they would ascend to greet Him.

(d) In the Scriptures we read that we who are alive shall be caught up together with them in the clouds, that is, with our beloved who have gone on before. No more separation, no more fear of the cable's message, no more funerals, no more visits to the cemetery, no more going back to the home that has been made empty because the loved one has departed.

"We shall not all sleep, what ineffable bliss,
Some living at present may taste even of this,
His coming, the rapture, the joyful surprise,
One moment a mortal, the next in the skies.

Our Saviour will come in the air, He'll descend,
The living, the sleeping, to Him shall ascend,
Some wait there in heaven, some wait here below,
Then raptured in triumph to Him we all go.

We shall not all sleep, but changed we shall be,
Yes, changed in a moment when Jesus we see,
In the blaze of His glory, the flash of an eye,
All caught up together to meet in the sky."

(e) When St. Paul was nearing the end of his remark-

able career, he writes, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comfortable unto His death; if by any means I might attain unto the resurrection of the dead."

The expression "if by any means I might attain unto the resurrection of the dead" is literally "the out-resurrection from among the dead"! that is, St. Paul knew that the Lord was coming back, that the Christian dead would rise to greet Him, and he wanted to be of the company, and thus expresses his hope and desire.

I was very much touched recently when Colonel and Mrs. Roosevelt said that they did not wish to take advantage of the offer of the Government to have the body of their son, Lieut. Quentin Roosevelt, returned to this country for burial; they wished to leave him there in France until the resurrection morning, and I feel just as Colonel Roosevelt has felt, for if my son had been obliged to make the supreme sacrifice and die "over there" I would want his body left in France in order that when the Lord appeared, he and all the other Christian dead who had come to know Jesus Christ as a Saviour, might rise up in a company to greet Him in whose name they had fought.

2. What will it mean to the unsaved for Christ to appear?

(a) If they are dead then it will mean that at His appearing their tombs will not be unsealed, they shall wait longer for another great event which is so startling that one shudders even as he reads of it, that is Judgment.

(b) If they are living they will be left behind when others ascend to greet Him with their loved ones in the skies.

(c) And when the time comes those who have rejected Jesus Christ will face the Judgment. In Revelation 10: 11-13, I read, "And I saw the great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the

dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." It is a white throne, to me, at east, it is significant that when the saved greet Him there will be "a rainbow round about the throne in sight like unto an emerald." The emerald is green and green rests the eye. In contrast the full blaze of the white of the throne of God's judgment will be torture indeed.

He will be upon the throne; the One whom men have rejected and despised in spite of his mercy and love. "The dead small and great shall stand before God." There can be no favoritism there. The books shall be opened and on the basis of one's record, men will be judged. Those who have accepted Christ need have no fear of the judgment of the Great White Throne. "There is therefore now no judgment to them that are in Christ Jesus," but if he has been rejected, and finally rejected, we know what the end must be, for the word of the Lord hath spoken it.

Recently the Honorable Elihu Root, in one of his addresses used this expression:

THE TIMETABLE OF THE ALMIGHTY

What a striking sentence, how suggestive, how true it is to these days, how it fits in to my subject.

(a) The hour has come. Jesus said that as he was nearing the end of his earthly ministry, and when the price of our redemption was to be paid in full.

(b) "Behold, now is the accepted time; behold, now is the day of salvation."

(c) The door of mercy is open; it may close at any moment. "Seek ye the Lord while He may be found; call ye upon Him while He is near."

The increase of Anti-semitism is the herald of two great events. The first is the approach of that great tribulation which is still in store for the seed of Abraham. The second, the glorious deliverance of the God-fearing remnant of Israel by the return of their once rejected King.

A Plea for Suffering Brethren Abroad

Father, hear the fervent pleading
 Of Thy children o'er the sea.
 Thou didst feed Thy pleading Israel.
 When in desert lands they wandered,
 Manna, life-sustaining, free,
 From the Heavens in abundance fell.
 Thou art still the same, and able
 To supply Thine Own with bread,
 By Thy Hand, Sarepta's table
 In the famine-land was spread.

Precious Savior, Gentle Shepherd,
 Lead Thy poor and helpless sheep
 To the streams where Living Waters flow.
 In the shelter of Thy pasture,
 Love Divine, Thy people keep.
 To Thine own the Bread of Life bestow.
 Son of God, Thy power unfailing
 Still the barley-loaves can bless.
 Want and hunger are assailing.
 Save Thy people in distress.

May Thy Holy Spirit fill us
 With true love and fervent zeal
 As these signs reveal Thy Advent nigh,
 That with willing hearts we labor
 For Thy blood-bought Church's weal,
 Till our eyes behold Thee in the sky!
 Thy unbounded grace confessing,
 Love Divine, we turn to Thee.
 Bless us, and make us a blessing
 To our brethren o'er the sea!

—*Anna Hoppe*

Current Events In the Light of the Bible

The Troubles in Palestine Continue. In spite of the heroic efforts of the British government the riots, amounting to a civil war, in Palestine continue. Not a week passes without the violent death of Arabs and Jews, even some of the streets in Jerusalem are no longer safe. Recently Arabs fired on the American Colony.

Two months of wholesale sabotage, arsonings and bombings by Arabs have caused damages to Jewish property estimated at £150,000 (approximately \$750,000).

This figure does not include indirect losses resulting from the Arab disturbances involving interference with the normal progress of business and commerce in the Jewish community, and particularly the undetermined heavy financial losses sustained by Arabs due to the general strike now being carried on in many parts of the country by the Arab High Committee.

It is hard to say how all this will end. It should be a warning to the self-secure and self-trusting Zionists that their schemes will not succeed. The true restoration is not now but will come when Christ, as King of Israel, returns, and before that event there will come the great tribulation, the time of Jacob's trouble. The clouds for it are now gathering.

A Jewish Call for Prayer. The Jews of the world were summoned to assemble in their synagogues for afternoon prayers on July the 7th, to call upon God to intervene in behalf of the Jews in Palestine, due to the disorders which have ravaged the land during the past ten weeks. The call came from the Chief Rabbinate in Tel Aviv. The day was selected because it is the 17th of the Jewish month Rammuz, a fastday in Jewish history which records the breaching of the walls of Jerusalem when the city was attacked by Nebuchadnezzar in 586 B. C., and also the destruction of Jerusalem

a second time by Titus in 70 A. D. It is the Jews' great mourning day.

But is God going to hear? Will He answer their cry, which still comes from unbelieving hearts, stubborn hearts, blinded hearts? God will surely answer another prayer which is a future prayer, coming from the lips of believing Jews, the Jewish remnant, out of the great end-tribulation. "Let Thy hand be upon the Man at Thy right hand, upon the Son of Man, Thou madest strong for Thyself" (Psa. 80:17). Only through Him whom the nation rejected and still rejects, the Lord Jesus Christ, will salvation come.

Disaster upon Disaster. Terrible days of heat swept over the United States in the beginning of summer. States even as far north as North Dakota, Minnesota and others reported temperatures of 100 to 120. The rain was withheld and crops burned up while new dust storms turned thousands of acres into a waste, howling wilderness. Over five hundred million damage was done and the end is not yet. Since 1933 when the godless in Washington advocated the wicked destruction of the Creator's kind gifts, the slaughter of a million little pigs, the destruction of cotton, potatoes, fruits—all for selfish political reasons, disaster upon disaster has come. Dust storms blowing away the top soil of hundreds of thousands of acres, cyclones, tornadoes and droughts have wrought an almost unbelievable havoc. Large stretches of land which were rich in production five and six years ago are now nothing but a sandy desert hopeless as far as man is concerned.

In our forthcoming new, and arresting book, we speak of it as being an answer of God to the policy of men who think they can run nature also, without the God of Nature.

Here is something which should awaken the country: "Americans accustomed to believe that nature had endowed this country with spendthrift prodigality were warned by the National Resources Committee that the United States is not naturally suited for a permanent civilization. Unless drastic steps are taken to defend the country against the scourge of wind and flood, the committee professed to see

nothing ahead but a *complete collapse of American civilization.*" This startling prophecy of doom was submitted to President Roosevelt, who probably will submit it to the "Brain Trust."

All is an act of God. God speaks, but godless scientists try to invent something to stop these Acts of God in nature. Will they do it? Can they do it? Be not deceived, God is not mocked. We should not be at all surprised that before 1936 is ended God will manifest His power in a way that the nation does not realize now. Unless this nation turns to God in reality, repents and acknowledges Him, disaster upon disaster will follow.

The Curses of that New Deal. It is reported from different sections of the State of New York, Pennsylvania, New Jersey and many others, that the crops cannot be harvested to the full, because there are not sufficient laborers to work in the fields. Why not?

Hundreds were approached to take these jobs. Well, why should we work in a hot field? The government pays us so much because we are unemployed. It is enough for our living without work and having a good time; and so these loafers decline to accept the wages of honest labor. It is said that much of this waste of money is kept up so as to secure votes for the re-election of Roosevelt and his demagoguery. If true it surely is the worst corruption this country has experienced.

The Ominous Quiet in Europe. All seems to be quiet in Europe. Is it an omen indicating that they are coming to their senses? Or is it an omen of evil, that it is only the lull before a storm? Germany is pushing its militarism to the utmost. Mussolini is victor. Sanctions have been removed from Italy. Ethiopia is conquered. The poor emperor of Ethiopia, the erstwhile lion of the tribe of Judah, went to the League of Nations and came back a disappointed man. Will Italy and Germany make a pact? Great Britain realizes a coming disaster and therefore she prepares feverishly, spending enormous sums for new defenses, planes and

ships. She is suspicious of everything, even of the airship "Hindenburg" flying over England, for fear photographs might be taken of defense places and methods. France with its socialistic government headed by the Jew Leon Blum has somewhat quieted down, but many believe with the increasing Red foment, directed by Stalin, a bloody revolution may pass into history at any time. What will happen in the Balkans? Russia is nervous. She still sends out her lying reports that her country is a new Utopia, while all seems to drift towards a chaos, in spite of *Stanley Jones's* silly statement that they are building the "kingdom of God" over there. Perhaps before our year closes the ominous silence will be broken and something will happen.

What Fools these Mortals Be! A world-famous Nobel prize winner recently made an astonishing statement in the Chicago University. Here are his words as reported in the Associated Press. "Up to the dawn of social conscience God held in His own hands the whole responsibility for evolution of life on our planet. Gradually this responsibility is being shifted to our shoulders. As science advances, it seems inevitable that this transfer of authority will approach completeness. With regard to our distinctively human characteristics mankind is in the early stages of evolution. In such attributes as clarity of reason, appreciation of beauty, or consideration of our fellows, our remote descendants may be expected to excel us as greatly as we are in advance of the Java apeman."

What ramblings and inventions! And that from a renowned Nobel prize winner.

Federal Building Served as Incubator for Red Propaganda

The Federal Department of Labor Building which shelters the person of one Miss Perkins, Secretary of Labor, seems to have served also as the incubator in which very troublesome bad eggs for the nation were recently hatched.

It will be recalled that the Labor Building Auditorium was recently used for a combined meeting of Socialist and Communist movements in convention. A plan of organizing

state marches on state legislatures to demand new and increased relief was formulated during the convention being held in the hall of the Federal building. The purpose of organizing these state affairs is an attempt to mobilize new forces which can be organized into a nation-wide march on Washington. The departing remark of the Radicals was that they would return this Summer over a hundred thousand strong.

Shortly after the adjournment of the convention, a march began immediately in New Jersey led by one of the delegates to the Washington convention and ended in a "squatters' Legislature," the Reds taking over the state legislative chambers, remaining there for several weeks. This idea was first tested out in Madison, Wisconsin, by Socialists and Communists. Wisconsin is the national headquarters of the above movement. A similar affair is now being organized in Harrisburg and in St. Louis; recently a number of radicals, many of whom were on the W. P. A. rolls, invaded and remained in the city council chambers, while in Washington a New York group rushed down by truck and marched on a Federal building, in which they remained all night, refusing to leave.

One familiar with the history of the revolutionary movement in Russia will understand the purpose of these activities. The Unemployed Councils organized in Russia by Bolsheviks used these same tactics, first, locally, then nationally, agitating and seizing the offices until they were in full possession of the reins of government.

Communists in the United States do not hesitate to make such plans public. They state in part:

"Workers stop work, many of them seize arms by attacking arsenals. Many had armed themselves before. . . . Street fights become frequent. Under the leadership of the Communist Party, the workers organize revolutionary committees to be in command of the uprising. There are battles in the principal cities. Barricades are built and defended. The workers fighting have a decisive influence with the soldiers. Army units begin to join the revolutionary fighters. . . . *Armed workers* and soldiers and marines *besiege the*

principal governmental offices, invade the residence of the President and his cabinet members, arrest them, declare the old regime abolished and establish their own power."

It might be better to guard our institutions from the Reds now than to awaken some day to find it impossible.—

—*National Republic*, June, '36.

The Fight Against All Religion in Russia. Many of the godless leaders in Russia are *apostate Jews* who are trying to exterminate all forms of religion, including Judaism. They hate with a bitter hatred their former co-religionists. The following paragraph is taken from the "*Jewish Chronicle*" published in London, dated May 15, 1936:

The Communist Jewish paper *Stern*, published in Charkow, is very angry with Jews in different parts of Soviet Russia because they still attend Synagogue and, in some places, eagerly listen to *Maggidim* (preaching Rabbis). In the course of an editorial urging a more active propaganda for the promotion of atheism, the paper is particularly outraged with the Jews in Berditschew, who are attracted to the local Synagogue by a well-known preacher.

The matter is made worse, the paper protests, because the congregation is composed not only of elderly Jews, but also of a large number of middle-aged Jews. The exasperated journal places on record that even women and young girls are among the congregants. It tells its readers that this preacher endeavors to prove in his sermons that the Jewish religion has some ethical teachings inherent in the doctrines contained in Bolshevism. On one occasion, the preacher even had the audacity, when speaking on the Festival of Lights, to assert that Chanucah was essentially a revolutionary festival. The paper emphasizes that Berditschew is not the only city guilty of "sinning religiously." There are other cities where Jewish children are taught religion and where the reading of Kaddish on death anniversaries is very frequent. Moreover, in Charkow itself, the Synagogue was packed on New York and on the Day of atonement, and in other districts it has been found that members of the Communist Youth organizations have gone to other towns to circumcise their sons.

In these circumstances, the paper concludes, it is an imperative duty to increase the campaign against religion; it is not enough to fight it only at certain periods in the year.

All this confirms fully what we have said in our "*Conflict of the Ages.*" Out of the mass of apostate Jews, of the type of the Jewish reds, so prominent in Russia and equally prominent in the United States, will arise ultimately that second beast, the false Messiah of Revelation, chapter thirteen.

Forty Million Gas-Masks. The English Government has ordered a gas mask for every man, woman and child in Great Britain, to protect them against the deadly gasses to be used in the next war. They are to be distributed throughout the country. We understand it is a rush order. It seems England is expecting a great war and attack from the air in the near future.

Who will do the attacking? Who will be the enemy? Will it be Germany? Travelers and visitors say that Germany is having a wave of prosperity, with unemployment greatly reduced, and public opinion very much against war. On the other hand military preparations continue, for Germany too is possessed by great fear of an attack. Will it be Italy? Is Mussolini going to use his air fleet to attack England? Or will it be Red Russia? They are still out for a world revolution and maintain the largest air fleet, and are more prepared for war than any other nation. They also are in a state of fear lest their imagined Utopia be overthrown by an internal revolution and external foes.

It could not be Japan, for Japan is about to stage a Sino-Japanese war, and Japan is too far away to venture an attack upon Europe. The near future will tell who the attacking power will be.

Eschatological Freedom*

Among those who love the Gospel there are well-known differences concerning eschatology. On essential facts and doctrines, all true adherents of the Reformed Faith ought to be and are in hearty agreement. Yet, as touching upon matters which are not of the essence of the Reformed Faith, the Presbyterian Churches have always recognized a wide area of liberty. For example, the fact that Christ will some day return in visible glory to the earth is of the essence of the Reformed Faith. Differences over the *mode* in which that return will take place, whether according to the pre-, post-, or a-millennial view, have certainly been historically

*From Dr. Machen's organ, "*The Presbyterian Guardian*"

regarded as being within the area of permitted liberty. Of course the Bible does not teach all three views, so somebody is wrong. But the differences are such as can be held by Christian brethren. Certainly it would be folly for Christians to divide upon this issue when we need a united front against Modernism by those who truly believe and love the Gospel.

The series of articles by Mr. John Murraray appearing in the *Guardian* is emphatically not to be interpreted as an effort to read pre-millenarians out of the communion of the church. Pre-millenarians are found on the Board and in the faculty of Westminster Theological Seminary, on the Board and in the staff of The Independent Board for Presbyterian Foreign Missions, and in the membership and staff of The Presbyterian Constitutional Covenant Union. These persons believe that there is no incongruity between the Reformed Faith and belief in the pre-millennial return of our Lord. As we understand it, the dispensationalism against which Mr. Murray will write is of a kind that denies the fundamental unity of the Covenant of Grace, which is an essential doctrine of the Reformed Faith.

Mr. Murray has well expressed this when, in *The Presbyterian Guardian* for February 3rd, he identified the form of dispensationalism against which he will write as that "which discovers in the several dispensations of God's redemptive revelation distinct and even contrary principles of divine procedure and thus destroys the unity of God's dealings with fallen mankind." To be pre-millennial, however, does not at all mean that one must hold this error. If anyone has the idea that the time has come for an eschatological pogrom by those holding one or any of these views against the others, we believe that it should be promptly dropped. With doctrines repugnant to the Reformed, Biblical Faith, no compromise. With differences within the area of the Reformed system and concerning matters not essential to it, absolute liberty.

NOTE: We reprint this article to show the attitude of Westminster Seminary. Needless to say, the Editor does not agree with this attitude.

Question Box

No. 269. Please explain: "And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Some excellent authorities read this passage, "And now why tarriest thou? arise, and get baptized, and have thy sins washed away, calling on His name." It is the application to the individual believer of the baptism of repentance for remission of sins. Ananias knew from the Lord Himself that Saul was a true believer (Acts 9:10-19). So he exhorts him to express his repentance for his sins by baptism and his faith by calling on the Lord. To this repentance and faith, thus expressed, remission attached. Had Saul refused to be baptized, he would simply have refused to own the Lord Jesus as his Lord and the Christian faith as his faith. He could not then have been owned as a fellow-believer. It is the one Christian baptism, in which the one Lord is confessed, and the one faith professed, of which Paul himself wrote in Eph. 4:5.

No. 270. Please give me light on the following: This dispensation of God's free grace will be followed by one of law, for sacrifice and oblation will be resumed, or the Anti-christ could not stop it in the midst of the week. Now the law we are told is a shadow of good things to come, but Christ is the substance. Please explain this apparent retrogression.

The resumption of sacrifice and oblation in the last week of Daniel will be by unbelieving Israel, who have not received the true Christ. The new dispensation for believing Israel will begin with the new covenant of Jer. 31:31-34, a covenant which includes the new birth and remission of sins. But even then sacrifices will be resumed to teach them what Christ has done for them; when the glory of the Lord will return to the new temple (Ezek. 43:4, 5, 18-27, etc.).

No. 271. In Malachi 4:5 it says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." What does that mean to us—the church—believers?

Elijah the prophet will not be sent to the church, but to Israel. But it will not be Elijah literally, but just what John the Baptist was, a testimony in the spirit and power of Elijah (Luke 1:17); yet John did no miracle. Compare Rev. 11:3-13.

No. 272. Did our Lord eat the passover with His disciples the night He instituted the breaking of bread?

He did. In Matt. 26:26, we read, "And as they were eating (the passover), Jesus took bread and gave thanks and brake it, and gave it to the disciples and said, Take, eat; this is my body." The passover was about to be fulfilled by His own death, and, for believers the Lord's supper was to take its place. Compare Mark 14:22-25; Luke 22:14-20.

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No. 273. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. 9:5, 6).

In what way does God require the blood of man at the hand of every beast?

If a beast killed a man, the beast was to be killed. Ex. 21:28.

No. 274. Would like a few words in explanation of "them of the synagogue of Satan" being made to worship before the feet of the Philadelphians (Rev. 3:9).

The synagogue of Satan is the Judaized Christianity which imputes efficacy to sacraments and ordinances, instead of to that which they represent. It claims to be the true church by succession from the apostles. It has become the dominant party by association with the world; and whenever it could do so, has used the civil power as its instrument to persecute the true church. The Philadelphians have come out of her, and seek to keep Christ's word and not deny His name. But they are of no account in the world-church. The time is coming when the Lord will reverse all that. In exactly what way the promise will be fulfilled we are unable to say. But the Lord will do it. He will show whom He loves, and that suffices. Compare Rev. 2:9 and 3:9.

No. 275. Is Laodicea the decline of Philadelphia?

We believe it is. Not that all Philadelphia will become Laodicean; for the conditions represented by the last four churches go on concurrently to the coming of the Lord. But Laodicea arises out of Philadelphia. It probably represents the spiritual condition of those who are not overcomers in Philadelphia. They become puffed up with a little knowledge and an ecclesiastical position, which, in their hands, has become sectarian, with Christ Himself outside. Let us be warned and humbled by the solemn addresses of Rev. 2, 3, applying as they do directly to ourselves at the present time.

We would take this opportunity of warning our readers against a teaching that has recently appeared applying these chapters to Jewish remnant assemblies, after the church is gone. (This is Bullingerism leading into confusion.) Rev. 2 and 3, are "the things which are," of Rev. 1:19, and apply only to the present period between Pentecost and the rapture of 1 Thess. 4:16, 17.

No. 276. Will you please explain Phil. 3:11. If all true believers have part in the first resurrection, why does the Apostle Paul speak of attaining to it "by any means?" If a true believer he could not escape it.

Our excellent authorized version is here faulty. It reads: "If by any means I might attain unto the resurrection of the dead." All, saved and lost, will rise from the dead. But Paul was looking forward

to the resurrection out from among the dead; the special resurrection of the dead in Christ, which takes place at His coming (1 Cor. 15:23). The passage is rendered by some of the best authorities: "If by any means I may arrive at the resurrection from among the dead." Paul was suffering persecution and might at any time be put to death. He thus had the fellowship of Christ's sufferings, being conformed to His death. But whatever he might pass through, the end of it would be resurrection out from among the dead. "If by any means" refers to the sufferings and possible martyrdom that might be the means of putting him into that out of which resurrection would take him. He had such a vivid realization of the glory that he and all saints will enter upon them, that he was content to pass through anything on his way to it. It was the fellowship of Christ's sufferings and conformity to His death, and the out-resurrection would be participation in Christ's glory. There was not a shadow of doubt in Paul's mind as to reaching it, only, with him, it was not merely orthodox doctrine, but the goal of his life. (See Rom. 8:17, 18; 2 Cor. 4:16-18.)

No. 277. Please explain the meaning of "the Lord for the body" (1 Cor. 6:13). Does this teach that the Lord is the healer of the body, and that we should seek healing from Him alone?

It has nothing to do with healing the body. It means that as the body is to be yielded up to the Lord, as belonging to Him, He will direct its use. Our bodies are members of Christ (1 Cor. 6:15). He is the Head. And as the head cannot do without the members, neither can the members do without the head. The members need the head to direct their movements, so the Lord is for the body, to direct it.

When healing the body gets possession of the mind it is read into many scriptures only to displace the actual teaching they contain. Let us take out of Scripture what God has put into it. The context of this passage makes not the most remote reference to healing sickness, but to taking the body away from the Lord and giving it to a harlot.

No. 278. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccles. 12:7).

Do the spirits of all, saved and unsaved, go to God at death?

Let us connect with the above passage the last verse of the same chapter. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

This is what is meant by the spirit returning unto God who gave it. It is to give account to Him. But we must go to the New Testament for the revelation of the when and the how of this. The Old Testament does not contain it. See John 5:28, 29; 2 Cor. 5:10; Rev. 20:4-6; 11-15.

The spirits of departed saints, from Abel onward, have gone at once on leaving the body, to the presence of God in Paradise in the third heaven, where the Lord went when He laid down His life, and where the thief went when he died (Luke 23:43; 2 Cor. 12:2, 4). There they find the tree of life in the midst of the paradise of God (Rev. 2:7; 22:14, Rev. Ver.). The spirits of those who died impenitent depart to a "place of torment" to await the resurrection of judgment (Luke 16:28; Peter 2:9; Jude 7:13).

A Message for Each Day

BY FRANK E. GAEBELEIN

September 1. "That in all things He might have the preeminence" (Col. 1:18).

Let this be our motto for the month which lies before us. While the words relate, according to the context, to the primacy of position which God has given His Son, surely Christians are warranted in applying them in a personal sense. If God has not hesitated to create all things by Christ, to set Him before all things, and to give Him the headship of the Church, then can we, who are His own sheep, fail to give Him the preeminence in our little lives? One of the newer translations puts the clause this way: "That He Himself may in all things occupy the first place." What lives we may live for him this month if, through His gracious Spirit, we give Him "the first place" in all things—in business and pleasure, in mind and will, in love and affection, in joy and in sorrow!

September 2. "If indeed you are still firmly holding to faith as your foundation without ever shifting from your hope that rests on the Gospel that you have heard" (Col. 1:23, Weymouth).

This is the latter part of a long sentence. In the two preceding verses the thought is that God has now in Christ's human body reconciled His erstwhile enemies to Himself. And our verse for today gives us the condition of this reconciliation. How faith is emphasized here! It is presented as something firmly to be held as a foundation, something to be seized "without ever shifting." And the basis of it is hope, a hope that rests on the Gospel. Ah, there is a true anchor of men's souls. We hear much these days of catch words, such as "a changing age" and "a changing social order." Well, all things human may indeed change, but our hope remains firm so long as it rests on the Gospel which we have heard from God out of His Book.

September 3. "A minister, according to the dispensation of God which is given to me for you, to fulfill the word of God" (Col. 1:25).

Paul is speaking of himself. By "the dispensation of God" he means the position of responsibility which God has entrusted to him, not for his own benefit, but for that of the Christians at Colosse and elsewhere.

The great apostle had a keen sense of responsibility. He knew the obligation of his office. Do you, my friend? You are not in the place of a Paul, but wherever you are, God has given you some special responsibility! Perhaps you are a parent. If so, what an exalted place is yours! Or you may be engaged in that most vital work of teaching, ministering to Christ's little ones. Or you may be a physician of men's bodies, or a physician to their souls, or an administrator of God's money. The particular sphere of your responsibility is not the main thing. The main thing is how you are using "the dispensation of God" which is given to you not for yourself but for others. Are you really using it for others?

September 4. "Our dear and trusty brother, Onesimus" (Col. 4:9, Weymouth).

Here is an example of what the Gospel can do. The Onesimus mentioned in this verse is the former runaway slave in whose behalf Paul wrote his marvellously tactful letter to Philemon. What great things Christ had done for Onesimus! The fugitive's crime had consisted of theft. But in Christ he was not only forgiven but so transformed that the dishonest and untrustworthy servant became the "dear and *trusty* brother, Onesimus." Yes, the Lord Jesus knows our every weakness, and is able to change our defeats into victories, so that the very places of failure in our lives become our strength in Him.

September 5. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2).

This salutation shows us clearly the channel of spiritual blessings. Grace and peace come to human hearts through knowledge—knowledge of God and of Jesus as Lord. That is why the tendency to exalt religious experience and belittle the factual basis of the Christian faith is dangerous. Christianity is indeed a religion of experience, but that experience is based on certain definite things that happened in Palestine some 1900 years ago. And it is similarly true that, as one grows in the knowledge of God and of His Son, so one learns more and more the meaning of grace and peace. The believer who is not interested in knowing more about his Lord is a believer whose faith is in danger of becoming a dead and lifeless thing.

September 6. "Exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Peter 1:4).

Note here the relation between the promises and sharing the divine nature. The apostle sets down the "great and precious promises" of God as the means whereby we become "partakers of the divine nature." This is a very practical thought. For God's Word is full of gracious promises to His children. These promises are valid; they mean exactly what they say, provided that the individual accepts them at their face value. They express God's mind and purpose for His own. Therefore, as we appropriate them and enter into them by faith, we grow into conformity with His divine nature, as manifested in His beneficent will toward His children.

September 7. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (2 Peter 1:9).

Second Peter is the epistle of remembrance. Several times the apostle exhorts his readers not to forget certain things. Our verse for today looks back to Peter's list of the great Christian virtues, and makes a definite link between them and the fact of redemption. If anyone lacks these virtues—faith, knowledge, patience, brotherly kindness, and the like—it is a sign that he has forgotten the fact of his redemption. The basis of Christian virtue, Peter is saying, lies in being purged from the old sins. How true that is! Without redemption, the purging of the old sins, there can be no Christian character. And when a believer loses sight of the fact of his redemption, it is but a step back into the old sins from which he has been purged. If our redemption cost God such a tremendous price, surely we cannot too often bring it gratefully to our remembrance.

September 8. "I have chosen you, and ordained you, that ye should go and bring forth much fruit" (John 15:16).

The Lord Jesus is speaking. And when He speaks, it behooves Christians to listen. Here He states His great purpose in choosing disciples. To bring forth *much* fruit—that is what He expects His own to do. Let us not forget that word, *much*, for our Lord said it and meant what He said. Much fruit, abundant results of labor for Him, is what Christ expects of His disciples. Have we any right, then, to be satisfied with a meager Christian testimony and a scanty harvest? Always remembering that outward bigness and mere numbers do not necessarily constitute the "much fruit" of which Christ speaks, let us nevertheless expect to bring forth that which He has planned for us.

September 9. "That we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

"Comfort of the Scriptures." How true that phrase is! Only Christians know what a haven the Word of God is in time of trouble and distress. We are perplexed, beset behind and before. What a relief to turn to the sure counsels of our loving Father who cares for His own children and to read the message of hope that He has caused to be written for our encouragement. It is not in times of emergency that we Christians fail to use of Scriptures, for we instinctively turn to them in deepest trouble. But it is in the common round of every day that we lose the blessedness of companionship with God, because in fair weather we are so prone to neglect His Word.

September 10. "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

A tragic epitaph upon a Christian life! Demas was privileged as few men; he had the signal honor of being in personal fellowship with the great apostle to the Gentiles. By the simple virtue of faithfulness he might have had all the renown of a Timothy or a Luke. But he sold the undying praise of God for a few hours of idolatrous occupation with the world. He exchanged the company of the prisoner of the Lord for the tinsel and trinkets of sin.

There is a lesson in Demas's failure. For one thing, it shows us that fellowship with even the greatest saint is not enough to keep the erring heart from compromise with the world. Sitting under a great Bible teacher, belonging to a church where a true man of God is pastor, these are privileges but nothing more. We do not go to heaven through another's faith, nor do we hold our testimony undefiled through the sanctity of others. Only a heart-occupation with the Lord Jesus can deliver us from the Demas-tragedy. God forbid that we should today, even in a single minor issue, love the world more than Him.

September 11. "Rejoice, because your names are written in heaven" (Luke 10:20).

Significant are the things that give us pleasure. Announce to a man that he has inherited a million dollars and he will be overwhelmed with joy. Why? Simply because he knows what money is and has some appreciation of its value. But how sad is the contrast when one announces the glad tidings of salvation. Salvation, the certainty of heaven, the blessedness of eternity with Christ and the saints in glory—these things are preached day after day into the ears of congrega-

tions. And there the listeners sit—solemn-faced and apathetic. Can it be that these who profess the Name of Christ lack appreciation of the value of the salvation the Lord Jesus bought with His own blood?

“Your name is written in heaven.” Christian, your Lord says that to you. Is not that glorious word ground for making today a day of rejoicing and praise?

September 12. “I blessed the Most High, and I praised and honored Him that liveth forever . . .” (Dan. 4:34).

This verse and those that follow it comprise one of the most remarkable portions of Scripture—a psalm of praise spoken by a heathen king. Heathen though he was, Nebuchadnezzar had chance after chance through the ministry of Daniel to recognize the supremacy of God. And he did compliment God with his lips, while his heart remained fixed in its pride, so that he finally ascribed the greatness of Babylon solely to himself. But God will be praised. He must have the first place. So, after the years of disciplinary judgment, Nebuchadnezzar voiced his remarkable hymn of praise to God.

If these things apply to a heathen, how much more do they hold for us Christians? Yes, we owe God the constant praise of our hearts. Ingratitude is base indeed, and it is a positive sin for a Christian to let even one day go by without praise to our God. If there is one element of prayer and worship that is essential, surely it is praise.

September 13. “Whither shall I go from Thy Spirit? Or whither shall I flee from Thy Presence?” (Psa. 139:7).

Psychologists speak of “the escape mechanism.” They tell us that some men and women break down, even go insane, because they are trying to run away from reality and escape from life. Why does the world rush feverishly about, from fad to fad, only to end in the most dreadful state of all—sheer ennui, jaded, blase, boredom? Simply because people today find life too much for them; they cannot face it.

Yet the solemn fact remains, as this Psalm so powerfully shows, that it is impossible to run away from God. For He is everywhere. But the world will not acknowledge Him, and so it remains centrifugal, fleeing the great core of all things, even the Lord Jesus Christ. My friend, have you found rest because God has found you through Christ? Or are you still fleeing Him? God grant that all who read these words may know the blessedness of being overtaken by the love that will not let us go, the love of God in Christ Jesus!

September 14. “Depart from me therefore, ye bloody men” (Psa. 139:19).

You may not be contact with actual shedders of physical blood, but you are nevertheless surrounded by murderers. These are those all about you who do not hesitate to murder innocence by leading the young into sin. Many a self-righteous moralist has assassinated a good name by the use of a murderous tongue. Such are some of the “bloody men” that beset our paths. Let us Christians avoid them.

And above all, let no Christian be numbered among them because of one single act or one word that might kill another’s reputation or lead a guileless soul to hell. For it is one of Satan’s most artful devices to do his dark work through those who profess the name of Christ.

September 15. "Do not I hate them, O Lord, that hate thee?" (Psa. 139:21).

Do you want to make a searching test of your scale of morality? Then ask yourself this one brief question. "Do I hate what God hates?" It is right here, as in other places, that the world gets God's standards backwards. God hates sin. That is the moral foundation of the universe. Man loves sin. That is the reason why the world is lost. God loves the sinner. That is why Christ died a ransom for many. Man despises the sinner and looks down upon his degradation. And in that he once more reverses God's perfect moral scale.

O how we Christians need the divine abhorrence of sin—sin in any form, whether loathsome or attractive! May we who name the Name of Christ be more uncompromising in our hatred of sin and more tender in our treatment of the poor lost sheep. May the Lord help us to hate the things which he hates!

September 16. "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. 139:23, 24).

With this petition the Psalmist concludes his profound meditation upon the all-seeing gaze and the inescapable Presence of the Almighty. His cry for God to search his own heart and life is one that every believer needs daily to echo. For it is a fact that even the greatest saint never gets beyond the time when he needs to be shown his unworthiness in the sight of God. Yes, let us pray this ancient prayer, but let us pray it sincerely, being ready, when the Lord puts His holy finger on some unsuspected sin in our lives, immediately to forsake that wicked way.

September 17. "God is faithful" (1 Cor. 1:9).

In those three words are concentrated the spiritual resources on which our hopes for time and eternity are based. "God is faithful." What a promise that is! Because he is faithful, He will not let go a single soul who has come to Him through faith in Christ. Because He is faithful, He will keep everyone of the precious promises with which His word abounds. Because He is faithful, He will ultimately put down evil and enthrone righteousness. Because He is faithful, He will take care of His children perfectly. Yes, God is faithful! May we write these words large upon our hearts, and so find deliverance from the fear and worry that so easily beset us.

September 18. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The Greek word for "confess" is enlightening. It literally means "to say the same thing." That is exactly what confession of sin is. One truly confesses when one reaches the point of speaking of his sin, not in man's terms, but in God's terms. And the root perhaps of confession of sin in this sense lies in abhorrence of it. God hates sin; it is utterly alien to His nature. For "God is light, and in Him is no darkness at all." But man, with his darkened nature, loves evil. Real confession, therefore, involves far more than the superficial "I'm sorry" attitude. It includes intense loathing of sin, repugnance toward it

as of something utterly alien to the spiritual nature. That is the kind of confession to God that precedes forgiveness and cleansing.

September 19. "And this is the promise that He hath promised us, even eternal life" (1 John 2:25).

What a promise! "Even eternal life." Note first of all that it is a promise that *only God* could make. Men may promise wealth and fame and power, and they may keep these promises in accordance with the magnitude of their resources. But only God can promise life and be certain of keeping the promise. Again, note the kind of life promised. It is eternal life, which is something that is wholly beyond the world's grasp. Yes, these simple words bear on the face of them their divine origin. How comforting, then, to believe them! How reassuring to know that, though we may suffer the loss of all things, as children of God our possession of the greatest boon of all, eternal life, is absolutely certified by the Lord's promise.

September 20. "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 2:28).

This verse contains an all-important rule for Christian living. "Abide in Him." After all, it makes comparatively little difference where our outward residence is. It is the inward home that counts in God's sight. When Christ comes again, He will find His own in a great variety of surroundings. But their outward environment, provided that it is not contaminated with habitual indulgence in sin, will be of secondary moment compared with their inner residence. The believer who is daily and trustingly abiding in Christ will not be shocked at the Lord's coming, for it will simply mean a far more glorious eternity of that life with Christ which he has already begun upon earth. Christian friend, where are you living? Are you, deep down within your soul, at home with the Lord Jesus?

September 21. "My little children, let us not love in word and in tongue; but in deed and in truth" (1 John 3:18).

In this section of his First Epistle, John speaks like James. Though the general tone of the two epistles, i.e., James and First John, is quite different, here they merge. The beloved disciple has been saying a great deal about love. And he clinches his appeal with a reference (verse 16) to Christ's supreme act of laying down His life for us. So should we lay down our lives for the brethren.

Thus considered, and it can only be thus considered, love is most costly. Real love always gives and never seeks things for itself. In the human sphere true love costs, even to the merging and sinking of one's life into another life. And in the spiritual realm the same thing is true. Really to love Christ demands the price of a life truly laid upon the altar of His service. Let us be careful of talking about our love for God unless we are willing to pay the price of love—giving ourselves *completely* to our Beloved.

September 22. "Beloved, believe not every spirit, but try the spirits whether they are of God" (1 John 4:1).

Christians are to be properly skeptical. They are not to believe all who claim to be spiritual leaders and teachers. The reason is plain, as the rest of the verse states: "Because many false prophets are gone out into the world." There has probab[ly] never been a day in human

history when there were more false prophets and when Christians needed to exercise more caution than today. Cults, fads, strange religions, and wolves in sheep's clothing abound. In view of the insane confusion of this modern age, we simply must learn in spiritual things to detect the true from the false voices. And the test for trying the spirits is a simple one. "Every spirit that confesses that Jesus Christ is come in the flesh is of God." We find it in verse two of the chapter. The Person of Christ—there lies the dividing line between the Biblical faith and modern substitutes. Be tolerant, yes, but never make the mistake of tolerating anti-Christ. John was the apostle of love, but he never for a moment tolerated doctrine that dishonored his Lord. Can we Christians of a later day afford to be less discriminating than the beloved disciple?

September 23. "God is love" (1 John 4:8).

If there is such a thing as a fundamental of the fundamentals, a single primary doctrine more basic than the other great doctrines, it is herein these words, "God is love." There, in seed, you have expressed you have expressed the whole of Christianity. There is the initial motive for redemption and also for retribution. For a really loving Father must chastise as well as reward. There you have the basis for the marvels and beauties of the physical earth and the universe about us; they are expressions of God's love.

Certainly those three words are the biggest phrase not only in Scripture but also in all the literature of the world. Yet, wonder of wonders, that phrase, tremendous though its meaning is, may be written in the human heart, whether of a child or an adult. "God is love." Are those words written in your heart, and do they find daily expression through your life?

September 24. "Little children, keep yourselves from idols, Amen" (1 John 5:21).

Can a Christian worship idols? Yes, he can. It is highly significant that this warning comes at the close of one of the latest books of the New Testament, an epistle addressed exclusively to Christians. Yes, Christians can worship idols. What sort of idols? Well, money, ambition, power, pleasure, inordinate affection, are all idols that usurp the place of God in the life. But the greatest idol of all is found in the first letter of the word—*I-dol*. "I" is the false God before which we are prone to bow. It is a safe rule of the Christian life to distrust those things in our lives which cater solely to self.

September 25. "Seek ye out of the book of the Lord" (Isa. 34:16).

Have you done that today? Have you first of all sought the Word of God, not the word of man? When we seek out of His Book, we find guidance in perplexity, comfort in sorrow, strength in weakness. Above all, we find food for our souls. Dear friend, don't be the sort of Christian who pampers his body and keeps his soul on a starvation diet. Seek daily the spiritual manna that is the Word of God and your soul will be abundantly satisfied.

September 26. "We have . . . a more sure word of prophecy" (2 Peter 1:19).

We open our newspapers and magazines and see therein the appalling news of these last days. We read the well-meant but blundering attempts of leaders and statesmen to plan a way through the maze of

international difficulties. And then we turn to God's Book. *It is* a comfort, that "more sure word of prophecy." *It is* reassuring to know that God is still on the throne and that, though governments may fall and kings be deposed, *He* has never abdicated. He is in control, and the complications of human failure are but the prelude to His perfect reign in the Kingdom of His Son.

September 27. "This poor widow hath cast in more than they all" (Luke 21:3).

You and I will never be able to equal the benefactions of a multimillionaire. And it is not without significance that nowhere in the Gospels does the Lord Jesus hold up as an example great benefactions. There must have been philanthropists in those early days who gave large sums to the synagogues. But Christ's supreme example of giving is that of a woman who contributed one-half a cent! In the heavenly record of contributors to the Lord's work her name stands among the first, far above those who have built cathedrals, endowed churches and educational institutions, and given princely fortunes to charity. Why? Because she "cast in all the living that she had." Regardless of wealth and circumstances, hers is an example all can follow. May we learn the blessedness of placing *everything* we have—home, talents, business, money, our life itself—at God's disposal! When we come to the place of casting in *all* that we have, God will show us how He wants us to use that "all" for Him.

September 28. "He that is of a merry heart hath a continual feast" (Prov. 15:15).

It takes more than abundance of food and drink to make a feast. Happiness depends on the heart, not on material circumstances. We would so well to restudy the place of joy in Christian testimony. It is a word that has a far greater place in the New Testament than it has in our lives. If the Gospel is really "good tidings of great joy," we who are the recipients of it have not only a right but also an obligation to maintain the merry heart.

September 29. "Let us draw near" (Heb. 10:22).

The context speaks of the "new and living way" of access to God through the blood of Jesus. And then there are the blessed words of invitation: "Let us draw near." Yes, let us draw near to God. He wants us close to Him. In order that we might be near Him He has rent the veil, even the flesh of His own Son. Why, then, should it be that we are far from Him? O Christian friends, let us daily draw near to God through prayer and meditation upon the Word. And having drawn near, let us abide in His Presence all the day.

September 30. "Thou hast girded me with strength unto the battle" (Psa. 18:39).

David said this retrospectively, as he reflected upon his deliverance from his enemies and from the hand of Saul. And the thought carries over into the Christian warfare. We all have our pursuing Saul's, the enemies of our souls and of our work for God. We look back, even during the days of this month and recall time after time when the Lord has given the victory. And so, knowing that He does gird His soldiers to battle, even "against principalities and powers," we set out for another daily battle sure of victory in the girding of His strength.

The Heart of the Lesson

By Arthur Forest Wells

TURNING TO THE GENTILES

Sept. 6. Acts 13:13-52 ;14:8-20; Rom. 10:8-13

Golden Text: Acts 13:47

Daily Readings

Mon., Aug. 31, Acts 13:13-43. Tues., Sept. 1, Acts 13:44-52. Wed., Sept. 2, Acts 14:1-7. Thurs., Sept. 3, Acts 14:8-18. Fri., Sept. 4, Acts 14:19-28. Sat., Sept. 5, Rom. 10:8-15. Sun., Sept. 6, Psa. 72:1-19.

The Outline of the Lesson

I. Paul and Barnabas at Antioch of Posidia, Acts 13:13-52. II. Paul and Barnabas at Lystra, Acts 14:8-20. III. The 'Whosoever' Gospel, Rom. 10:8-13.

The Heart of the Lesson

It must have been with glad and expectant hearts that Paul and Barnabas turned their faces to the mainland again after their remarkable experience on the island Cyprus. But the new venture of faith was not without its heartache, for John Mark concluded to leave them and return to Jerusalem. The "but" with which verse fourteen opens has in it all the resolution of holy consecration that would allow nothing to keep Christ's servants from remaining steadfastly loyal to Him in His program of evangelism. The journey from Perga to Antioch of Pisidia is described briefly, and nothing is said about any hardships of the trip that took them over the mountains to a province that has at times an unpleasant climate.

The missionaries made their way to the synagogue of the town. They went there on the sabbath day, because that was the day on which the Jews would be gathered together in a religious meeting, where they could be easily addressed with a message of the gospel. The circumstances seemed to be favorable for a successful approach to Israel in the name of Christ. There appeared as yet to be no distinct division between Christians and Jews, for on the one hand the missionaries took a seat in the synagogue with the people; and, on the other hand, the rulers had no hesitation to invite them to speak any word of exhortation that they might have for them. The atmosphere soon changed; but at the beginning the air was filled with a spirit of freedom and even with a real interest in what these servants of the Lord had to report.

Paul responded to the invitation of the elders and addressed the synagogue on the subject of the provisions of God's grace to Israel. It was made plain to them that these favors of God included the greatest gift of His love, the Saviour Jesus. Paul proved to them that Jesus is the Deliverer of Israel by reference to the testimony of John, by the Lord's rejection which the Scriptures had predicted, and by His resurrection which had the attestation of the Word of God and eye-witnesses. The apostle closed his message to the synagogue with an appealing warning to accept and not to reject this Saviour. The whole address is characteristically Pauline, for it has in it many of the doctrines that recur in his writings: witness, for example, verses thirty-eight and thirty-nine which are a compact edition of almost the whole of the Galatian Epistle.

The apostle's words met a favorable reception in the hearts of not a few, and this gave the missionaries another opportunity on that same day, and undoubtedly throughout the week, to speak again of the need of continuing in the grace of God. The next sabbath seemed to set the stage for what appeared to be a mass movement of Jews and Gentiles to Christ. But the sight of the multitudes was strangely too much for the Jews, and they proved their unworthiness of the gospel and its blessings by jealously seeking to keep the word of life from the heathen.

It is at this juncture that we find one of those progressive turning-points in the course of these early Christian missions. The very thing that the Jews sought to prevent, namely, the partakership of the Gentiles in the provisions of God's grace, now became the direct objective of apostolic activity. It might be well to consult at this time Acts 28:23-28 which records a similar conclusion on a subsequent day, and then note that at some period in between the days of these two texts Paul wrote his Epistle to the Romans with its chapter one verse sixteen and its dispensational section of chapters nine, ten and eleven.

The joy of the Gentiles at the turn of events was as intense as the jealousy of the Jews. But we can neither measure the former or understand the latter. Something is wrong with any one whose knowledge of the God of Scripture makes him jealous of the fact that Divine grace is being received by the lost. It is hard enough to apprehend the truth that some of those who are known as God's people are unevangelistic; but for one who has the knowledge of salvation, to wish that Gentiles might not have it also, is beyond comprehension. But think of the joy that had come to the Gentiles of Antioch in Pisidia. Remember that they had not only been without any truth of redemption but that they had no hope of having a right to it (Eph. 2:12). Well might these Antiochians have sung: "O happy day, that fixed my choice on Thee, my Saviour, and my God! Well may this glowing heart rejoice, and tell its raptures all abroad." Any one who cannot sing that song from the bottom of his heart does not know what eternal life is. If the world needs anything, it needs an experience such as Philip Doddridge must have had when he wrote that song. The Taurus mountains heard many happy ejaculations on this day when "the Light of the Gentiles" broke upon them. It was a day in which God's grace was magnified; for it was to as many as were appointed to eternal life that faith in Christ came. Whatever that means, it means that the glory of salvation belongs to God.

THE COUNCIL IN JERUSALEM

Sept. 13. Acts 15:22-29; Gal. 2:1-2, 9-10

Golden Text: Gal. 5:13

Daily Readings

Mon., Sept. 7, Rom. 8:1-10. Tues., Sept. 8, Psa. 34:1-22. Wed., Sept. 9, Acts 15:1-11. Thurs., Sept. 10, Acts 15:12-21. Fri., Sept. 11, Acts 15:22-29. Sat., Sept. 12, Gal. 2:1-10. Sun., Sept. 13, Gal. 5:1-13.

The Outline of the Lesson

I. The Conclusions of the Council in Jerusalem, Acts 15:22-29.
II. Paul's Stand for Christian Liberty and His Brotherly Reception by the Pillars of the Church, Gal. 2:1-2, 9-10.

The Heart of the Lesson

Among the many proofs that the gospel is not of man but of God is the Jewish jealousy occasioned by its going to the Gentiles and the

Jewish attempt at mixing its grace with law. We had a manifestation of the former in Acts thirteen and fourteen; we have the latter in Acts fifteen, our present text. Paul characterized these Judaizers and their program in these words: "False brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4). It is the old story of sinful ambition whose slogan is something like this: "I will go after 51% of my own way if I cannot have it 100%." These false brethren sought to take things in their own hands, and the things they went for were meant to undermine the faith of Christ's new converts. Their rebellious and destructive program was exposed by the counsel to the whole world in these words: "We have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment." The language of the original text is very strong here. It paints a picture of palpitating hearts and plundered baggage. The purpose of these Judaizers was the exact opposite of that of Christ Who says: "Let not your heart be troubled (agitated, palpitated): believe in God, believe also in Me" (John 14:1).

In view of the fact that the outlaw propaganda proceeded from both ignorance and stubbornness, it was demanded of the Church to reveal its knowledge and grace of Christ, two things in which all believers in Him must grow (2 Peter 3:18). The narrative shows how well they met the challenge of their day. The fact is that the Church gave its answer after it had itself been taught in the way of grace. As in the case of Cornelius' conversion so here it is Peter who supplied the solid material for the argument of the power and liberty of the Gospel. But now Peter's testimony was backed by that of Barnabas and Paul. Their combined rehearsal proceeded along the line of the truth that what God does is right. James then added another thought by saying that God's Word must be understood in the light of His work. "God visited the Gentiles . . . And to this agree the words of the prophets." Peter, Paul and Barnabas supplied the facts; James supplied the explanation. That principle underlies the whole New Testament. The Gospels outline the facts of the Gospel; the Epistles reveal its doctrines; The Acts lies in between as a portion of both facts and doctrines; and the Revelation completes the whole by giving the future program of the Lord.

It is interesting to see that a matter of law and grace was finally brought to an understanding through a reference to the dispensational structure of God's redemptive plan for the world. The mystery of God's government in and through Christ is that grace is now having its day in the Church and that glory will have its day in the kingdom.

The "wherefore" of verse nineteen reveals the wholesome effect of all true considerations of the doctrines of grace and glory. It says, on the one hand, that the things that had been concluded were of such a nature as to produce a lasting effect in the Church, and, on the other hand, that it is the duty of a living faith to do something in response to such a revelation. The practical thing decided upon was of a temporary nature in itself—it was meant to supply the need of an emergency. But the broad principle of the matter is this: that something was done to spread the unadulterated truth of Christ in such a way as to overcome all prejudice and to restore peace to the Church.

These Christians made a bold decision, but they acted most circumspectly in all that they did. Their resolution was true to the gospel and therefore altogether practical. It proclaimed the liberty, the purity, the charity of faith in the Lord. Spirit-led men came to this conclusion, and consecrated men spread it abroad. The word "hazarded" in verse twenty-six is a bit unfortunate. The word

means "to hand over." It is translated "commit" in Acts 14:26, and "commend" in Acts 15:40. No one ever "hazards" his life for the Lord Jesus Christ, unless he seeks to do something which it is not the will of God for him to do. The safest place in the whole universe is the centre of the will of God. Those who "give themselves over" to the Lord Jesus Christ share in that protection. It was of no small moment that the Church was so definitely conscious of the Spirit's presence and activity in such a crisis. The pattern for all Christian assemblies is right here.

The writing of Paul in his Epistle to the Galatians covers the matter of the same controversy as that of Luke's narrative in Acts fifteen. The subject is the same, but the emphasis is different. The point in Galatians is that Paul, who received his instruction in the Gospel independently of the leaders in Jerusalem, went to Jerusalem by revelation to maintain the liberty of the truth which he had been preaching. A test case was made of Titus; and Paul won. The proof of this victory manifested itself in the fellowshiply reception given him and Barnabas by the pillars of the Church in Jerusalem. Here again doctrinal difficulties were settled in the spirit of charity. Faith and love entered a bond on the Day of Pentecost that lasted throughout the whole New Testament. Every victory of faith was also a victory of love. Compare Acts 2, 4, 6, 9, 12, 15, etc.

CHRISTIAN LIVING

Sept. 20. Rom. 12:1-3, 9-21

Golden Text: Gal. 2:20c

Daily Readings

Mon., Sept. 14, Rom. 8:31-39. Tues., Sept. 15, Rom. 12:1-8. Wed., Sept. 16, Rom. 12:9-21. Thurs., Sept. 17, Rom. 13:8-14. Fri., Sept. 18, Rom. 14:13-23. Sat., Sept. 19, Gal. 5:13-26. Sun., Sept. 20, 1 John 4:7-21.

The Outline of the Lesson

I. A Plea for Christian Consecration, Rom. 12:1-2. II. Sundry Duties for the Christian, Rom. 12:9-21.

The Heart of the Lesson

The Epistle of Paul to the Romans is a doctrinal treatise with strong practical implications. Of its sixteen chapters, eleven are doctrinal and five practical; but the eleven belong to the five in such a way that the five and the eleven make a complete and glorious unit of the Word of God. Chapter twelve begins the doctrinal section; and, since it begins the practical appeal of the Book, we are not surprised that its first verse opens with the argumentative conjunction of consequence "therefore." This "therefore" can be made to apply to any and every portion of the great doctrinal statement which precedes it; and, if this be done, it will help to show how vitally every truth of grace is related to holy living. Be it justification, sanctification, glorification—every one of them is a reason for consecration to the Lord forever. But the "therefore" of Romans 12:1 may properly be related to Romans 8:31-39 or Romans 11:33-36. Either reference makes not only good sense but inspires to devout yielding to God in Christ for His marvelous grace to sinners.

It is important to notice that the New Testament thought about the Christian life is that its duties, rightly considered, are the outflow of an imputed and imparted grace. Service is never represented in these Scriptures as something which is to merit life, but as something which flows out of life.

Now, it may be argued that, since that is true, and life being what it is, the very presence of life guarantees the growth of its fruit. Theoretically this is true; but the mysteries of the Christian life are such, that, with its strong human as well as its essential Divine element, there is always room for exhortation to faithfulness. Besides, we must not forget that we live in a world that has a devil, a devil who needs to be watched and overcome daily. The finished salvation of Christ for us must be worked out in us. "So then, my beloved," writes Paul to the Philippians, "even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God Who worketh in you both to will and to work, for His good pleasure" (Phil. 2:12-13). One of the beautiful features about such Scriptural appeals is that they are based upon the mercies of God. They are based on what God already has done. And the thing referred to is His grace! The man who wrote, "The love of Christ constraineth us" (2 Cor. 5:14), had learned the secret of this victory.

Paul pleads for the religious presentation of the Christian's body to the Lord; for, on the one hand, the body as well as the soul belongs to Him, and, on the other hand, the body is the instrument through which the soul receives many of its impressions, by means of which the soul enjoys not a few of its satisfactions, and through which the soul carries on its practical work among men. An unconsecrated body can distort the light that shines upon the soul, just as a dirty or warped window pane keeps the light of the sun from coming into the room in its perfection; an unconsecrated body is never in condition to appreciate the delights of a redeemed soul; and an unconsecrated body is never a ready tool to effect the soul's purpose. The writers of the Bible knew too well the intimate connection which exists between the soul and body, not to know that imperfection in the one meant hindrance to the other. The reason for this knowledge rests in the Spirit's inspiration of their writings. And the body—let it not be forgotten—is "a temple of the Holy Spirit" (1 Cor. 6:19).

Consecration means a setting apart of that which is God's by possession to become God's by operation. Types of such transactions can be found in Leviticus 8:1-36 and 1 Kings 8:1-11. In fact, there is no better commentary on Romans 12:1-2 than those parts of the Levitical system which deal with the presenting of God's things and persons unto Him.

It is most comforting to know that we may dedicate ourselves to God, in Whom is perfect wisdom, love and power. Who—if he face the choice squarely—would want to substitute his own folly for God's wisdom, depend on his own delights in place of God's love, or trust his own weakness rather than the strength of God? To be hid in God is the height of safety; to be used of God is the height of efficiency; and to be embraced by God is the height of freedom and fellowship.

"Make me a captive, Lord, and then I shall be free;
Force me to render up my sword, and I shall conqueror be,
I sink in life's alarms when by myself I stand;
Imprison me within Thine arms and strong shall be my hand.

"My heart is weak and poor until it Master find;
It has no spring of action sure—it varies with the wind;
It cannot freely move till Thou hast wrought its chain;
Enslave it with Thy matchless love, and deathless it shall reign.

"My pow'r is faint and low till I have learned to serve;
It wants the needed fire to glow, it wants the breeze to nerve;
It cannot drive the world until itself be driv'n;
Its flag can only be unfurled when Thou shalt breathe from heav'n.

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“My will is not my own till Thou hast made it Thine;
 If it would reach the monarch’s throne it must its crown resign:
 It only stands unbent, amid the clashing strife,
 When on Thy bosom it has leant, and found in Thee its life.”

There is, of course, an alternative to the life that is acceptable to God, and that is to be fashioned according to this world. But it is this very thing that the text is pleading against. Indeed, it goes even farther than that, since the Bible never stops with the dangerous negative: it pleads for a transfiguration of the whole life. Reformation in the sense of mere purging out evil is not enough; in fact, it invites trouble. The Lord taught this very forcibly in His exposure of the garnished house in which the last state was worse than the first (Luke 11:24-26).

The great personal transformation envisaged is to be brought about by the renewing of the mind. This, of course, is also a work of God’s grace. But we have here the practical appeal of it. The chambers of our imagery (Ezek. 8:12) must not be prostituted to impure thinking. I have read of a great painter who said that he never dared to look upon a bad picture, because for days afterwards it influenced him so powerfully that he could not paint well. Paul wrote by inspiration: “Whatsoever things are true, . . . honorable, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think (take account of) these things” (Phil. 4:8).

REVIEW:

THE SPREAD OF CHRISTIANITY IN WESTERN ASIA

Sept. 27

Golden Text: Acts 14:27b

Daily Readings

Mon., Sept. 21, Gal. 1:1-24. Tues., Sept. 22, Gal. 2:1-20. Wed., Sept. 23, Gal. 3:1-14. Thurs., Sept. 24, Gal. 3:15-29. Fri., Sept. 25, Gal. 4:1-31. Sat., Sept. 26, Gal. 5:1-26. Sun., Sept. 27, Gal. 6:1-18.

The Outline of the Lesson

I. The Coming of The Holy Spirit in Power, Acts 1:6-9, 2:1-11, 32-38.
 II. Witnessing Under Persecution, Acts 4:5-12; 1 Cor. 1:21-25.
 III. Social Service in the Early Church, Acts 4:32-35; 2 Cor. 8:1-9.
 IV. Christianity Spread By Persecution, Acts 7:59, 8:4; 1 Peter 4:12-19. V. Philip’s Missionary Labors, Acts 8:26-40. VI. Saul Converted and Commissioned, Acts 9:1-9, 17-19; 1 Tim. 1:12-14.
 VII. Sowing and Reaping (Temperance Lesson), Gal. 6:1-10. VIII. The Gospel for All Men, Acts 11:5-18; Rom, 1:15-17. IX. Beginning of World Missions, Acts 11:19-21, 13:1-12. X. Turning to the Gentiles, Acts 13:13-52, 14:8-20; Rom. 10:8-13. XI. The Council in Jerusalem, Acts 15:22-29; Gal. 2:1-2, 9-10. XII. Christian Living, Rom. 12:1-3, 9-21.

The Heart of the Lesson

The lessons of this quarter have taken us through two and into the third period of the spread of the Gospel as recorded in The Acts. Three things were necessary at the beginning of Church history: the founding of the Church and its organization, the breaking down of the Judaistic prejudices, at least in part, and the beginning of the dissemination of the Gospel among the Gentiles as well as the Jews. The secret and outline of this program is found in Acts 1:8: “Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My (Christ’s)

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witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." When this verse is punctuated in this way, its divisions approach a full description of the geographical survey of the progress of early New Testament evangelism. The Church was founded in Jerusalem; broadened in Judaea, Samaria, Caesarea, and Antioch; and extended from Antioch toward the uttermost parts of the earth.

The coming of the Holy Spirit was necessary to the kind of fellowship and service which God had planned for this age. As men had been saved by Him in Old Testament days in view of the salvation that was to be finished without His official and abiding presence on earth: so it is conceivable that He could have continued to save men after Christ's death and resurrection without His official and abiding presence on earth. But it was not God's purpose to do this. A new thing was to be wrought on earth. The Church was to be formed on earth for the heavens; and this Church was to be the mystical body of Christ, a body formed of individual believers in Him whose bodies were to be temples of the Holy Spirit. The formation of the new organism—not organization—is recorded in the second chapter of The Acts.

As soon as this new form of life had been manifested, the Church felt the pulse of a new activity. The presence of the Spirit caused men to search their hearts and cry to God for remission of sins. This prayer being granted, with the addition of the promise of the gift of the Holy Spirit, the believers in the Lord gave expression to a renewed and new activity among themselves. Spiritual exercises which were common to Old Testament worship and which had value for the New were engaged in with new zeal; but there was also the addition of new forms of worshipful service. It was these new, not renewed, forms of spiritual expressions that demonstrated the newness of the life which they had been enabled to live.

The new activity was not confined to private or to assembly life. It reached out into the world of spiritual and physical need. Here it was the channel of the works of Him Who always went about doing good (Acts 10:38). Strangely enough it was the good that was done that antagonized the enemies of the Gospel (Acts 4:9). It is interesting to note that at this time the opposition came chiefly from the Sadducees, it would seem; because the new life of the believers manifested the supernaturalism for which the rationalists had no patience. They objected to the fact that the apostles, who had not been taught in their schools, taught the people; they objected to their proclamation of the resurrection—a supernatural fact—and that they linked it vitally with Jesus Whom they had crucified. All this was fresh evidence, that the nation Israel was speaking again through its leaders, that they did not want Jesus as their Messiah. This accounts for the progression of hatred by them to Christians, which started in opposition and moved through persecution to murder. It explains also why it was eventually necessary for the missionaries to turn from the Jews to the Gentiles as their field of labor.

After the early Sadducean opposition to the Gospel had been dealt with, the day soon came that saw the rebirth of Pharisaic interference with the truth of God's grace. It is conceivable that some of this was well-meant, as coming from men who ignorantly sought to preserve what they thought was sound doctrine and practise; but the inspired Paul said the trouble came from "false brethren" (Gal. 2:4), and James said they went out from the Church at Jerusalem without authority (Acts 15:24). Such plain statements cannot be misunderstood. The Judaizing tendency was bad.

But there were souls like Peter and Cornelius who needed special preparation to receive the full force of the Gospel of God's grace. Indeed, the whole Church needed a Spirit-led council to bring the matter to doctrinal certainty. For this we owe them a debt of thanks; for through them it was settled for all time, that the Church is to be free from ceremonial bondage, yet bound to a duty of purity and charity.

It is encouraging to note that the Church had these great difficulties solved while she was busily engaged in spreading the Gospel of Christ. It was this that occasioned the council; it was the evident token of God's gracious intervention in this that proved to be the great argument of that important day. Two things stand out in the early Church—it was evangelical; it was evangelistic.

Prayer Changes Things !

Prayer changes things!
 Friend, do the storm-clouds lower?
 And does the way seem drear?
 Dost thou await the threat'ning thunder-shower
 With trembling and with fear?
 Hush thee! Be still! Thy Father knoweth!
 Comfort and strength His grace bestoweth.
 Prayer changes things!

Prayer changes things!
 Do erstwhile friends forsake?
 Are fond ambitions foiled?
 Art thou in doubt as to the course to take?
 Is earthly wealth despoiled?
 Has death laid low thy dearest treasure?
 Has illness crushed what gave thee pleasure?
 Prayer changes things!

Prayer changes things!
 Does sin thy heart oppress?
 Have hopes that once seemed bright
 Like vapor vanished into nothingness?
 Does darkness veil the light?
 Or does remorse o'er bygone errors
 Rob thee of rest, fill thee with terrors?
 Prayer changes things!

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Prayer changes things!
 Does all thy toil seem vain
 For restless, wayward youth?
 Hear'st thou the worldlings in their proud disdain
 Scorn God's eternal Truth?
 Has love grown cold? Does courage falter?
 Almighty God all things can alter.
 Prayer changes things!

Prayer changes things!
 Bow to the Father's will.
 Since Christ, thy Savior, died,
 And paid redemption's price on Calv'ry's hill,
 No boon will be denied
 To His redeemed, for whom He pleadeth,
 For whom His mercy intercedeth.
 Prayer changes things!

Prayer changes things!
 Forgiveness, peace of mind,
 Strength, solace, joy anew
 In fervent prayer thy pleading heart will find.
 ASK, and Thy Lord will DO!
 To Him thy every burden bringing,
 PRAY, and go forth thy way with singing.
 PRAYER CHANGES THINGS!

—*Anna Hoppe*

Book Reviews

The receipt of the following books and pamphlets is hereby acknowledged. If you desire any of these please order through us and we will attend to it at once.

The Mystery of God's Wrath. By Dr. Drure F. Stamps, Missionary, Yangchow, Kiangsu, China. 266 pages with Scripture Index. Zondervan Publishing Co. Well bound in cloth. Price \$2.

The Truth of Christianity. By W. H. Turton. The 12th edition. Evidently an English importation. Wm. B. Eerdmans Publishing Co. Splendid Index. 535 pages. Price \$1.

Tabernacle Talks. By Edith Goreham Clarke. Thynne & Co. Ltd., London. 78 pages. This seems to be a very helpful book. Price postpaid, 60 cents.

The Prophecies of Ezekiel (Study 2) and The Great Tribulation. Durham and Sons. Stiff boards, 78 pages. Price 75 cents.

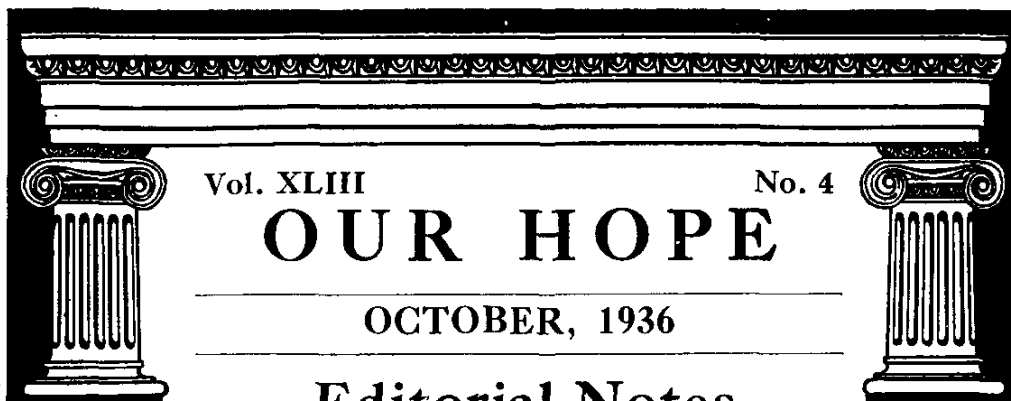
The Simplified Gospel of St. John. Simplified by Rev. Richard W. Lewis and David L. Cooper, Ph.D. 42 pages. Wm. B. Eerdmans Publishing Co. No price given.

As we were interested in this simplified Gospel for children we looked it over. The Editor thinks that these two brethren, Drs. Lewis and David L. Cooper, have taken some liberty with the text of God's Holy Word. To start the Gospel of John with "In the Beginning was Jesus," thus eliminating that majestic sentence, "In the Beginning was the Word" is somewhat disturbing. There are different changes in the form of a paraphrase, substituting other words. We find that these changes do not make the Gospel more simple. For instance, why should John 3:36 be changed to read, "The wrath of God rests upon him" instead of "abideth"? In 11:25 instead of the blessed, "I am the resurrection," we read "I am the arising from the dead." We think any attempt to make the Word of God more simple, or clothe it in modern speech, or shorten it is a dangerous thing. Let children read the Bible in the King James version. Let them grow up with it and the Holy Spirit will see to it that they understand it also.

Christian Giving. By Dr. Clarence E. Macartney. A good treatise. 16 pages. Price 15 cents. Zondervan Publishing Co.

The Menace of Modernism. By Merrill T. MacPherson. 31 pages. Zondervan Publishing Co. Price 20 cents. We heartily recommend this brochure.

The Mulberry Trees, or When Revival Comes. By Pastor H. Lockyer. Boards. 91 pages. Wm. B. Eerdmans Co. No price given.



**His Grace-
Assurance**

Three times in the opening chapter in the Gospel of John we read of His grace: "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), *full of grace and truth*"; "And of His fulness have all we received, *grace upon grace*. For the law was given by Moses, *but grace and truth came by Jesus Christ*" (John 1:14, 16, 17). Full of grace! The fullness of grace! Grace upon grace! How blessedly all this is revealed in His life among men! Grace was indeed poured into His lips. They called Him in derision the friend of sinners, because he sat down with the despised tax gatherers and sinners, eating and drinking with them. For the lost, the unfortunate, the poor and suffering ones, He exhibited His gracious sympathy; for the self-righteous Pharisees, the forebears of the ritualist, and the unbelieving, rationalistic Sadducees, the parent-stock of the modernist of today, He had nothing but words of condemnation and scorn. He called them hypocrites, blind guides, whited sepulchres, serpents and generation of vipers (Matt. 23). For the penitent sinners and the afflicted He poured forth grace upon grace. To them He spoke the words of assurance, "Go in peace, thy sins are forgiven thee"; "Go in peace, thy faith hath made thee whole." What graciousness must have shone out of His face, when He was face to face with the adulterous woman, after her accusers had sneaked away and left the Saviour and the sinner alone, when He opened His lips and said: "Neither do I condemn thee; go, and sin no more!" (John 8:1-11).

There is another word which gives such precious assurance of grace. It was not spoken by Him in His earth-life, but it came from the lips of the glorified, enthroned Christ. This grace assurance was given to His servant Paul; it belongs to us all. The Apostle Paul was a great sufferer. He had a thorn in the flesh, a bodily affliction; it was Satan's work. Paul looked upon this permitted affliction as a gift. Paul also linked this thorn with the high and glorious revelations he had received. He had been caught up into the third heaven, the heaven of all heavens. There he had heard unspeakable words. Then he wrote, "And lest I should be exalted above measure through the abundance of the revelations, there was *given* to me a thorn in the flesh" (2 Cor. 12:7). Then he besought the Lord thrice, that the suffering might end. The Lord answered him, not by the removal of the thorn, but by something infinitely better. He said unto him: "My grace is sufficient for thee, for my strength is made perfect in weakness."

My grace is sufficient for thee. What assurance there is for us in this utterance of our glorified Lord! We once followed a mountain stream which empties into the great Ashokan reservoir, which supplies the water for the millions of our great New York metropolis. What a volume of water poured in day and night without any interruption! We followed the stream till it became a creek and finally came to its source in the woodland, a spring beneath a rock. And so the grace He has, and the grace He bestows, has its source in Himself, the rock of ages, yea, the smitten rock. All grace we receive has its blessed source in His Cross. It is sufficient grace for our salvation. By His grace we are saved; grace has reached down to the deepest death and degradation into which sin has dragged us, and grace has lifted us out of it all and whispered the words of peace and acceptance to our trembling hearts.

But who can tell out the sufficiency of His grace for the believer's life and walk, in service and in suffering, in life and in death! How imperfect are our lives as His children. We are beset with many infirmities. Indwelling sin often manifests its power. We sin and fail in many ways. But

His grace is sufficient, for He never ceases in His office work as our Advocate with the Father. No child of God needs to despair in having sinned or failed Him, for in all our failures His grace is sufficient to restore.

The ambition of the new nature is to please God, to live the life of an overcomer, to walk soberly and righteously and godly, to walk in the Spirit, in separation. The new nature cries out for holiness; it cannot know real peace unless the things of the flesh are put into the place where they belong. But who is able to live thus amidst the ever increasing lures of this soon ending age? My grace is sufficient for thee—this is the answer from above. The secret of the real Christian life is to look away from self and to look to Christ, the all-sufficient Christ. He gives the strength, if we confess and acknowledge our utter weakness, for “His strength is made perfect in weakness.” He gives victory if we acknowledge our helplessness. No matter what the temptation is, or the assaults of the enemy are, no matter what fiery darts are aimed at us, His grace is sufficient.

We have our trials and tribulations. It is still true, and will always be true, that “we must through much tribulation enter into the kingdom of God” (Acts xiv:22). But His grace is sufficient to carry us through; all sufficient even to “glory in tribulation” and to “rejoice in tribulation” and to count it all joy. His grace is sufficient to give songs in the night. It is sufficient to carry us safely through, the darkest valleys and to keep us in the most trying experiences.

His grace is sufficient when we are misunderstood, wrongly accused, when all manner of evil is spoken against us. If such happens to a child of God, the right way is not self-defense, but following His steps, “Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously” (1 Peter 2:23). His grace is sufficient to walk even as He walked.

We come to Him and pray, as Paul did. Our prayers remain unanswered. We expect and wait, and are disappointed. Then faith is tried, but His grace is sufficient

and will enable us to say, "Though He slay me yet will I trust" (Job 13:15), and "He hath done all things well."

His grace is sufficient to keep us to the end. It is sufficient when we are old and grayheaded, sufficient in life, sufficient if our lot should be to be unclothed, instead of overclothed. It is sufficient in poverty or in riches, in sickness or in health, in days of joy or in days of sadness. No matter what our days may be, what our days may bring, we can write above them all, "His grace is sufficient."

In reading Revelation once more, we received a new stimulus to faith when reading His self witness, "I am . . . the Almighty" (Rev. 1:8). Our Lord, beloved reader, your Lord and mine, is the Almighty. There is nothing too hard for the Lord. Trust Him and the almightiness of His grace.

"Look to Him who ever liveth,
Interceding for His own;
Seek, yea, claim the grace He giveth
Freely from His priestly throne.
Will He not thy strength renew
With His Spirit's quickening dew?

Look to Him, and faith shall brighten,
Hope shall soar, and love shall burn,
Peace once more thy heart shall lighten.
Rise! He calleth thee; return!
Be not weary on thy way,
For He is thy strength and stay."



**Grace and
Sword** Grace and the sword of judgment belong to our Lord Jesus Christ. He is the Lamb of God but also the Lion of the tribe of Judah. Beautiful are the words of the forty-fifth Psalm.

"Thou art fairer than the children of men; *grace* is poured into Thy lips; therefore God hath blessed Thee for ever. Gird Thy *sword* upon Thy thigh, O most mighty, with Thy glory and majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things." We know from the New Testament that all is spoken of Himself for this psalm is quoted by the Holy Spirit in the first chapter of the Hebrew epistle.

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As the Son of God in incarnation, having clothed Himself with a human body to be on earth as the other Adam, the second Man, He was fairer than the children of men, and He was fairer because He knew no sin, He was sinless. The Song of Solomon, called in Hebrew "the Song of songs," the greatest song composed by Israel's king, given by the Holy Spirit, has often been branded by critics as an oriental love poem, akin to the more modern love poems in Arabic and Persian literature. This is the estimate of the natural man who reads this song and interprets it in a carnal way. The spiritually minded Christian reads something deeper and sees in Solomon, Him who is greater than Solomon, and in the beloved Shulamite, His bride, the Church, while it also permits an interpretation in connection with Israel's godly remnant.

The bride beholding the bridegroom cries out "Behold, Thou art fair, my Beloved." And in still greater ecstasy expresses her happiness, a happiness which is ours to the full, "My beloved is mine, and I am His." Once more looking upon him she bursts forth in admiration and love "Yea, he is altogether lovely. This is my Beloved, and this is my friend" (Sol. Song 5:16).

And so we do not pass by the four Gospel records, as some would have us do. We read them, and as we read we trace His blessed footsteps and the more we read, the more beautiful He becomes to our hearts. Why not in reading of His moral glory, His marvelous character, His almighty power, write in the margin of your Bible "This is my Beloved, and this is my friend"?

While He is so altogether lovely, fairer than the children of men, His lips also spoke of love and grace; "grace is poured into Thy lips." Such were His words, the words of love of the Father who had sent Him and the love of Himself, the only Begotten of the Father. When He arose in the synagogue of Nazareth, where He had been brought up, and after reading the Scriptures, speaking of their meaning, it is written "and all bear Him witness and wondered at the gracious words which preceded out of His mouth" (Luke 4:22). The grace of God was not only

upon Him (Luke 2:40), but He brought grace and revealed it.

Moses had a remarkable experience. He had gone up the mountain and reached its summit. Then suddenly Jehovah descended in a cloud, and stood with him there. And as Jehovah passed by He proclaimed "the Lord, the Lord God, merciful and *gracious*, long-suffering, and abundant in goodness and in truth" (Exod. 34:4-6).

Jehovah in the cloud was the Son of God. Both His descent from above and the message He brought foreshadow His coming down and the manifestation of His grace. So we put alongside of the passage in Exodus the first chapter in the Gospel of John. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth . . . and of His fullness have all we received, grace upon grace. For the law was given by Moses, but grace and truth came by Jesus Christ." Marvelous words of life, of grace, of truth and power came from His lips! No wonder that even His enemies acknowledged "never man spake like this man" (John 7:46).

But while He spoke of grace, and grace was poured into His lips, He revealed grace in even a higher sense. "For ye know the grace of our Lord Jesus Christ, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). We must go to the cross and see there His grace in becoming poor for such as we are. And because He became poor, even in the poverty, the suffering and the shame of the cross, the riches of His grace are now proclaimed in the Gospel, the good news of His grace. All who believe are being justified freely by His grace; there is abundance of grace, for "where sin abounded, grace did much more abound." So we know we are saved by grace and all that which goes with it is "according to the riches of His grace," and through His grace we have "consolation and good hope" (2 Thess. 2:16) and knowing Him as our Saviour, Priest and Advocate "we come boldly to the throne of grace" and "He giveth more grace," grace all-sufficient.

So since He died for our sins grace *reigns* through righteous-

ness. He does not wear the kingly sword during this age, but grace poured into His lips, grace in His all-sufficient sin-bearing work, is offered now to all, to "whosoever will."

But the reign of grace will end. It will not go on indefinitely, and when grace ends He will gird on His sword. Grace points now to Him, "Behold the Lamb of God"; but when the age of grace, the day of salvation, ends the roar of the "Lion of the tribe of Judah" will be heard.

How little the world knows of what is in store for all outside of Christ! How little apostate Christendom realizes that the dark clouds of judgment are gathering. The day is approaching! It cannot be far away!

But while the world and a world-church dreams on, may we, His people, members of the true Church realize that the day of grace draws to its close and that, after the Bridegroom has come to receive us unto Himself, He will gird on His sword and appear as the King-Judge. This knowledge will inspire us with new zeal to pray for and witness to the unsaved as His ambassadors. The time is short!



**God's
New Deal**

We hear much about a new deal. There is a demand everywhere for a change in the present order of things. The old order is to disappear and a new order in politics, economics, in commercial and social life is to be introduced. God also has a *new deal* in store for the world, but it is not the new deal a staggering world attempts through socialism, fascism or communism. His new deal will bring the world face to face with the most startling event in human history.

God's deal with humanity during this age is in love and grace. He expressed His love towards a lost world by sparing not His own Son, "He delivered Him up for us all." His message during this age has been, and still is, the message of welcome, the good news, which enables Him to take His lost creature, forgiven and cleansed to His great Father-heart. During this age He is not imputing their sins to men. No judgment thunders roll, nor are the many prophecies of

divine wrath fulfilled during this age of grace, for grace reigns through righteousness. He is still waiting to be gracious. This is how He deals with the world. But His deal in grace will and must end some day. The acceptable year of the Lord, which our Lord announced in the synagogue of Nazareth, will not last for ever; it will come to a close and it will be followed by His new deal with the world—"the day of vengeance of our God" (Isa. 61:1-3).

Since God has nothing higher to offer than He has offered in His Son, His new deal cannot possibly be a manifestation of greater love. He speaks now to the world in His Son in love, when the grace deal ends "He will speak in His wrath." It will be a judgment deal. He will then reckon with the great guilt of the world, the rejection of His Son and the rejection of His offer of grace to all. O that the religious world might understand this! God in this age is preaching peace to all, to those who are near, and to those who are far, to Jews and Gentiles. He offers His free gift, "eternal life in Christ Jesus our Lord." He does not ask how many sins we have committed, how deep we have gone in sin. He points to His Son and says—believe on Him, accept Him, and in Him I will give you all things. But His offer will end some day. It may end very soon and when God's grace-deal is over, He who is now the sinner's friend will be revealed as the sinner's judge.

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:7-9). What a day it will be when His new deal begins with judgment-wrath!

But in wrath He also remembers mercy. While God's new deal begins with the thunders of judgment, when millions will be swept away, it will establish on earth the reign of righteousness and peace, the kingdom of glory.

The whole world is ready today for God's new deal, for it has turned its back upon God's love, expressed in the

gift of His Son. Yet before He deals in judgment, His waiting church will be called home. How near this is!



**Trusting
in Egypt** Egypt, that ancient land of culture, civilization, progressiveness and idolatry, is the emblem of the world. Nowhere in the Bible do we read that people go "up to Egypt," but they go "down to Egypt." The man of faith or the people of God when they go to Egypt leave the ground of faith. Abraham, the friend of God, is the first example of it. He left the altar and "went down to Egypt to sojourn there" (Gen. 12:10). As a result there was sinning, failure and a broken fellowship with God. But the Lord did not leave him there but brought him back to the altar. A woe is also pronounced upon them that turn to Egypt, to the world for help. "Woe to them that go down to Egypt for help" (Isa. 31:1). God brought His people Israel out of Egypt after the blood of the passover lamb had been shed. And so in redemption He separates us from the world, and born again, we are no longer of the world. Not Egypt is the place where help is found, but in the God of our salvation, the Lord of glory. He and not Egypt supplies our need.

Interesting lessons can be gleaned from the experience of Jeremiah. Jerusalem had fallen and all had come to pass that Jeremiah had predicted. A remnant was left in the ruined city and they came to Jeremiah with a request (Jere. 42). They asked his prayers "that the Lord thy God may show us the way wherein we may walk, and the thing that we may do." They also said to the prophet, "the Lord be a true and faithful witness between us, if we do not even according to all things for that which the Lord Thy God shall send thee to us. Whether it be good or evil, we will obey the voice of our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God."

Soon the answer came through the prophet. The Lord told them if the remnant remained in the ruined city and land the Lord would be with them, protect and save them

and show mercies unto them. He would bless and honor them for their trust in Him. But if they should leave the land, as the Lord said through Jeremiah they should remain, if they were disobedient and turned to Egypt, saying "where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread and there will we dwell"; if they disobeyed and set their faces to go down into Egypt—"then it shall come to pass, that the sword which ye feared, shall overtake you there in the land of Egypt, and the famine whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die."

They gathered to hear the answer. They deliberately, after their solemn promise, rejected the message of the great prophet. Brazenly they said, "thou speakest falsely; the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there . . . and all the people obeyed not the voice of the Lord, to dwell in the land of Judah." And so they turned to Egypt and God's righteous fury was poured out upon them and they died in Egypt by the sword, the famine and the pestilence (Jer. 42:22). They rather trusted in Egypt than in the Lord and His merciful offers. Perhaps they looked on the ruins of their own land and thought it hopeless, while in Egypt they might have their hopes fulfilled. God had demanded separation from Egypt and pledged His word, in case of their obedience, to save them from distress.

And do we in these days of approaching and impending judgment upon our modern Egypt ask, "show us the way wherein we may walk, and the thing that we may do?" We need not go to a prophet to request an answer from the Lord. The Lord has given us an answer in His Word. He has shown us the way in which we are to go, the way of faith and trust in Him, the way of fellowship with Him, and that way must be the way of separation from Egypt. Though the age is getting darker there are nevertheless rich blessings in store for His people. To secure them the obedience of faith is needed. No matter how difficult the times, and how threatening the forces of lawlessness, our almighty God is still the refuge of His people, the exhaustless source of all our needs. So may our eyes be upon Him.

**Glorious
Diamonds**

This summer we saw for a little while hundreds of glorious diamonds. They were more brilliant than any diamonds displayed in a jeweler's show window. We sat in a meadow of a mountain valley in the early morning, awaiting the sunrise. The sun arose over the mountain and the first rays were seen on the meadow. During the night a dew had fallen. As soon as the sun-rays came the entire meadow was transformed. On each grassblade was a heavy dew drop. Each contained a little of the sun; some sparkled in a brilliant white, while others flashed a little spark of fire with a bluish tint, like a fire opal. O how beautiful! But soon the glory on that mountain meadow with nature's glorious diamonds had disappeared.

We thought at once of another sun-rise, the sun-rise of Him who is the Sun of Righteousness. He is absent now, for our age is the age of night. But there comes a wonderful dawn, the dawn of the morning. The Sun of Righteousness will rise. He will then receive the dew of His youth (Psalm 110:3), those who are His, and whom He will glorify in that day. For it is written "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:3). What a sight it will be, "when He shall come to be glorified in His saints and to be admired in all them that believed, in that day" (2 Thess. 1:10). We, saved by His grace, washed in His precious blood, are His glorious diamonds. As the little dew-drop reflects the glorious light of the sun, so shall we reflect His Glory. The glorified saints will be in that day His most beautiful crown, the travail of His soul. As He has us with Him glorified, He will be satisfied and we shall be satisfied also.



**Freewill
Offerings**

There are other freewill offerings besides the financial support of the Lord's work. We believe the other freewill offerings are even more acceptable with the Lord than our gifts. The author of the one hundred and nineteenth psalm wrote three thousand years ago—"Accept, I

beseech Thee, the freewill offerings of my mouth” (Psa. 119:108). The freewill offerings of our mouth are the expressions of our praise, our worship and adoration. God loves praise and worship, for that glorifies Him. “Whoso offereth praise glorifieth Me” (Psa. 50:23). All His works praise Him in all creation. We may not hear that praise, we may not see it, but His all-seeing eye beholds the praise even of inanimate creation. The joyful notes of the little birds in the early morning or at eventide is heard by Him, though His dwelling place is above the heavens. But how much more should man praise Him and bring Him the free will offerings of his mouth! How little such true offerings are given to Him! Millions never think of Him, millions try to satisfy their religious instinct by a meaningless blabber of lip-worship! True freewill offerings of praise can only come from the hearts and lips of those who have drunk deep at the fountain of His grace, who know Him as Father in Jesus Christ His Son, who have accepted Him and possess the Holy Spirit. Only worship in His Name and in the Spirit can please our God. Our Lord Himself stated this fact when He said to the Samaritan woman at Jacob’s well, “the true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship Him” (John 4:23). Every true child of God should make it his daily business to bring the freewill offerings with heart and lip. We should say “My heart is fixed, O God, my heart is fixed, I will sing and give praise.” “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” (Heb. 13:15). Study the victorious battles of Israel and you will find that whenever they praised the Lord, when they sang praises unto Him, the victories were won. And if your freewill offerings of praise ascend to Him out of the night of sorrow, affliction and various trials—“the songs of the night”—He will soon act in your behalf; but murmurings of discontent and questioning His love restrain His merciful actions. “While I live will I praise the Lord; I will sing praises unto My God while I have any being” (Psa. 146:2). May this be the most prominent daily occupation of our daily lives.

The Infallibility of our Lord

The destructive critics speak of the divinity of Christ and yet they reject the inspiration and revelation of the Old Testament Scriptures, which our Lord endorsed and confirmed as the Truth. They charge Him who is "The Truth" with being limited in knowledge and fallible in knowledge, and therefore teaching error. In other words, the Lord Jesus Christ is not trustworthy. Then they assume, with their silly claim of "superior scholarship," that they are able to say just what is true and what is false. Canon H. P. Liddon, in the Bampton lectures, delivered in 1866 in the Oxford University, exposes the blasphemy of these critics in the following able argument.

"A sincere and intelligent belief in the deity of Jesus Christ obliges us to believe that as a teacher He is infallible. If Christ had been merely man, He might still have been endowed with an infallibility such as was that of His own Apostles. As it is, to charge Him with error, is to deny that He is God. Unless God's wisdom can be foolishness, or His veracity can be sullied by the suspicion of deceit; unless God can Himself succumb to error, or can consent to deceive His reasonable creatures; a sincere believer in the true Deity of Jesus Christ will bow before His words in all their possible range of significance, as before the words of a literally infallible Teacher. Deny that Jesus Christ is God, and you may or may not proceed to deny that He is infallible. But confirm His Godhead, and common sense will bid you to avoid the irrational as well as blasphemous conception of a fallible Deity. To maintain, on the one hand, that Jesus Christ is God, and, on the other, that He is a teacher and propagator, not of trivial and unimportant, but of far reaching and substantial errors; this would have appeared to ancient Christendom a paradox so singular as to be absolutely incredible. But we have lived to hear men proclaim the legendary and immoral character of a considerable portion of those Old Testament Scriptures, upon which our Lord has set the seal of His infallible authority. And, yet, side by side with this rejection of Scriptures so deliberately sanctioned by Christ, there is an unwillingness,

which, illogical as it is, to profess any explicit rejection of the belief in Christ's divinity. Hence arises the endeavor to intercept a conclusion, which might have otherwise seemed so plain as to make arguments in its favor an intellectual impertinence. Hence a series of singular inventions, by which Christ is presented to the modern world as really divine, yet as subject to fatal error; as founder of the true religion, yet as the credulous patron of a volume replete with worthless legends; as the highest Teacher and Leader of humanity, yet withal as the ignorant victim of the prejudices and follies of an unenlightened age."

This is true from start to finish. If Christ endorsed the Old Testament, spoke of the miracles recorded there, the prophecies written, as true facts, and they are, as these critics maintain, nothing but untrustworthy legends and inventions, then He was not infallible. If He was not infallible, then He was not God; and if He was not God then . . . we care not to write the horrible conclusion. All these theories, like the theory of the Kenosis, rob the Lord Jesus Christ of His infallibility and of His Deity.

We have been charged repeatedly with being uncharitable, too severe, too critical, too harsh, when we call the "scholars" who brand the Old Testament, its miracles and prophecies, inventions, infidels and blasphemers. We have no apology to offer. Every preacher, professor, or teacher who rejects the truthfulness of the Old Testament, who denies the historicity of the Book of Jonah, and reduces the Holy Scriptures to the level of common literature, impeaches the veracity and the knowledge of the Lord Jesus Christ, thus making Him a fallible man, robbing Him of His perfect Deity. Whoever does this *is* an infidel and a blasphemer.

We rather be called uncharitable, harsh, and anything else; we rather have the entire Christian profession point their fingers at us; we rather suffer anything, than to do the least little bit of dishonor to that worthy Name. We rather displease the whole "Christian world" with its supposed progress and scholarship, than to displease Him and the Holy Spirit of God.

Christ is the infallible Teacher, because He is God. There-

fore the Bible, the whole Bible, is truly the Word of God, inerrant and infallible. The highest authority that the Bible is the Word of God, is not the traditional belief of the Church, nor the opinion of the master minds of the human race, but the Lord Jesus Christ, the Son of God.



**The
Hollowness
of Infidelity**

Infidelity is a lie. The infidel lies against his own consciousness. Infidelity is the exhibition of the worst phase of the corruption of fallen nature. One has well written on it in the following words: "Man is like a prisoner shut up in his cell, a cell all dark and cheerless, save that there is a window through which he can gaze upon a glorious landscape. Infidelity comes like a demon into the cell, and with desperate hand blocks up that window, that man may sit forever in the dark, or at best may have the boasted light of a penny candle, called free-thinking. All that infidelity can tell him is that he will die like a dog. Fine prospect for a man who feels eternity pulsing within his spirit! I know I shall not die like the beast that perisheth; and, let who will propound the theory, my soul sickens and turns with disgust from it, nor would it be possible by the most specious arguments so to pervert the instincts of my nature as to convince me that I shall thus die, and that my soul, like the flame of an out-burnt candle, shall be quenched in utter annihilation. My inmost heart revolts at this degrading slander; she feels an innate nobility that will not allow her to be numbered with the beasts of the field, to die as they must do without hope. Oh, miserable prospect! How can men be so earnest in proclaiming their own wretchedness? Enthusiasts for annihilation; why not fanatics for hell itself?"

Godliness hath promise of the life that is to come, but infidelity can do nothing better than to deny the ennobling revelation of the great Father, and bid us be content with the dark prospect of being exterminated and put out of being. Aspiring, thoughtful, rational men, can ye be content with the howling wilderness and dreary voids of infidelity?

Leave them, I pray you, for the goodly land of the Gospel, which floweth with milk and honey; abandon extinction for immortality, renounce perishing for paradise.



**Astonishing
Plottings** Under the leadership of Trotzky, whose name is Braunstein, and Zionieff, whose Jewish name is Apfelbaum, some fifteen others plotted the assassination of Stalin and his appointed successor, the Hebrew Kaganoff, in order to stage another revolution of terrorism in that unhappy land.

Both Trotzky and Zionieff, were prominent leaders under Lenin in the second Russian revolution, which cost over two million lives. Their awful bloody work is mentioned by us in our "Conflict of the Ages." As far as we can ascertain from the confusing reports, these two leaders were dissatisfied with the trend of things in Sovietism. It had become too tame for them. Their vicious ideals of Bolshevism were no longer carried out, and so they attempted another period of terrorism to be brought about by the killing of the present leaders. They were found out and arrested, except the one who is evidently the ringleader. They confessed and received their well-deserved punishment. What will happen next in the Soviet Republic? Their program of world-revolution is increasingly carried out. The Spanish revolution with its damnable atrocities, its cold-blooded murder of children, women, including nuns, after outrageous treatment, the burning and destruction of churches, is supported by Moscow. Over fifteen million dollars were sent up to date to Madrid to uphold this communistic monster. What will come next?



**Bible Verses
to Memorize** Helen Miller Gould Shepard has made a splendid selection of Scripture passages from both Testaments suitable for memorizing. Mrs. Shepard says of her own experience, "as a girl I memorized chapters and verses which have meant much through the years in the way of comfort and inspiration." It is the experience of many thousands. The editor is thankful for having committed to

memory many Scriptures in his youth; they have stayed with him through life. And how very true it is, "Thy Word have I hid in mine heart, that I might not sin against Thee."

The selections made cover all Bible truths, they are therefore not one-sided. A mere reading of them, without the attempt to memorize, will bring a blessing. They are now issued through the American Tract Society in New York in Arabic, Armenian, Armeno-Turkish, Bengali, Hindi, Bohemian, Danish, Dutch, Finnish, French, German, Modern Greek, Hebrew, Hungarian, Italian, Japanese, Latvian, in Mandarin and Cantonese, in Polish, Portugese, Norwegian, Roumanian, Russian, Modern Russian, Ruthenian, Spanish, Swedish and Yiddish. What a noble work it is to circulate these selections from His Word! God certainly will use and honor this testimony as He has done so already.

Mrs. Shepard says—"It is my earnest prayer that God will bless this effort, that the student may form the habit of memorizing and learning other selections beside those suggested here, and that many may be led to our Lord and Saviour Jesus Christ and into a deeper spiritual life."

Use these leaflets in your family. Ask your children to memorize these verses. If you are surrounded by foreigners, Gentiles or Jews, keep a small supply on hand and give them freely. For more information please address the American Tract Society, 7 West 45th Street, New York City.



Listen! This is the title of the Editor's new book, the fourth of the series giving messages for our solemn times. The others are *The God Speaks!* our solemn times. The others are *The Conflict of the Ages*, now in its 30th thousand; *World Prospects*, and the third, *Hopeless Yet There is Hope*. Tens of thousands have read these three arresting books and the fourth will, we believe, be read by many thousands more. While writing this book of about 200 pages we were deeply impressed, as the Lord gave help and strength so marvelously to produce this new volume, that it has a strong and appealing message for our youth who attend colleges and universities. All Christians will surely welcome this new book.

It consists of four parts with different chapters. Part I *The Fool hath said in his heart, there is no God.* The folly of atheism and how modernism is leading on in the road of Bible, God and Christ denial. Part II. *God hath spoken and still speaks.* Chapter I. *In Creation.* The marvels of the heavens and the earth, showing such designs, adaptations and contrivances, which are impossible without a super intelligence. Chapter II. *God has spoken in His written Revelation and still speaks.* The wonders of the Bible. The conclusive evidences that the Bible is supernatural. Chapter III. *God has spoken and still speaks by His Son,* the Lord Jesus Christ. The Deity of our Lord, the only explanation of His person. Why did such a One die? Did He die as a martyr or for our sins? God's great message of love to the whole world. Part III. Chapter I. *The Silence of God.* Our age a great interlude in God's redemption program. The mystery of a silent God and a silent heaven. The suffering of the saints of God during this age. The coming climax of the mystery of lawlessness and God's continued silence. Chapter II. *Why God is silent,* the partial solution of the silence of God. Part IV. *When God speaks again.* Now He speaks in Love, but when He breaks His silence He will speak in judgment-wrath.

This gives only a faint glimpse of what a message this book brings to your heart, to your head and to your home. Inasmuch as it exalts the Lord Jesus Christ from start to finish, we know that it will be graciously used by the Spirit of God. All our readers in the United States and Canada will receive this month a postal card with a special offer on this new volume. We hope and pray that several thousand of our readers will respond at once and return the postal card to us in an envelope with remittance. It will be a great help. You will assist us by doing so in putting this book into hundreds of libraries of colleges, universities and city, town and village libraries. Read the postal. You do not need to write a letter as your correct address is on the card. Put a money order or check for a dollar in an envelope and mail it to our office.

**Evangelical
College**

We do not hesitate to say that the "Evangelical College of Dallas, Texas," is today the best institution of its kind. It is denominationally unaffiliated. The President of it, Dr. Lewis S. Chafer, has a splendid faculty of earnest, sound, scholarly and self-sacrificing brethren. All which is taught in other leading seminaries is taught in this college, and much that is missing in other institutions will be found in the Evangelical College. Often the complaint is made that certain seminaries teach a great deal about the Bible but do not teach the Bible itself, that is, giving solid Bible expositions. That is why frequently seminary graduates go to the Moody Bible Institute to get the real knowledge of the Bible which they did not get in the seminary. Dallas is foremost in real Bible exposition. It is thoroughly Premillennial, not halting between two opinions, but teaching positively dispensational truths. It was the privilege of the Editor to assist in the beginning for a number of years, a month each year, and he has often regretted his inability to continue in this work he enjoyed so much. We are sure the Lord's blessing will continue to rest upon it, and that the financial obligations will all be met. Pray for this college. It has our fullest endorsement.



**Stony Brook
Conference**

The Twenty-fifth Annual Prophetic Conference, led by the Editor of *Our Hope*, was largely attended. Fifteen states were represented—New York, Massachusetts, Connecticut, Rhode Island, New Jersey, Pennsylvania, Ohio, West Virginia, Virginia, Tennessee, Kentucky, Florida, North Carolina, Georgia and Utah. The Lord gave rich blessing through the ministry of His Word. Besides the Editor the following speakers participated: Wilbur M. Smith, Marvin M. McFerrin, Frank E. Gaebelien, and Evangelist M. F. Ham. Our readers will enjoy some of the addresses given, which will appear in print in our pages. "The Unfinished Symphony," published last month, was given on the Lord's day afternoon. We praise the Lord for His gracious help and blessing.

OUR HOPE

Our Best Wishes At a recent meeting of the board of Directors of the Philadelphia School of the Bible, Mr. E. Schuyler English, Managing Editor of *Revelation*, was appointed the new President of the School. He will begin his official duties with the new school year, September 28th. We desire to express our best wishes to Mr. English in his new activity and we shall pray with many others that the Lord's blessing may be upon him in conducting this Bible School.

Serving and Waiting, the School organ, will be merged with *Revelation*, and the latter magazine will represent the School. In addition to this merger, the "Approved Books Store" will also be merged with the "Revelation Book Service." We know the good work carried on so far will be greatly strengthened by this new movement.



"Exploring the Bible" in Arabic If anything should arouse us to a sense of our responsibility in these days, so full of signs that the time is short, it would be the thought of the three hundred million Moslems—one-seventh of the human race—so largely unevangelized.

A ray of light in the dense darkness is the number of inquirers and secret believers just being brought out. It is for these, and for the millions of Arabic speaking Christians, nominal and real, for whom this labor of love is being undertaken—the putting of this scholarly and distinguished volume, so rich in spiritual truth, into Arabic.

"Exploring the Bible" is being translated and adapted by Dr. Frank E. Gaebelein's friend, Mr. Erian Boutros, whose knowledge of Arabic and long experience in his work, the Gospel Centre and Bible School in Cairo, so fully fit him for the task. Mr. Boutros will be able also to see to its wide distribution and use. The book will probably be printed at the Nile Mission Press.

Are there not many reading these words who feel their debt to the vast and neglected Moslem world? An excellent way to repay that debt is to have a part in the cost of publishing in Cairo, the centre of intellectual Islam, the Arabic of Dr. Frank E. Gaebelein's strong and helpful volume on Bible study.

About seven hundred dollars are needed for a large edition.



Boston Meetings We resumed our Monthly Boston Meetings with September, and if it pleases our Lord we hope to continue throughout the fall and winter. They are held on every third Tuesday of the month in the lecture room of the Park Street Congregational Church, Park and Tremont Streets. The September services were addressed by the Editor. Mr. Erling C. Olsen, of New York, will address the October services; Dr. Frank E. Gaebelein will be the speaker in November, and the Editor in December.



New York Monthly Meetings The Lord willing, we hope to begin a series of monthly meetings in New York City with this month. They will be held in the Broadway Presbyterian Church, Broadway and 114th Street.

This church has an excellent location in the close vicinity of Columbia University, Union Theological Seminary, the Riverside Church and other institutions. The Pastor, John H. McComb, is a strong conservative, and the testimony given by him is bound to reach many of the young people.

We shall hold these monthly meetings every fourth Tuesday of the month, beginning with Tuesday, October 27. There will be two sessions, at 3.30 P.M. and at 8 P.M. The speaker for October, November and December will be the Editor. All our readers in the Metropolitan area will receive each month a postal announcing the topics. We hope we may have the full support of our friends in this new undertaking. The church building is easily reached by the Seventh Avenue, Broadway subway. The West 116th Street station is only two blocks from the church.



Special Offers You will find them on the three cover pages of this issue. They will be good till December 31. But we would advise our readers to send in their orders as soon as possible. It happens every year that later in the season certain books become exhausted and also certain styles of the Scofield Reference Bibles. Needless to say these offers are not made for commercial reasons, but to enable our readers to obtain and circulate helpful Christian literature.

The new book from the pen of the Editor is now published. **Listen! God Speaks** is even more arresting than the three preceding ones. We hope a second edition will soon become necessary.

Then read the article on **The Annotated Bible**. We want to see at least one hundred sets in the hands of one hundred of our readers.



The Annotated Bible Hundreds of our readers possess the "**Annotated Bible**" and bear testimony that it is one of the very best helps in the study of the Word of God. It is published in nine cloth-bound volumes and covers the entire Bible from Genesis to Revelation.

The following brethren, now with the Lord, endorsed and highly recommended this Bible work: R. A. Torrey, C. I. Scofield, Ford C. Ottman, Charles A. Blanchard, W. H. Griffith Thomas, John F. Carson, James M. Gray and others.

Many book-dealers sell these sets at the regular price of \$18. We have to give them a large discount. We made an offer several months ago to ship the entire set in fine condition, express charges prepaid, for only twelve dollars.

We make the same offer again for the closing months of this year. Avail yourselves of it at once.

Never let a day pass without trying to do something for Christ. Every night reflect on what He has done for you, and then ask yourself, What am I doing for Him? (Matthew 5:13-16).

Never believe what you feel, if it contradicts God's Word. Ask yourself, "Can what I feel be true, if God's Word is true?" and if *both* cannot be true, believe God, and make your own heart the liar (Romans 3:4; I John 5:10, 11).

The Book of Psalms

Psalm 113

Hallelujah stands in the beginning and at the close of this brief Psalm of only nine verses. It is a noble, a precious, a delightful Psalm of praise and worship, the celebration of the glory and majesty of His Name. And can such praise ever be exhausted! Like Himself, Creation's Lord and Creation's Redeemer, it is endless, it is everlasting. We have to remember first of all the liturgical use of this Psalm and those which follow, in the synagogue. With this Psalm begins what Jews term "the Hallel" (Praise) sung by them in their three great feasts. At the Feast of Passover it is divided into two parts, the first of which, consisting of Psalms 113 and 114, was sung before the meal, and the second consisting of Psalms 115-118, after the Passover meal. It is written in Matthew 26:30 "And when they had sung a hymn, they went out into the Mount of Olives." That hymn consisted of Psalms 115-118. And so we are on hallowed ground. Probably our adorable Lord and His disciples, conforming to Jewish usage, also before the Passover meal recited the 113th and 114th Psalms, though this is not recorded in the Gospels.

The Psalm before us, the first of the Hallel, is best divided into three sections. (1) The Exhortation to Praise Jehovah. (2) The Description of His Greatness. (3) His Marvelous Condescension.

The Exhortation to Praise Jehovah. (Verses 1-3.)

HALLELUJAH!
 Praise, O ye servants of Jehovah,
 Praise the name of Jehovah.
 Blessed be the name of Jehovah,
 From this time forth and for ever.
 From the rising of the sun to the going down of it,
 Let the name of Jehovah be praised.

Such praise is altogether future. It is not now on the earth. Remember, beloved reader, that Jehovah is God the Son, our Lord Jesus Christ. And how He is hated and rejected

by men today! Nor is the climax now here. The world is still waiting for the final scene of the age which began with His rejection. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed (Christ).—Let us break their bands asunder, and cast away their cords from us" (Psa. 2:2-3). False teachers are all about us in denominational leadership "who deny the master that bought them" (2 Peter 2:1). Thousands in Christendom betray our Jehovah-Christ with the Judas kiss. They speak well of His character, of His leadership, of His teaching, of his philosophy (as if there were such a thing), but when it comes to the cross, the core of Christianity, they reveal themselves as "the enemies of the cross of Christ."

So, apart from the true Church, which always worships Christ as God, there is no praise of our Jehovah-Christ in the earth. Think of the blasphemous audacity of the high-priest of modernism in New York City in warning against "the danger of worshipping Christ!"

But note the statement "Blessed be the Name of Jehovah, from this time forth and for ever." What is "*this time*"? What is the time when our Lord will receive the praise from the rising sun to the setting sun? It will be the day of His glorious return, of His visible appearing.

II. The Description of His Greatness. (Verses 4-6.)

Jehovah is high above all nations,
His glory is above the heavens.
Who is like Jehovah our God,
Who is enthroned on high?
Who stoopeth down to see
What is in the heavens and on earth?

Jehovah is high above all nations. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing . . . All nations are before Him as nothing, and they are counted to Him less than nothing and vanity" (Isa. 40:15, 17). "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens, and spreadeth them out as

a tent to dwell in" (Isa. 40:22). But who can explain that glory of His which is above the heavens! And yet though He is so high and so exalted nothing escapes His all-searching eyes. He stoops down and knows and sees what is going on in the heavens and on the earth. But there is something still greater.

III. His Marvelous Condescension. (Verses 7-9.)

He raiseth the miserable from the dust;
And He lifteth the poor from the dunghill,
That He may set him with princes—
Even with the princes of His people.
He maketh the barren to keep house,
As a joyful mother of sons.
HALLELUJAH!

And may we, sinners of the Gentiles, saved by Him who was rich and who became poor for our sakes, that we might, through His poverty, be rich, join in this Hallelujah.

Not only in the Orient but often in poverty stricken sections of the Balkans one can see the beggars, homeless and destitute, sitting upon a heap of refuse in some village, appealing in pitiful tones for help and relief. Hannah's inspired outburst of praise contains the same words. It is the Old Testament anticipation of the fulness of the Gospel so gloriously revealed in the second chapter of the Ephesian Epistle. There we see ourselves upon the dunghill of sin and shame, and lifted through God "who is rich in mercy for the great love wherewith He has loved us" till we occupy in Him the place of princes. And Israel is seen in that day as a joyful mother of sons. Hallelujah!

The final great tribulation which brings the wind-up of our age cannot be for the Church of Jesus Christ, for the simple reason His true Church is no longer here. Moses speaks of it as "the day of calamity" (Deut. 32:35); Jeremiah mentions it as "the time of Jacob's trouble" (Jer. 30:4); Daniel as "a time of great trouble" (Dan. 12); our Lord as "the great tribulation" (Matt. 24). It is Israel's final trouble, in which the ungodly world will have its share.

Will There Be a Millennium?

THE ANSWER FROM THE OLD TESTAMENT

BY THE EDITOR

The word "Millennium" is not found in our English Bible, nor it is a Hebrew or Greek word. It is a Latin compound and means, one thousand years. In the twentieth chapter of the last book of the Bible, in the Revelation, six times we read of a thousand years. The most prominent statement is that Christ our Lord will reign over the earth for a thousand years and His saints with Him, and so this Latin word is used to designate this period of time, unknown in past and present history, the coming millennial age.

It is strange that the unbelieving world has adopted this word and uses it frequently. Their conception is that it means a good time to come. They also speak of that coming good time as a "Utopia." Thomas More, a writer of the sixteenth century had written a fantastic book on a fictitious land and called it Utopia. The word means "Nowhere." But the main conception of a Millennium, or, a Utopia, in the thoughts of the world, is, changed human conditions, with no poverty, no unemployment, no war, no injustice and everybody having plenty. The dominating thought is that man in some way must bring about these rosy conditions. It is looked upon as the top-notch of civilization, and man has to work for it and produce it in some way.

A few years ago a certain person in California tried to bring a Utopian Millennium to California. He called it *Epic* (end poverty in California). But Sinclair's Utopia was a "Nowhere." Another one declared "every man a king"; every woman a queen, a "share the wealth" delusion, but Huey Long's Utopia led to "nowhere." Nor do we forget Townsend's "two hundred dollars a month," another Utopia. It is hard to understand how so many Christian believers who claim to trust the Lord and His promises can follow such a swamp light. And so the world dreams of a changed and a better world.

Christendom uses the word Millennium likewise. The conception is of a time of great prosperity when all evils, such as drunkenness, crimes, wars, revolutions, poverty and others are forever banished, when the whole world enjoys peace. But Christendom holds the same error as the world does, that man must in some way bring all this about. The Church, the preaching of the Gospel, Christian activities and Christian service must accomplish it all. Fifty years and longer ago this was the great appeal of missionary effort, to convert the world by the preaching of the Gospel, and by it to bring the Millennium to humanity. The same was the goal of all kinds of reformatory movements, the prohibition movement, anti-gambling laws, anti-vice laws and many others, including pacificism, all to make the world a better place to live in, and bring in a great Utopia.

But today we behold far worse things in Christendom. Modernists, religious liberalists, who belong in the same category with infidels, having given up the Gospel of Christ, God's power to save mankind, turn to godless political movements to bring about a changed world, which in their astonishing blindness they call "the kingdom of God." They become socialists and communists, like Sherwood Eddy, Stanley Jones, the missionary, lauding Sovietism. What a disgusting spectacle when a year ago at the head of a socialist-communist parade one hundred "clergymen" marched to express their foolish sympathy!

Still another view has of late been advanced, and strange to say, it has been invented by men who are real believers in the Bible as the Word of God, and in the Christ of God. They try to persuade themselves and others that there never will be a millennium; hence they call themselves "Amillennialists." They reject the literal meaning of God's prophetic promises. This invention leads into confusion worse confounded.

It is therefore in order to examine God's holy Word afresh. We approach it with the question—"Will there be a Millennium, a time of blessing, a time of Christ's reign over the earth, a time of world-conversion, a time of 'Glory to God in the highest and peace on earth'? What do the Scriptures teach?"

I. We let the Old Testament answer first of all. We affirm at once that all the prophets and the Psalms, scores of divinely inspired prophecies, reveal such a future time of earthly blessings, righteousness, peace and glory. Nor do these prophecies leave us in doubt as to the time and the manner when and how this glorious age will be ushered in. No prophet says that it comes through man's effort. No prophet speaks of a process of religious evolution beginning with the Jew first and followed by the gradual political and moral improvement of the Gentile nations, which will lead to universal peace and a brotherhood of Jews and Gentiles, worshiping the God of Abraham. All prophets are one in declaring that the predicted age of blessing comes not through man's efforts, but through the visible and glorious manifestation of Jehovah Himself. The day of His appearing they call "the Day of the Lord." His power and glory will be revealed on that day of judgment and mercy, followed by the glorious reign of the Lord over the nations. Now, that "Day of the Lord," in the light of 2 Peter 3:8 is a thousand years. Nor is the day of the Lord's visible and glorious manifestation preceded by a world condition of peace. It will be the opposite—world-revolution and world rebellion, God opposition and God defiance will be the order.

II. It would fill hundreds of our pages to confirm these facts by Scripture quotations. We confine ourselves to a very few, which are sample passages, but even these few demonstrate the facts given beyond the shadow of a doubt. We give a brief answer from "The Book of Psalms." It is to be deplored that so few Christians read the Psalms as a great prophetic book. The Psalms are mostly read as a collection of devotional poems or hymns of praise. No one denies that they are, but they are more than that, they are prophecies. They predict the sufferings of Christ and the glory that follows. They predict the day of the Lord and celebrate prophetically the day of His literal reign over the earth. The second Psalm is one of the outstanding prophecies. Nations are seen raging and peoples imagine a vain thing. The apostles gathered in the first church prayer meeting (Acts 4) quoted this Psalm and applied it to the

rejection of Christ by Jews and Gentiles. The rejection of Christ began in the start of our present age; it continues throughout our age and culminates at the close of our age in a powerful world revolution, when the "kings of the earth set themselves, and the rulers (presidents, dictators, demagogues, etc.) take counsel together, against the Lord, and against His anointed (Christ). "Let us break their bands asunder, and cast away their cords from us." Such are our days politically, while in the religious sphere Peter's prediction is fulfilled, that false teachers deny the Master who bought them and that many shall follow their pernicious ways (2 Peter 2:1). But some day, according to the second Psalm, all will be changed. The God who kept silence will speak again "in His wrath, and vex them in His sore displeasure." He appears, whom the nations hate, whom infidelity ridicules and rejects, the Lord of Glory, the Son of God, our Lord. And when He is enthroned as King and His reign established, He will receive the nations for His inheritance and the uttermost parts of the earth for His possession. This is our Lord's kingdom reign, preceded by a lawless world, and a Christless Christendom. His return to earth will bring the Millennium.

What wonderful discoveries Christians could make in exploring the Psalms if they abandoned the senseless spiritualization of these prophecies of the reign of the Lord in a kingdom, and would realize that it is not a spiritual kingdom, but a literal one on earth into which all the nations of the earth are gathered. Many Psalms make this known. Read the great millennial Psalms (95-100). "Sing unto the Lord" is followed by "The Lord reigneth," again followed by "Sing unto the Lord," and once more "The Lord reigneth," and in the one hundredth Psalm all the lands join in praiseful worship.

The King who is to receive the world-wide kingdom and reign in righteousness as the King of peace, is to be both David's son and David's Lord (Psa. 110; Matt. 22:41-46). God had made a great covenant with His servant David in which He promised David that son. He also gave to David a vision of that kingdom which the poet-king penned in a great

Psalm (Psa. 72). It is a Psalm for Solomon. A study of this Psalm will bring to light the glorious conditions which will prevail when the promised Messiah-King will reign. We find mentioned the evils of our age, such as poverty, need, injustice, oppression, a peace-less world, deceit, violence and other evils. The reigning King of the future will dispose of all. He will judge in righteousness; peace and righteousness will prevail; the righteous shall flourish and an abundance of peace; the needy will be saved and the oppressor broken into pieces; there will be fruitfulness in the earth; deceit and violence will end; His enemies will lick the dust and His kingdom shall be from sea to sea. Such will be the millennial kingdom ushered in by the enthronement of the once rejected King, our Lord.

The possibility of such a glorious earthly kingdom was demonstrated during a period of forty years, when David's son, Solomon, was on the throne. Solomon is a type of Him who said that He is "greater than Solomon" in all his glory. Think of those forty years! There was immense wealth. They did not go off the gold standard. They did not "soak the rich" or confiscate wealth. Gold, the finest gold, was seen everywhere; even the house-vessels, kitchen utensils, all were solid gold. It is claimed the gold mentioned in Solomon's reign represented a value of over 85 billion dollars. Silver was as valueless as common rocks. There was no unemployment, no poverty. Everyone was a land, and property owner, sitting "under his own vine and fig-tree." It was a war-less reign; peace and prosperity continued for forty years. And the Gentiles came from afar. Such a glorious kingdom had never been before, and has never been since that time. It was a little picture of the coming Kingdom Christ will receive. And the Lord who made it possible for forty years will and can make it last a thousand years.

III. Greater still are the predictions of the coming reign of Christ as King found in the prophets. *Isaiah* had many visions of that millennial age to come. We give the leading passages. *Isaiah 2:1-5*. The house of the Lord in this passage has nothing to do with the Church, it is Israel's

future great house. The nations will seek it; He will judge and rebuke, and nations will learn war no more. *Micah*, contemporary with *Isaiah*, received the same vision. In *Isaiah 9:6-7* we see the prediction of the reign of Him who is the child born and the Son given. *Isaiah 11:1-16* is another description of the blessing and glory to come; and here we find the promise of groaning creation's deliverance, and Israel regathered will dwell in her own land. No more hurt then "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The *thirty-fifth* chapter shows other phases of blessing "when the desert shall rejoice, and blossom as the rose." Greater still are the kingdom prophecies and kingdom visions after the fifty-third chapter, in which the suffering servant of Jehovah, the Son of God incarnate, are so blessedly portrayed; this chapter found its fulfillment in the suffering, the sin-bearing work, the death, burial and resurrection of our ever blessed Lord. After that chapter we behold Him as King and the glories of His Kingdom. Oh, the folly of applying Israel's promised glory to the Church! Oh the confusion which has followed the blunders of commentators which claim that the present age has brought these blessings and glories! If so then all is untrustworthy and a failure. This spiritualization has produced the carnalization of the Church. Read the following passages and in reading them accept the only interpretation which is sane, spiritual and scriptural—the literal interpretation, that God means what He says. *Isaiah 54*, Israel's coming glory when the King returns. *Isaiah 59:20 to chapter 60*, the return of Christ and its glorious results for Israel and the nations of the world. *Chapter 62*, another great prophecy of Israel's future restoration and glory. Jerusalem, according to this and other prophecies, will become the center of the millennial kingdom. It will be made the wonderful glory spot of all the earth. The city through which they dragged Him to be crucified outside of its walls will then be the city of the great King. In the *63rd* chapter He is seen as the victorious King returning from the battle. The great finale of *Isaiah's* vision of the millennial kingdom is found in the two concluding chapters.

“But be ye glad and rejoice forever in that which I create. For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying” (65:18-19). “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 . . . as one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem” (66:12, 13).

Jeremiah bears witness to the coming Kingdom of our Lord, Jehovah our righteousness. “Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, the Lord our righteousness” (Jer. 23:5-6). Such a reign of Christ has never been in the past, nor is it today, but His visible and glorious return will bring it to all the world.

The great prophecies of Ezekiel consist of two parts. The first part are the prophecies given to him before the fall of Jerusalem by the invasion of Nebuchadnezzar; the second part, the prophecies spoken after the fall of the city. And the latter deal almost exclusively with things to come (Ezek. 34-48). Here we behold the promises to Israel of a gracious restoration and spiritual revival; the onslaught of their last enemies, Gog and Magog. Their defeat and after that the erection of a great house of worship, the glorious temple, which will become the house of worship for all nations. It is another view of the millennial kingdom and its earthly glory.

Daniel had two visions of that “kingdom to come.” A stone from heaven demolished the great image, symbolical of the political conditions of the times of the Gentiles. The striking stone, which ended the dominion of the Gentiles, became a great mountain filling the whole earth. A mountain is the type of a kingdom. The striking stone typifies Christ in His second coming. The mountain covering the whole earth is a prophetic picture of His kingdom, which follows His visible return. Still more clearly, this is taught in *Daniel’s*

dream-vision. The fourth beast the prophet saw rising from the sea is the restored Roman empire in its ten-horn form, symbolical of ten kingdoms. In the midst of them is seen a domineering little horn, speaking words of blasphemy. Not till this ten-horned beast and the little horn appears will the scene change. But when it is in existence and its cruel power is manifested, God acts in judgment. The power is taken away and the beast is destroyed. Then appears in the clouds of heaven the Son of Man, the Lord Jesus Christ. "And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:14). How very simple it is! How it harmonizes with John's Patmos vision! The end of our age brings into historical existence that fourth beast and the head, the little horn. Then Christ returns "in like manner" as He ascended, and *only then* He receives the kingdom. That kingdom Daniel beheld is the millennial kingdom.

The so-called "minor prophets" also bear witness to that earthly dominion of Christ. The post-exilic prophet *Zechariah* bears the greatest witness to Christ's visible and glorious return, followed not by the end of the world, but by the establishment of His kingly rule. His night-visions are prophetic of the age-ending, when Israel passes through the great tribulation, followed by restoration and blessing. The crowning of the high priest (Chapter 6) is symbolical of the crowning of our Lord, the coming King-Priest. But the final chapter of *Zechariah* contains such a clear prophecy that post-millennialism, or amillennialism can never explain it away. Here is another siege of Jerusalem, a siege for which we look in vain in the pages of Jewish history. All nations are gathered against Jerusalem to battle. It is the gathering of nations under the leadership of the beast (Rev. 19:19). Then something happens which did not happen in the former sieges of Jerusalem. The Lord goeth forth to fight against those nations. "And His feet shall stand in that day upon the Mount of Olives . . . and the Lord my God shall come and all the saints with Him" (Zech. 14:1-5). It is the clearest presentation of our Lord's return, the second coming

which He Himself so frequently announced. And what follows that second coming? "And the Lord shall be king over all the earth; and in that day shall there be one Lord, and His Name one" (verse 9). "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (verse 16). This is another vision of His kingdom.

We have seen that the prophets bear a great testimony to that coming kingdom reign of our Lord, and that His kingdom will not be a spiritual kingdom, that it is not the Church of Jesus Christ, but that it will be a literal kingdom on the earth into which all nations are gathered. It all confirms the twentieth chapter of Revelation, that Christ will reign over the earth and His saints with Him for a thousand years.

And such a literal reign of Christ, such a kingdom of righteousness and peace, when war will be no more and the earth will have a regeneration, is perfectly logical. God cannot be defeated. He cannot permit that sin and the curse of sin resting upon His creation be forever triumphant. He sent His Son into the world to redeem, to purchase back; He came to destroy the works of the devil. God cannot be robbed; He must and He will do what He has promised. There must come a visible demonstration that God is God, that Jesus Christ is Lord. Every knee must bow at the name of Jesus and every tongue confess Him as Lord. God's great redemption purpose, that Christ must be King and reign till all things are put under His feet, must be accomplished. What would it mean if there is no reign of Christ, no world-wide kingdom of Christ in which He is on His own throne, in which righteousness and peace kiss each other? What would it mean if the history of the earth and humanity ended with a judgment catastrophe which plunges all into eternal night? It would mean the defeat of God! It would mean that Christ wore the crown of thorns in vain! It would mean that He had no power in a complete redemption! It would mean that the last word belongs to the devil!

We shall see in our next article the Millennium in the New Testament.

(To be continued)

Was Isaiah: Chapter xxxi, verse 5, Fulfilled by the Entry of General Allenby into Jerusalem and Expulsion of the Turks?

BY F. C. JENNINGS

That verse reads thus: "*As birds flying so will the Lord of Hosts defend Jerusalem: defending also he will deliver it, and passing over he will preserve it;*" and to learn without question whether this has been fulfilled or not, it will be necessary, or at least highly expedient, to make the enquiry a broader one, so as to include a basic principle that shall be a guide in all such questions as affect Palestine, the Jews and their future lot.

It has often been said that those bounties of our Creator that are free, common and open indifferently to all, are the most to be valued since they are the most essential. Air is the most basic of necessities, and what living soul is debarred from it? Water too is essential to life, and no discriminative attainment is needed for its enjoyment. Precisely in the same way, the most essential truths of divine revelation: truths on which depend our salvation and eternal life, are so simple that the poor wayfaring man, though not gifted with keenness of discernment, need not err—well may we be everlastingly thankful for that!

Yet while these simple truths are the most essential, it by no means follows that we should not go beyond them. It was to shame and to lower the pride of the self-confident Corinthians that Paul wrote them that he "determined not to know anything among them save Jesus Christ and Him crucified" (1 Cor. 2:2). This precious but elementary truth was the limit of their capacity for were they not "carnal and walked as men" (1 Cor. 3:3)? So that with all their pretension they were mere "babes" to be fed with milk! Was not that to their shame? We must not be content then to just stay sitting on the doorsteps of our Father's House of truth, for we are His dear children, and have the freedom of the whole house, with all its varied chambers of profound revelations.

So, turning to the question that we have to answer; we must first remember that the word "fulfilled" means that the prophecy is exhausted—there is no further fulfillment to be expected or it would not *be* the "fulfillment." In view of that definitive fulfillment we look at Jerusalem today, and ask: Is that city perfectly free of Gentile dominance? If so, what are those British soldiers doing there? The whole country is under the mandate—the command—the charge of Great Britain, and however benevolent that "mandate" may be, it certainly is not the same as that perfect freedom from every form of dominance that the prophet's words foretell. God does not act thus by degrees or half-way. When He worked of old with halt, maimed, deaf and blind, the recovery was not gradual, nor will it be when Jerusalem is truly delivered. No, no, the "Times of the Gentiles" are still going on; drawing very near their end, we believe, but not ended, and Jerusalem is still "down-trodden of the Gentiles, and Isaiah 31:5 is not finally fulfilled."*

But not only is this prophecy not fulfilled, but not one single prophecy of the Old Testament foretelling Israel's future is being directly and definitely fulfilled today—not one!

We need to remember that God's present work is not earthly, but altogether heavenly. He is now, and has been since the day of Pentecost "taking out of the Gentiles"—not the Jews to their country, but—"a people for His Name" (Acts 15:14) and by the Holy Spirit, leading them, as strangers and pilgrims, with hearts fixed on the Lord Jesus, who is in heaven, to that Home, the Father's House. Home! of which we have a shadow in our own, the one place on earth where we are best known and best loved. There known according to Psalm 39:1-6; loved according to verse 17—yes, clearer, sweeter even than *that* are our Lord's own words "*and hast loved them as thou hast loved me*"! Let us think of *that*!

But I am being drawn from my subject and must return.

*I have given such light as I have on all this prophecy in "Studies in Isaiah" to be had of the office of "Our Hope", 456 Fourth Avenue, New York.

I can well understand the surprise and perhaps a measure of indignation with which some of my readers will hear that no Old Testament prophecy regarding the recovery of the Jews is being fulfilled today, and I almost can hear one saying: "What! Are not the Jews returning to their own land before our very eyes, just as many an Old Testament Scriptures assures us they will? Why, this is constantly brought forward by Pulpit, Platform and Press as evidence of the divine inspiration of the Old Testament; I shall be slow to abandon it."

Well then, dear brother, will you please give me one single prophecy in Old Testament that foretells the return that we are seeing today?

"Certainly," is the confident rejoinder, "there are hundreds of them, and I take the first that comes to my mind: 'Fear not, I am with thee (that is, the Jewish people): I will bring thy seed from the east (that is Russia, Poland, Germany, etc.) and gather them from the west (that is the United States and the Western Hemisphere)' (Isa. 43:5). Could anything be clearer? It is here foretold that the Jews shall gravitate to Palestine from all sides and we see them doing just that. What more do you need? It is a convincing testimony to the inspiration of the Word of God, nor can we permit you to take it from us."

Convincing as you esteem it to be, yet, my dear brother, if you ponder a moment you will see that the Word of God will lose nothing by interpreting it correctly and you have omitted all reference to the divine context, which alone gives us the right sense. Let us read the previous verse, 4. It will throw its divine light on what you quote: "*Since thou wast precious in my sight, thou hast been honorable and I have loved thee.*" This is a vital part of the prophecy, and can you say that the Jews have been particularly "honorable" or greatly honored of late? As far as can be seen, they have been accounted rather more contemptible, or certainly not less so than ever. Was it because Germany, Poland and other Eastern countries are *honoring* them, that they are leaving those countries? Does Hitler treat them as honorable? And are those last words "*I have loved thee*" being

fulfilled in this exodus from Europe and entry into Palestine? Does God regard with this tender appreciation and approval those who still are rejecting His beloved Son? Tell me, my dear brother, tell me. Is He thus smiling on those who spit (as many of them do) when they speak the Name of Jesus—that Name that God has exalted above every name—does *that* make them “precious”? Please answer that question, and I am assured that your answer will be: “No—a thousand times, no! I must concede that, but let me give you another that concerns the land of Palestine, and which seems to be so literally fulfilled that thousands of God’s people are making use of it to prove the divine inspiration of the Old Testament: Ezek. 36:33b-34—‘*I will also cause you to dwell in your cities*’ (are they not so dwelling?) ‘*and the wastes shall be builded*’ (and they are) ‘*and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by*’—surely you will not deny the fulfillment of prophecy here.”

“Yes, I am compelled to do so, as you will too, if you let the preceding context throw its light on these verses. For this restoration depends on verses 25-27: ‘*Then will I sprinkle clean water on you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my statutes and do them, etc.*’ No sane man can say that *that* has been fulfilled in any who reject the Lord Jesus, as being the Christ of God, and if that remains unfulfilled, so does the foretold restoration that depends upon it. There is, there always has been—a spurious pietism abroad that insists that as long as good can be obtained, it matters not one particle by what means it is obtained, and is the plea for all the silly and wicked fables of the Papacy.

But let me admit that there *are* conditions ruling today that do correspond closely with some Old Testament prophecy, for instance, Psalm 110 begins: “*The Lord said to my Lord, Sit thou at my right hand,*” and that is where He is now

sitting. But does that session in that place of Power, fulfill definitely the Scripture? Continue with the dependent context: "*Until I make thy foes, thy footstool.*" Does that sound like the sweet and tender invitations of the gospel of grace? Or if you think it may be made to do so, then read a little further—it is the same prophecy, "*He shall fill the places with the dead bodies.*" Is that of the same sound as "*Come unto me, all ye that labor and are heavy laden and I will give you rest,*" or is the making "dead bodies" identical with, "*Ye will not come unto me that ye might have life*" (John 5:40).

So we might refer to the present condition of the Jews, for their present scattering was certainly foretold, but even those prophecies are not strictly "*fulfilled,*" for that scattering goes on after the heavenly rapture of the redeemed, nor will it be ended or fulfilled, till the Lord Jesus sends His angels to gather all the scattered to their homeland (Matt. 24:31); but not in unbelief then, as it is now.

Again Hosea (chapter 3, verses 4 and 5) certainly describe the present condition of the Jews, but that condition will continue, after the completion of this age of grace, and continue after the rapture, therefore its definitive final *fulfillment* cannot be predicated *to this day*.

So General Allenby's victory, and entry into Jerusalem, lifted definitely the hard heel of the Turk from Jerusalem, and so did fulfill New Testament prophecy, in a shadowy way as told in Revelation 16:12; but space forbids that I enlarge on this here. A gentler "heel" may be substituted for that of the Moslem, but still the "beloved city" is under the heel of the Gentile, and still the Times of the Gentiles remain unfulfilled up to this day.

That everything on earth is fast getting into that shape when Old Testament prophecy will take it up is perfectly obvious; then in that very first renewal of the justified application of prophecy to events on earth, there will be an organized autonomous State of Palestine, making a treaty with a revived and protecting Roman Empire, but even then a reference to Isaiah 18—the Scripture that justifies this expectation—will show that Jehovah disavows all partici-

pation in these affairs. They are not of His initiation, but He (verse 4) retires to His dwelling-place in heaven, and only notes them from that dwelling place. How near we are to this! And how sleepy we seem to be, compared to the wakeful alertness that should characterize us. I would take your hand my beloved fellow-believer, and join with you in beseeching our God and Father to awaken us all to the watchfulness that is alone appropriate for the nearness of Our Hope.

The Antiques of Modernism*

LEONARD GREENWAY, TH. B.

“There is no new thing under the sun” is one of the most memorable aphorisms of that wise man whose philosophy holds a unique place in Holy Scripture. What Solomon observed in his day is no less patent to us in our day. “Is there a thing whereof it may be said, See, this is new? it hath been long ago, in the ages which were before us.” History repeats itself. Civilization has given birth to multifarious innovations and inventions, but their significance is purely relative. They have changed man’s mode of living and laboring, but they have not changed man. The development and progress in science have made life more luxurious, but modern man with his twentieth-century equipment still is man. The great issues of life that faced his ancestors somehow reappear to face him. He confronts the same vanities and his heart struggles with the same inclinations which were factors in the lives of the generations preceding him. He is modern, but more in name than in nature.

This is eminently true of the religious liberal, also known as the “Modernist.” He is without question a liberal, a free-thinker, but when he calls his modernism, “modern,” he speaks a falsehood. His modernity is a plagiarism. In essence, motive, and results his liberalism is historic infidelity. Let us match up a few infidels and modernists to see how they stand on matters that are fundamental to the Christian Faith.

The Bible

“The Scriptures have come down to us broken and confused, full of additions, interpolations and transpositions. They are nothing more

*From *Calvin Forum*, a monthly we heartily recommend, though it is not Premillennial.

than compilations of old traditions and abridgments of old records made in later times."1—*H. St. John Bolingbroke* (1678-1751).

"The Old Testament is a collection of their religious writings. In Genesis are their myths and legends—Jonah has been rescued from the whale: it is a daring parable which challenges the national exclusiveness of Israel.—The second besetment was the discovery of contradictions in the Bible. These need not be pursued from Dan to Beersheba. If only one self-refutation is found, the doctrine of literal infallibility is slain, and pursuit is needless.—In retrospect it seems incredible that the theory of literal inspiration could ever have been held."(2)

G. A. Buttrick, Pastor, The Madison Avenue,
Presbyterian Church, New York City.

The Virgin Birth of Christ

"It is not difficult to account for the credit that was given to the story of Jesus Christ being the Son of God. He was born when the heathen mythology had prepared people for the belief of such a story. Almost all extraordinary men that lived under the heathen mythology were reputed to be the sons of some of their gods."(3)

Thomas Paine (1737-1809).

"The virgin birth is not to be accepted as an historical fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true of the founders of great religions."(4)

H. E. Fosdick, Pastor,
The Riverside Baptist Church, New York City

The Atonement

"When men are taught to believe that Jesus by His death rubs all off and pays their passage to heaven gratis they become as careless in morals as a spendthrift would be of money were he told that his father had engaged to pay off all his scores."(5)

Thomas Paine.

"Guilt and merit are personal. They cannot be transferred from one person to another. We tamper with moral truths when we shuffle them about."(6)

Walter Rauschenbusch (1861-1918).

The Ascension

"On Ascension Day it becomes difficult to refrain from satire. To speak of this event as one of actual occurrence is simply to affront educated people at this time of day."(7)

David F. Strauss (1808-1874).

"In such an easily picturable world the farewell of Jesus to the earth could be imagined literally as a physical levitation until he was received

(1) Works 4:463. (2) *The Christian Fact and Modern Doubt*, 160, 167, 176, 178. (3) *The Age of Reason*, 29. (4) *Shall the Fundamentalists Win?* (5) *Miscellaneous Writings*, 312. (6) *A Theology for the Social Gospel*, 245. (7) *The Old Faith and the New*, 102.

into heaven a definite distance above the ground. The marvel is not that such a picture of the Master's going and return should arise but that after that old world had been so long outgrown many folk should still retain the old picture of our Lord's ascent."⁽¹⁾

H. E. Fosdick.

The above comparisons plainly show that a good deal of modern liberal thought in religion is nothing else but a repetition of eighteenth-century rationalism. This does not mean, however, that these earlier rationalists are to be credited with originality, for when we undertake a closer examination of their positions we discover that between them and second-century Neoplatonism there exists a startling correspondence. The objections which Porphyry and Celsus brought against the Christianity of their day sound strangely familiar to us in this day. Dr. Shedd classifies Porphyry and Celsus as "Platonic infidels," and he has this to say regarding their controversy with the Apologists: "It did not relate so much to the question whether Platonism was substantially correct, but whether it was all that man needed; not whether the first principles of ethics and natural religion are true and valid, but whether natural religion is able to secure the eternal interests of mankind,—a question which is constantly recurring, and which constitutes the gist of the controversy between skepticism and Christianity at this very moment as much as it did in the first ages of the church."⁽²⁾ Dr. Shedd's observation reminds us of what the *Encyclopedia Britannica* has to say of Celsus: "He takes note of almost every objection which has been brought against Christianity, and his position is substantially that which is assumed by the scientific opponents to Christianity in the present day."

It is clear, then, that Porphyry, Celsus, Bolingbroke, Paine, Strauss, Fosdick, and the rest, are "all of the same cloth." The 1936 liberal is not up-to-date after all. He really is old-fashioned. He writes a book about "The New Orthodoxy,"⁽³⁾ but fails to get beyond the old unorthodoxy. He speaks magniloquently of modern scholarship, but it's perfectly obvious that he is serving a set of ideas which has with amazing regularity appeared again and again in history. Indeed, Ernest Gordon could not have made a better choice than he did when he named his classic against modernism:

The Leaven of the Sadducees.

What about the evolutionary theories? Charles Darwin is called "The Father of Evolution." The theory of man's

⁽¹⁾ *Modern Use of the Bible*, 105. ⁽²⁾ *A History of Christian Doctrine*, Vol. I, p. 64. ⁽³⁾ Cf. Edward Scribner Ames.

brute ancestry is still acclaimed as an achievement of modern research. But again the facts expose the modernist's pretensions. Anaximander, the Greek philosopher, who died about 546 B. C., taught his pupils that man, like every other animal, was originally a fish. In the course of time, some of these prehistoric fish came out of the water, adapted themselves to their new surroundings, and became land animals. Centuries later, man emerged and became a distinct species. Thus spoke the ancient philosopher of Miletus. About 2500 years after his death a "modern" philosopher by the name of H. G. Wells offered the following solution to the problem of man's origin: "That same stream in the dawn of life on earth manifested itself in the form of a single microscopic cell; hundreds of millions of years later, after transformation through forms we dimly guess at, forms of polyps, of worm-like creatures, of headless things like lancelets, it flowed through thousands of generations in the form of fish; it emerged on land, it learnt to be a reptile, it covered itself with hair and warmed its blood, transformed itself to become fully mammalian, its young to grow as parasites upon its life. Four-footed, tailed and hairy, it took to the Eocene forests; it grew into lemur, into monkey, into ape; and finally ape turned man-ape, and man-ape grew to man."(1)

Since it is becoming clearer every day that modernism is historic infidelity, the question may be asked whether the Church should be any more concerned than it is about the matter. We reply emphatically that it should be more concerned than ever before. Robert G. Ingersoll (1833-1899) denied the supernatural inspiration of the Scriptures, the Virgin Birth, the deity of Christ, the blood atonement, and the resurrection of Christ. In those days Ingersoll's teaching was known as infidelity. To-day, all over the world, there are preachers standing in pulpits, there are professors in seminaries, there are missionaries on foreign and domestic fields who believe exactly as Ingersoll believed with reference to every one of these fundamentals of evangelical Christianity. When Ingersoll was alive we called it infidelity. To-day, we call it modernism. What's the difference? Just this,—Ingersoll was outside the Church; the modernists are *inside* the Church. The peril is therefore much greater now than it was a century ago. Of course, there have always been rationalists and skeptics in our midst, but they were always in small minority so far as the creedal loyalty of the Church was concerned. However, to-day it is a question

(1) *The Science of Life*, p. 423.

who is in the majority. De. Edwin Lewis writes, "We need very frankly to confess and very earnestly to consider the serious fact that there is today a growing cleavage between what the Christian faith actually is and what a large section of the church supposes it to be."⁽¹⁾ History has taught us that the Christian Church can never be seriously harmed by enemies attacking from without. But when the enemies gain entrance and attack from within, the situation becomes critical. That is the situation facing us now.

We cannot meet this crisis with a compromise. The issues at stake make it imperative that we employ every possible agency for the defense and maintenance of "the faith which was once for all delivered unto the saints." Our task is stupendous but not hopeless.

"Behold, He that keepeth Israel
Will neither slumber nor sleep."

It is His glory to turn extremities into opportunities.

(1) *A Christian Manifesto*, p. 11.

Current Events

Conditions in China. There appeared recently in the "China Weekly Chronicle" a communication relating to the use of narcotics and the kidnapping of children, mostly little girls. The letter, in part, is as follows:

Kindly through your newspaper expose a certain class of scoundrel operating in North China. In the city of Peiping, and in the villages outside the walls, Koreans and their Chinese henchmen have established houses which are nothing but "fences" for stolen goods, and worse, kidnapped children. They all deal in *pai-mien* (heroin). Whenever a child, dog, or even a cat for that matter, is brought to them, they do not pay in cash, but in *pai-mien*. Generally the one who does the pawning is a drug fiend, and it is known that a kidnapped child has been pawned for as little as twenty coppers, although the usual rate is ten cents. When the child's parents demand the release of their offspring, a ransom—according to what it is thought they can stand—is demanded. These sums range all the way from fifty cents to twenty or more dollars. Should the parents complain to the police, they are bluntly told that they should "keep a better eye on their children" * * * The fumes from a dose of heroin are exceedingly vile and pungent—a Chinese friend of mine who tried a whiff, informed me that it smelt like the burnt bones of a corpse! * * * A few grains of the dope are inserted in the end of a cigarette, and to prevent it from spilling out, the user points the cigarette skywards, from which practice *pai-mien* addicts are now called *Kao she-p'ao*—anti-aircraft guns! If things are allowed to go on like this, it will mean the destruction of the Chinese race!

The sole remedy for such conditions is the Gospel of Christ, we do not mean the powerless counterfeit which modernists teach, but the good news of salvation through the precious blood of Christ.

The Increasing Propaganda of Communism in the United States. Through the recognition of Russia, through our "New Deal" government, our country is being flooded by an increasing propaganda for the overthrow of our republic and the establishment of a communistic regime. The propaganda is often camouflaged as an effort to bring about a warless world by united fronts, and youth movements. Many so-called "Christian" organizations have been ensnared and several denominations through their infidel preachers have fallen in line. Many well-meaning individuals, who support pacifism probably do not know that Moscow is the ring leader in all these movements. It is also significant that communists and socialist leaders have come out in support of the Roosevelt administration, and his re-election. For them President Roosevelt seems to be "the star of hope." The following, taken from the "National Republic," shows some of the communistic efforts.

According to reports received from communist sources, the communist school in New York City has recently raised a \$1,500 expansion fund during a five day drive. The total sum collected is approximately \$10,000, which is to be used to build larger communist school quarters in New York City.

It is also reported that 500 students in Boston have already registered for the fall term, and that a drive is being organized to raise funds for the building of a new school there. The Rochester, New York section of the International Workers Order claims to have increased its membership from 2,000 to over 4,000, and it now has reached a membership of over 100,000 in the United States. The Chicago section is said to have taken in 475 new negro members recently.

In a drive for funds with which to pay for time over a nation-wide hook-up for their leader, Earl Browder, communists have raised \$2,720 to date. They hope to raise \$5,000, while the Philadelphia section claims to have arranged for 20 broadcasts beginning in June.

One hundred and fifty new recruits were enrolled in the

Young Communist League on May 8th in Chicago. Three quarters of a million, or more, participated in the communist-socialist street demonstrations in the United States on May 1st. Nearly 150,000 students took part in communist student strikes in the United States, April 22nd. Circulation of Red publications has increased considerably, it is claimed. Scores of new shop papers have been launched, a new foreign language publication in Detroit, a new Sunday paper with over 100,000 circulation in New York City and a new student publication with a circulation of 300,000 in its first edition. Communists offered to put up a one million dollar cash bail immediately for the release of the imprisoned anarchist, Tom Mooney. Radicals have perfected four united fronts in the United States since January 1st: one with pacifists and religious groups, another among students, another among Negroes and the fourth with the Socialist Party.

Palestine Has a Decline. Very few commercial travelers have visited the holy land for several months and fewer tourists have gone there. The principal hotel at Tel-Aviv has been closed.

Not less important, however, are the figures of immigration. The total of immigrants for the last half year is approximately 16,400, or roughly half that for the same period last year. This decline is bad for the Jews, the Arabs, and the Mandatory Power, for whom a prosperous Palestine is almost as important as it is for the Jewish people. But the disparity in the immigration figures for the two years demonstrates the fatuity and indeed the disingenuousness of those Arabs and their sympathisers who deduce from the peak figure of one period the conclusion that the Palestine Arab population will soon be swamped by Jews. Immigration will always be influenced by economic and other circumstances. This has been seen during the world-slump, when immigration to some lands has been largely replaced by emigration from them. But in any case the Arabs have always the safeguard of a higher birth-rate—now said to be double that of the Jews.

The Lying Blood-Accusation Appears Again. During the middle ages the Jews suffered enormously through the vicious blood accusation, charging that they kidnap young children of Christians, kill them and use their blood

in their ritual. Almost every century records the same invention. There were several cases during the nineteenth century and also in our present century.

A few weeks ago a number of Jews were injured in Lithuania, in Kretinka, as the result of a rumor that Jews had kidnapped a non-Jewish girl for ritualistic purposes. The girl disappeared on a Sunday and antisemitic agitators at once utilized her disappearance to stir-up anti-Jewish feelings. Ten of the agitators were arrested. But these arrests led to renewed rioting, which resulted in a further number of Jews being injured.

France the Boiling Pot of Europe. The leader of the French government, Leon Blum, is a Hebrew, and a socialist. How long he will be in power remains to be seen. During the last few years France has had nothing but political upheavals, scandal and all that goes with it. Leon Blum offered communists positions in his cabinet in May. They refused. Then came a great strike in which three hundred thousand participated. In order to satisfy the workers' demand, on June the fifth Blum promised them a forty hour week, holidays with pay, and collective labor agreements, and many drastic social and economic reforms have now been introduced. Yet in spite of all the French agitators continue in fomenting strife and are now engineering new strikes.

What is happening in Spain will in all probability happen very soon in France. France took the fatal step in making a close alliance with the Reds. Since then Moscow has done all it can do in bringing about a bloody revolution and establishing a red republic in France. That is how the red murderers pay back the friendly gestures of any country. They do so in the United States. One of the most awful blunders of the so-called *New Deal* has been the recognition of the Reds. Our country is being swamped with the anarchistic and atheistic propaganda.

How soon will the United States experience the same thing which Spain is experiencing and which threatens France? Yet American citizens seem to slumber on in their self-security.

Moscow Supports the Spanish Revolution. The confusion in Spain is appalling. Its government is almost wholly communistic, the result of Moscow's propaganda to bring about a world-revolution. What enormous sums they have spent to produce what is now going on in Spain will probably never be known. Now a gigantic struggle between communism and fascism is on. Fascism is the sworn enemy of communism; loyal Spaniards want to end the red rule in Spain.

And here is an enlightening news item which comes direct from Moscow.

"Russian workers today (August 6th) contributed the equivalent of \$2,400,000 to the Spanish government fund to help suppress the revolt. The funds were raised in mass meetings throughout the Soviet Union which, it was announced, were not officially sponsored by the government." To the latter we add "believe it, or not." Their miserable hypocrisies continue. They claim to be against war, yet they constantly foment civil wars, setting class against class, and when the proper moment comes they will bring their huge war-machine into play.

What a significant lineup is now forming! Italy, Germany, Poland are together with one purpose, to oppose communism. Japan in the far East will soon have a struggle with the Soviets.

The Horrors of the Spanish Revolution. The Spanish revolution is in full line with the French and the Russian revolutions. Terrorism reigns. It is difficult to get the correct figures of those who have been slain. Some estimates go as high as 100,000 with several hundred thousands wounded.

One of the horrors is that young girls, young and elderly women, all communists, have murdered right and left and have shown such a fierceness in massacring that the men communists stood aghast at their beastly ferocity. Young men, and even boys are doing the same. Thus two boys entered the Norwegian Consulate and murdered in cold

blood the wife of the representative of Norway, who was about to become a mother.

Will our country witness similar scenes? Let atheism continue its seed-sowing, let our unbalanced government continue to advocate class-hatred and turn more and more to the left, and we may soon have an uprising which may develop into something worse than the civil war in Spain. Christians pray!

The Disasters of the New Dealers. One hears very little from pulpits and in the religious press about the rebuke our almighty God has given to the terrible program of the destruction of a kind Creator's gifts, as has been done for several years by the present administration in Washington. Dust storms, droughts, thousands of acres becoming a waste and howling wilderness, the terrible failures of corn and wheat harvests, so that the United States is forced, in order to avert a famine, to turn to other countries—all these things are God's rebuke to the insane program of waste. While we hear but little in the religious press some of the daily papers have spoken very plainly. The following is an editorial which appeared in the *Philadelphia Inquirer*, July 15th.

With agricultural experts estimating the crop loss due to the drought at more than one billion dollars up to mid-July, it is plain that the New Dealers, in their errant zeal to curtail, rather than to control the bounty of nature, have guessed wrong again.

Intent upon limiting cultivated acreage and reducing crops in order to sustain a high-priced scarcity of foods, the soil magicians of the Roosevelt Administration once more have been outmatched by the broiling sun and the searing winds and the blinding dust which, disregarding all rules, regulations and contracts solemnly drafted by Washington theorists, have prepared the way for new and greater imports of foods from across the seas to feed America.

"There is no likelihood now of anything approaching a national food shortage," Secretary Wallace, plow-under potentate of a ruthlessly destructive Federal regime, assures the heat-parched Nation. But with crop damage of more than \$1,000,000,000, a spring wheat forecast of only 52 per cent. of a five-year average, a prospective corn yield that is steadily diminishing and other food crops to all appearances similarly impaired by drought, somebody must lose. Are the losers only the unfortunate farmers who had already complied with an experimental Administration's orders to reduce their crops? Or do all the American people lose?

In the deprecatory words of Secretary Wallace, "even if the corn crop in the Middle West should be cut severely, the effect would not be

felt immediately. In time it would be translated into higher prices for pork." This country has already had experiences with higher pork prices. Their repetition is not pleasant to contemplate. If they are brought about solely by the drought they could be viewed as unavoidable and accepted with fortitude.

But it was the Administration which Secretary Wallace so volubly represents, its illegal AAA and its defiance of natural law, which pioneered in the artificial kiting of pork prices by killing off little pigs and drastically curtailing the corn yield by showering Federal funds upon growers for crops which they did not produce. All this was done in the sacred name of surplus-prevention, to keep prices up and to provide against the terrifying possibility of an abundance which might have enabled the consumer with the market basket to obtain a plentiful supply of pork chops and of corn at prices he could afford to pay.

Two years ago a far-flung disastrous drought played havoc with the AAA's neat, glib rules of food production. Have the New Deal lords of creation profited by their crop-dictating errors? With characteristic exaggeration, and avoidance of the main issue, Secretary Wallace mournfully wonders "how those who feel that huge supplies are an unmitigated blessing can explain the fact that with all the food and feed on hand in 1932 the bread lines were never longer, nor suffering and hunger more intense."

Is the Secretary speaking politically? He knows very well that the depression was at its nadir in 1932 and that surpluses accumulated simply because people could not buy. In ordinary times, moderate surpluses insure against want and against the outrageously high prices which the New Deal's policies encourage.

The Secretary is entirely right in emphasizing the need for the relief of those in the drought area and for a real solution of agricultural production problems. But all his Administration has done is to cut production to the point where any vagary of nature throws all plans askew, increases food scarcity, forces prices higher, sharpens hunger and swells the demands upon the Government for the relief of the needy.

The New Dealers have had nearly three and a half years to toy with their fascinating notions about farm products, farm prices and the feeding of the Nation. They have shown themselves incompetent to regulate crop yields in the face of natural hazards. If Secretary Wallace and his associates had been the farm administrators in Egypt it never would have been written in the Book of Genesis: "And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread."

Based as it is upon scarcity, the Roosevelt Administration's farm policy has been unequal to the emergency created by the plague of drought. The Republican Party and Governor Landon, its candidate for the Presidency, are committed to a farm program—as the platform makes plain—"on a basis of abundance instead of scarcity." It is time to consider swapping horses in the middle of a drought.

God's Word makes it clear that the trouble with the professing Church is that many "crept in unawares" (verse 4 Jude's Epistle). It means they were never born again. John tells us that those who turn antichrists are "not of us."

Question Box

No. 279. As the dates in Dan. 12 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 Rev. 11:18). 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 out best blessings. But let us look into each particular of the inquiry.

The dates in Daniel 12 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. When Christ our life shall appear, then shall we also appear with Him in glory (Col. 3:4). That will be our lot at the end of the age and Daniel'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 Matt. 13, with which the order of events in 2 Thess. 2 perfectly corresponds. Note it carefully, verse 1. The rapture of the first epistle (4:17). "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 Dan. 12.

But the living ready ones, and the dead in Christ will all be caught up at the same time, not at different times (1 Cor. 15:20-23, 51-53; 1 Thess. 4:16, 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. 3:11, 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 shew you a mystery" (1 Cor. 15:51), that is, a secret now told out for the first time. Exactly as in 1 Thess. 4:15 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 Dan. 12.

There is no resurrection of dead *saints* in Rev. 11:18. It doubtless alludes to death and hades giving up the dead which are in them (Rev. 20:13), which is the resurrection of the last judgment.

The "taken" of Matt. 24:40 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 Matt. 13:41 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. 12:2). 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. 15:50-54). This passage proves also that Elijah was changed when he was translated.

No. 280. Please explain the difference between teaching and prophesying. It would seem that women were permitted to prophesy (Acts 21:9; 1 Cor. 11:5), but not to teach (1 Tim. 2:12). Yet in Rom. 12:6 and 1 Cor. 12:28, 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. 14:3 and 24). Prophesying in the early Church was doubtless revelation and inspiration (1 Cor. 14:29, 30). That we do not have 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. 14:34). This was doubtless Philip's daughter's sphere of ministry. It is at least as important as public preaching, if not more so.

No. 281 Could it be gathered from 1 Cor. 9:5-16 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).

No. 282. 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.

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. 1:10). It was not the "day of the Lord" that John spoke of, for it relates exclusively to the vision of Christ in the midst of the candlesticks—the seven churches—the things that are. When the day of the Lord is the subject it is a separate vision entirely, for which John became in the Spirit a second time, and his standpoint was changed from earth to heaven. The Church will never see the "day of the Lord" while on the earth, but only after translation to heaven; and that in connection with a throne and not with candlesticks. Compare Revelation 1:13 with 4:1-3. Therefore the Lord's day is the first day of the week, when the assemblies gathered together to break bread (Acts 20:7). 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.

No. 283. What is the difference between the Old and the New covenants? What fault is referred to in Heb. 8:7?

The Old covenant is the law. Read Exodus 19, 20, 24, 32, 33, 34. The law was given to Israel only, as a sample nation taken out from among men to be tested by it. The result is that not Israel's mouth only, but every mouth is stopped, and all the world is brought in guilty before God (Rom. 3:19). The sample, tried and tested under the most favorable circumstances, being proved bad, is the condemnation of the whole.

The New covenant is founded on the shed blood of Christ. "And He took the cup, and gave thanks and gave it to them saying, Drink ye all of it, for this is my blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:27, 28). Compare Jeremiah 31:31-34 and Hebrews 8:8-13, 10:1-22.

The fault of the Old covenant was that the material it had to deal with being bad, it could make nothing perfect (Heb. 7:18-19; Rom. 8:3).

No. 284. Could eternal life be obtained before Calvary? If so, how?

Eternal life is an absolute necessity to salvation in every dispensation. All Old Testament saints had it, as we, by new birth; and were therefore children of God. It is only necessary to quote, "The just shall live by faith" (Hab. 2:4). "The just" were those reckoned righteous by God. "Shall live"; only those lived who had eternal life. "By faith." Faith looked forward to Christ then, as now it looks back to Him. (Compare Rom. 1:17; Gal. 3:11; Heb. 10:38.)

No. 285. Are new birth and adoption one and the same thing?

Adoption is an unfortunate word, it should be sonship. By new birth we are born into the family of God, and are children of God. This was true of every saint of God from Abel down. And will be true of Israel under the new covenant (Ezek. 36:25-28). In addition to that we now receive sonship. We are not children in the place of servants, but are redeemed from under the law and owned as sons by the Spirit of sonship being given to us. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father" (Rom. 8:15. Compare Gal. 4:1-7).

Paul speaks of the same gift of life as is given to us in new birth when he speaks of quickening, the washing of regeneration, etc. (Titus 3:5).

The comparison of 1 John 2:29 with 3:12 proves that Abel was born again because his works were righteous.

No. 286. What is meant by "Confess your faults one to another?" (James 5:16).

It means that if I have committed sins I am to confess them, not to a priest who pretends to absolve me from them, but to my brethren in the Lord; who will pray for me, so that if sickness has come upon me because of my sins, I may be healed.

No. 287. Does Scripture teach that the church is the bride of Christ?

The special Scripture that teaches this is Ephesians 5:25-32. As the bride of Adam was one of whom he could say, "This is now bone of my bones, and flesh of my flesh," so the only fit bride for Christ is she of whom it is written, "For we are members of His body, of His flesh, and of His bones." The peculiar fitness of the Church to be the bride of Christ is that she is the body of Christ. Out of Himself only could a fit bride be formed for Christ.

In Revelation we have a vision of the false church in the harlot of Revelation 17 and the true bride in Revelation 21:9.

No. 288. Is there not a teaching based on Scripture that Old Testament saints were released from captivity and taken up, when or after Christ was crucified?

Ephesians 4:8 has been interpreted somewhat in that way. But it was not when He descended into the lower parts of the earth, but when

He ascended on high that He led captivity captive. It has no reference to Old Testament saints, for they, when they died, departed at once to Paradise, and that we know to be in the third heaven (2 Cor. 12:14). It is explained by the text, "He that leadeth into captivity shall go into captivity." Satan has led his dupes into captivity, but Christ's ascension on high is the assurance of final victory over Satan. Compare Heb. 2:14; Col. 2:15. In fact the victory has been gained, so that into the midst of Satan's domain the Lord sends evangelists, pastors and teachers (Ephes. 4:7-11).

No. 289. What Scripture, if any, shows that Old Testament saints, though not forming part of the church or bride, still are to participate with her in the rapture?

The first resurrection and the rapture includes all the saved. See John 5:28, 29; 1 Cor. 15:23; 1 Thess. 4:16, 17. "The dead in Christ" embraces all believers from Adam down. Compare Rom. 5:17-21.

No. 290. Why did Jacob in blessing the sons of Joseph place his right hand on the head of the younger son and give him the greater blessing?

Because Ephraim was to be greater than Manasseh. See Gen. 48:19.

No. 291. What is meant by the last trump in 1 Cor. 15:52?

It has no reference to the seven trumpets of judgment in Revelation. It is the last trump of grace, the trump of God that will raise the dead, and complete the work the Gospel trump has begun (Num. 10:7).

"Till the Day Break"

Waiting we stand,
And watching till our Saviour shall appear,
Joyful to cry, as eastern skies grow clear,
"The Lord's at hand."

But now the night
Presses around us, sullenly and chill;
Pain, doubt, and sorrow seem to have their will.
Lord, send the light.

One after one,
Thou hast called up our loved ones from our sight:
For them we know that there is no more night;
But we are lone.

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Weary we wait,
Lifting our heavy eyes bedimmed with tears
To skies where yet no trace of dawn appears;
Lord, it is late:

But yet Thy Word
Saith, with sweet prophecy that cannot fail,
That light o'er darkness shall at length prevail:
We trust Thee, Lord.

O Morning Star
Of heavenly promise, light our darkened way,
Till the first beams of the expected day
Shine from afar.

So will we take
Fresh hope and courage to our fainting hearts,
And patient wait, though every joy departs,
"Till the day break."

Pastor Alexander Grant.

Of Winnipeg, (1897).

Little did Mr. Grant think, when he composed these beautiful lines, that it was to him so near. It was written about two weeks before he was drowned in the Nepigon in August 1897.

What a world of meaning it contains for the weary waiting souls that are left behind.

"Awake, America, shake off your sloth and rise!
Reclaim your freedom before the last spark dies.
Remember your heritage, prized through all the years,
Won by your fathers' blood, blessed by your mothers' tears."

Some say the epistle of James does not belong to the Church, and we do not need to read its message. How good it would be if we read more the exhortations of the third and fourth chapters and heeded them.

A Message for Each Day

By FRANK E. GAEBELEIN

October 1. "When I said, My^f foot slippeth; Thy mercy, O Lord, held me up" (Psa. 94:18).

The author of these words wrote out of his own experience. He knew what it was to walk with faltering step in the midst of danger. He knew the sad difficulties into which the wayward footstep leads even the child of God. He had first-hand knowledge of his own weakness. But these very things taught him a great lesson of the spiritual life; he learned that God does not forsake His weak and erring children who cry out to^H Him in their extremity.

Dear Christian friends, we do not know into what perils, difficulties, and failures our feet may slip this month. But we can be sure of one thing; we can be certain that, whatever happens, His mercy will hold us up even with the security of "the everlasting arms."

October 2. "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this" (Dan. 5:22).

To be teachable is a great virtue. Those who cannot learn either from their own experience or that of others face grave difficulty. This was the fatal flaw in the character of Belshazzar; he was not teachable. Nebuchadnezzar's disaster was nothing to him. Though his predecessor fell through pride, he went on in the same mad course of self-exaltation. This is the charge that the aged prophet brings against the carousing king whose doom is so swift and sure.

Today we have a far richer heritage of experience and inspired counsel than a Belshazzar ever had. And the man or woman who deliberately ignores it, refusing to be taught of God, may have the same charge laid against him: "Thou . . . hast not humbled thine heart, though thou knewest all this." Simply because of what we Christians know and the light God has given us, wilful and proud self-exaltation is a deadly serious matter.

October 3. "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him" (Dan. 6:3).

Scholarship tells us that this statement may be read thus: "This Daniel signalized himself," and that the verb has the root meaning of a light shining before men. The great Old Testament saint knew what it meant to have his candle set on a candlestick. The "excellent spirit" that was in him was recognized by the heathen ruler, Darius.

And it still remains true that the world will take note of the "excellent spirit" that must characterize every truly devoted servant of God. That indwelling spirit, for such He is, may not be understood by the world, but those in whose heart and life He has His abode will inevitably be signalized before men.

October 4. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being

open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

The perilous circumstances that hemmed Daniel in are too well known to need recounting. And his response to them will never lose its value as an example of what real godliness means. Knowing full well the plot of his enemies, he did not hesitate to seal his doom by continuing to pray.

Let us take to our hearts one significant phrase from our verse for today. The record says that Daniel "gave thanks before his God, as he did aforetime." In other words, nothing could disturb the prayer habits of Daniel. In the face of the most extreme peril he kept right on giving thanks, "as he did aforetime." It is a great thing to learn, as Daniel learned, to give thanks to God always and in all circumstances. Yes, adversity drives us to our knees. But when we are down in the place of prayer, do we know how to give thanks as well as to cry for deliverance?

October 5. "The valley of Achor for a door of hope" (Hosea 2:15).

The valley of Achor had a dreadful history. It was the place where the iniquitous Achan was stoned to death in the days of Joshua. The word means "trouble," and the very sound of its syllables is dolorous. But here in this prophecy that so scathingly denounces the unfaithfulness of Israel as spiritual adultery, Jehovah promises that for erring Israel he will turn the dark valley of Achor into "a door of hope." And that is exactly what our God is *always* doing for His children. The darkest places in our lives may become, in His overruling providence, the door of hope. The very depths of sin finally bring the prodigal to his senses and God turns them into the door of salvation. Let us not forget that our great God knows how to sanctify to us our deepest distress.

October 6. "Seek Me and ye shall live" (Amos 5:4).

In their context these words are preceded by the familiar, "Thus saith the Lord." And they are indeed the divine and only way of life. After all, the destiny of the immortal soul depends upon its attitude toward the Almighty. God is very merciful; He would have all men to be saved. But He cannot proceed with the salvation of those who resolutely turn from Him.

The principle also has its application for the Christian. For it is sadly possible, as a great Bible teacher pointed out, to have your soul saved but lose your life. That was undoubtedly what happened to Ananias and Sapphira. They sought gold rather than God and lost their lives. It's wonderful to have the certainty of having sought God and having found eternal life in Christ. And the blessed sequel of that experience is daily to seek His face and thus to live in and for Him.

October 7. "Hate the evil, and love the good" (Amos 4:12).

Amos stands out as the prophet of moral indignation. Through him God speaks in militant aggression against evil. How the Christian church today needs to stir itself against evil! From the root sin of

unbelief to the grosser forms of personal, political, and social vice, evil is at large in our beloved land. The result is an enormous crime bill and an incalculable toll of souls lost. Yet how supinely many who bear the name of Christ look on these dreadful conditions! How placidly they tolerate evil, even in their own lives! There come times when to hate is a virtue and to love a sin. For our Lord hated evil with the withering indignation that marked His denunciation of the Scribes and Pharisees. May God give us the moral courage to take a stand against all evil and to love all good!

October 8. "I hate, I despise your feast days, and I will not smell in your solemn assemblies" (Amos 5:21).

Thus does Jehovah voice His enduring hatred of worship that is but a sham. Israel had wandered away from Him; in her heart and in her practice she had rendered homage to Moloch and Chiun. What value then had her ceremonial worship of the true God? Indeed it was turned into an offense before Him, because it was but an outward practice.

It is well for us of a latter day to remember that God still demands the full allegiance of the believer's heart. One does not have to offer incense or bow before idols to worship strange gods. The dedication of time and thought and money to objects and pursuits allied to the god of this age, even Satan, constitutes the sort of idolatry that, when consistently practised, vitiates the formal worship of the one true God. Dear friends, let us give time to prayer, and Bible reading, and attendance at church, but let us never forget that even the most pious words and religious practises may become intolerable to God when they are tainted with unreality.

October 9. "But we will give ourselves continually to prayer and the ministry of the Word" (Acts 4:6).

There is a lesson in the very order of the words here. The twelve have sought out deacons, so that they might be more free for the most vital spiritual practises. And so they declare their intention of giving themselves to prayer and the ministry of the Word.

Now no student of church history will deny the fact that the apostles had power. When they spoke, men and women were converted. Why? Well, our verse gives the secret: *first*, prayer; then, the ministry of the Word. To these two things and in this identical order the twelve gave themselves. If we Christian teachers and preachers would first and always *give* ourselves to prayer and then preach and teach, there would be new miracles of grace throughout the church. It's a simple recipe, but there's power in it—*first* prayer, then ministry.

October 10. "He knoweth our frame; He remembereth that we are dust" (Psa. 103:14).

Let us link this blessed verse with one of the most heartening sentences our Lord Jesus Christ ever spoke: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Here is a marvellous thing! The Lord Jesus, knowing our weaknesses through and through, remembering perfectly that we are but dust, still promises to be with us *always*, yes, "even unto the end of the age." Thank God, this assurance is not conditional upon our perfection. It is freely given by the Lord Jesus to poor sinners in the full knowledge of their helplessness. Oh, the grace of Christ in promising His abiding Presence to us who are redeemed by His precious blood!

October 11. "Him that is weak in the faith receive ye, but not for decisions of doubts" (Rom. 14:1, margin).

Thus begins one of the most practical chapters in the New Testament. Contrary to the practice of some, fellowship is not to be denied a Christian because of differences regarding certain doubtful practices. These things are a matter of conscience, not to be decided by the church but by the individual in personal accountability to God and in love to his neighbor. Judgment of others on doubtful questions, says Paul, is wrong. We are rather to judge ourselves. Yes, there is such a thing as the separated life. God does want His children to be unspotted from the world. But He never wants those who are separated to adopt an attitude of judgment upon other Christians who do not see eye to eye with them in details of conduct. For our judgment of those who are accountable to God as His servants partakes of a sinful lack of love.

October 12. "Blessed is the man whom Thou chastenest" (Psa. 94:12).

This Old Testament beatitude is as true as it is unusual. Few of us welcome God's discipline, necessary though it is for our welfare. Yet every time God's chastening Hand is laid upon us there we may count upon a blessing from Himself. May we be far-seeing enough to realize that God's correction of His own children is not merely penal but also remedial. Sure in the promise of ultimate blessing, may we welcome all of His perfect dealings with us, knowing that, when He has tried us, we shall come forth as gold.

October 13. "And Hezekiah slept with his fathers . . . and all Judah and the inhabitants of Jerusalem did him honour at his death" (2 Chron. 32:33).

Hezekiah was a good ruler; as the kings of Israel went, he was outstanding and deserved the honor paid him at his death. But this simple record of his death calls to mind by way of contrast the death and burial of a greater than Hezekiah. When the Lord Jesus died and was buried, it was not true that "all Judah and the inhabitants of Jerusalem did Him honor." Instead they hated Him, plotted His death, and callously mocked His sufferings. Only a tiny handful, mostly women, stood by; even His disciples forsook Him and fled. Yet one day, perhaps very soon, He who "was despised and rejected of men" will return to this earth to receive His crown rights. In that day not only Jerusalem but all the world will bow before Him and "confess that Jesus Christ is Lord, to the glory of God the Father." Christian, are you waiting for Him by prayer, by worship, and by indefatigable service in obedience to His commands?

October 14. "Concerning zeal, persecuting the church" (Phil. 3:6).

Thus did Paul write of himself as he had been before Christ saved him. A deep consideration of this terse bit of autobiography shows the futility of much religious liberalism today. How fearful men are of offending! How widely and subtly is the deadly error propagated that it makes little difference just what a person believes, so long as he is sincere! It makes every difference what one believes—every

difference in this life and in the eternity that faces the immortal soul. The most dangerous of men are the utterly earnest zealots like Saul of Tarsus who are sincere in their adherence to error. It is they who have persecuted the church from the first century down to the present era of Christian suffering in Russia, Germany, and other lands from which liberty is fled. Error is error; unbelief is unbelief; rejection of Christ remains the most dreadful of all sins. No amount of sincerity and zeal can change these things. And, therefore, for a Christian to palliate error on the ground of the earnestness and zeal of its adherents is to sin by confirming a lost soul in its state of darkness.

October 15. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2).

Of all the churches to which Paul wrote, that at Philippi seems to have been in the most wholesome condition. And the letter which the apostle addressed to this church reflects, in its pervasive note of rejoicing and confidence, this happy state of affairs. Yet all was not perfect, even at Philippi, and we have here one of the very few suggestions of difficulty in this Christian community. It is just a hint, and probably refers to incipient trouble. Two women in the church were not getting along together as well as they should. That was all. Yet the apostle recognized the seed of grave trouble, and like a true pastor he made a winsome plea for their reconciliation.

"That they be of the same mind *in the Lord.*" Every word of that clause is important, particularly the last phrase. Paul hardly expected Euodias and Syntyche to agree about every detail of their lives, but he did ask for unity in the things of the Lord. How true it is that, when Christians are agreed *in the Lord*, they can disagree happily in extraneous matters, always knowing that they are one in Christ.

October 16. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

There is hardly a verse in Scripture that packs into brief compass more of the evil of humanity than this. Not only is it stated that man's wickedness was great but the most damning fact is stated that every thought of the human heart was evil—not some of the time, not most of the time, but continually, all of the time. To this dreadful statement are prefixed the two words—"God saw." And, because God saw this condition, God acted in righteous judgment, and the flood came.

This ancient narrative has something to say to the world today. For it is fast going the way of the antediluvians. And the God who remains the same and changes not will once again visit the earth with destruction. That the punishment will not be another flood is of minor importance; the day of vengeance of the Lord approaches surely and swiftly, and the Judge standeth at the door. Was there ever a day when the preaching of the Gospel was more urgently needed than today? World conditions cry out to us who know the Bible of Christ's near return. We know that He is coming. We know that thousands and millions a'll about us are lost. How can we remain silent and keep as a selfish, personal possession the Gospel that brought us from darkness into light?

October 17. "But Noah found grace in the eyes of the

Lord—Noah was a just man and perfect in his generations, and Noah walked with God” (Gen. 6:9).

There is probably no clearer type of salvation through Christ than the story of Noah. The patriarch was not sinless; the margin correctly informs us that the adjective “perfect” which this verse applies to him means “upright” or “sincere.” But Noah served God and, according to his light, walked with God. And it was the faith that he thus showed that God imputed to him for righteousness, so that he could truly be called “a just man.” Pitiful it is to think of how many others besides Noah and his family might have escaped the deluge. But God is scrupulous in His grace and mercy as well as in His judgment. Simply because Noah and his house alone were saved, we may be certain that they of all humanity living were the only ones capable of salvation. Why? Because Noah alone was obedient to God’s way of redemption. There were plenty of temples, and altars, and gods before the flood. But they were useless when the water poured over the land. Only the ark, built according to God’s plan, could save men and women then. And only Christ Jesus, the Lamb of God slain according to God’s plan, can save lost sinners today. Dear friend, are you dwelling by faith in the place of perfect safety? Are you *sure* that you are in Christ?

October 18. “What is truth?” (John 18:38).

This question of Pilate has echoed and re-echoed down the corridors of time. It was spoken at a tragic moment for the Governor. Had he but known it, the answer to the question stood there before him in the Person of Christ. For He had said of Himself, “I am the way, *the truth*, and the life”

There are those who pity Pilate as a man doomed to the fate of conducting the trial of Christ. But they forget that Pilate is not alone in being faced for decision by the King of Truth. His figure merges into every man and every woman. For just as Pilate, we must all stand face to face with Christ and render our decision concerning Him.

You have accepted Him as your Saviour from Sin? Then, do you acknowledge Him as the Truth, the one Lord of all that you have and are? Have you found in Christ the perfect answer to Pilate’s question?

October 19. “The veil of the temple was rent in twain from the top to the bottom” (Matt. 27:51).

This blessed detail of the crucifixion narrative speaks volumes. The fact that the veil was rent points, of course, to the open Throne. Because the veil of Christ’s flesh was torn for us, all men through faith in His broken body and shed blood may come boldly unto the Throne of Grace. Moreover, the veil was rent “from the top to the bottom.” What happened was supernatural; it was done at God’s initiative. His mighty hand reached down from heaven to earth, even to Calvary, and there forever opened the gates of heaven to whosoever willeth to enter in through the merits of Christ. Ah yes, the Throne of Heaven is open to our pleas. The question is just this: Do we go to that Throne continually?

October 20. “Remember that by the space of three years I ceased not to warn every one night and day with tears” (Acts 20:21).

What a text for a pastor, indeed for all in any position of responsibility for other souls! Paul is leaving Ephesus, and these words occur in his great farewell address. Solemnly he tells the church in that city that for three whole years he continually went about urging men to accept Christ, warning them of their spiritual peril, and that he did it with tears. Assuredly there is a place for joy in Christian life and testimony. But preaching also has its solemn and awful aspect. Tears, at least in the pastor's study and sometimes as he pleads in public, are not out of place in view of the eternal value of a single soul.

October 21. "I have caused thine iniquity to pass from thee, and I will cloth thee with change of raiment" (Zech. 3:4).

This is necessarily a word of Deity. When Christ healed the soul as well as the body of the palsied man, the scribes and Pharisees were right in asking, "Who can forgive sins but God alone?" Only Almighty God can remit sin and wash away the "damned spot" of sin.

The Old Testament prophets are particularly rich in their vivid statement of God's forgiveness. In the third chapter of his book, Zechariah's inspired pen records the symbolical vision of Joshua the high priest, standing before the angel of the Lord and clothed with filthy garments. Then comes the blessed word, "Take away the filthy garments from him," followed by the divine assurance of forgiveness.

O Christian, do you realize that exactly what happened to Joshua the high priest in the vision God has done for you! At Christ's own request He has removed your filthy rags, the defiled and torn shreds of your own righteousness; He has washed you clean in the blood of His Son; and then He has placed upon you the spotless garments of Christ's perfect righteousness.

October 22. "If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17).

Oh, the glory of this divine logic! If we are children of God (and we Christians *are* through faith in the Lord Jesus), then we are necessarily heirs. And if we are heirs, we are *God's* heirs (think of it!), and (the crowning height) joint-heirs with Christ! Do you realize, fellow believer, that this sublime statement is not just a glorious ideal, a distant and beautiful prospect? Do you realize that it is a present fact? Now—today, the very moment you are reading these words—you are just as much an heir of God and joint-heir with Christ as you will ever be.

Much of the joy of life lies in anticipation. Are you down-hearted? Then rejoice in the anticipation of your sure inheritance in God's great universe with the Lord Jesus Christ.

October 23. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou has given Me" (John 17:24).

Let us follow our thought of yesterday with these exalted words from the high priestly prayer of the Lord Jesus. This is what Christ prayed for us. That is all the assurance we need of its certain fulfillment. Because He asked it, some day we shall be with Him and shall see His glory. And, blessed thought, His glory is a shared glory. For

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He also said in this wonderful prayer, "And the glory which thou gavest Me I have given them; that they may be one, even as We are One" (John 17:22).

October 24. "And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" (John 17:26).

"I in them." These three words sum up this unfathomable page of Scripture. The end of all Christ's gracious petitions for His own is found in this little phrase—"I in them." What does it mean? Well, it means just everything. It means, as our verse for today also states, the very love of God in our hearts. It means unity with God, and sharing Christ's glory, and an inheritance in the unsearchable riches of the Son. And for the present it means peace and joy and victory when walking through this darkened world. "I in them." O, believer, lift up your eyes and see the mountainous implications of those three words!

October 25. "Mind not high things, but condescend to things of low estate" (Rom. 12:16).

Christianity has no place for the snobbish spirit. It is a great and universal fellowship in which believers love one another for one chief reason. That reason is not social position, nor wealth, nor fame, nor even talent and community of intellectual interest. It is just this: a common love for the Lord Jesus Christ and the truth as it is in Him and in His Word. Catering to the worldly great, bowing down to the rich merely because they are rich, is a trait that has no place among Christians. Our blessed Lord's command is to love one another. If He made no distinctions as to the breadth of His love, His followers have no right to hold men in preference simply for reasons of material advantage.

October 26. "But Mary kept all these things and pondered them in her heart" (Luke 2:19).

The original Greek used a verb that means literally "keep together." All the promises God had given, every precious word about her divine Child, Mary gathered together and treasured in her heart. Her example is a good one for every Christian to follow. For the Lord Jesus Himself said, "My mother and my brethren are these which hear the Word of God, and do it" (Luke 8:21). Thus each believer is in an intimate family relationship to Christ. How appropriate, then, for us to keep together in our hearts all the things concerning Him! Scripture is full of them, and we are blessed as we search the Word for new spiritual treasures about our adorable Lord.

October 27. "And when He saw the multitude He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

Let us devote the remaining messages of this month to a consideration of five passages from the Gospels where our Lord is spoken of as having been moved with compassion or as having compassion. In either case the verb is the same in the Greek—*splagchnizomai*. It is an interesting

word, found only in Matthew, Mark and Luke, the Gospels that set forth so clearly the true humanity of the Lord Jesus. Literally it means "to have the bowels yearning," the ancients having assigned the deepest feelings of mankind to the innermost parts of the body. Thus the word was used to describe the tenderest and most profound emotions of pity and the like.

In our verse for today we see that our Lord was moved with compassion on the multitudes, because of their lost condition. He saw them not just as crowds but as individual sheep, weak, fainting, scattered abroad, and with no shepherd to care for them. Thus He gladly became their good Shepherd, even to the laying down of His life for them.

The New Testament teaches us that Christ indwells the believer. That means that he must share the feelings of His heart. Are we stirred, as we go among the multitudes today, are we stirred to the depths of our being by the sheep without a shepherd?

October 28. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick" (Matt. 14:14).

"And He healed their sick." It must, therefore, have been the illness and infirmity of many in this multitude that caused the Lord Jesus to be moved with compassion toward them. So the great Physician acted and brought health and strength to the afflicted.

When you are ill and some skilled physician brings you surcease from pain, do you pause to thank God for Christ? Too often we forget that hospitals, the alleviation of human suffering, humanitarian work in general, are among the blessed by-products of the Gospel of Christ. Long, long ago He was moved with compassion toward the sick. And, praise His Name, He continues the same, "yesterday and today and forever." Our illnesses are of great concern to Him, and we may be sure that they stir His tender heart with compassion.

October 29. "And Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting lest they faint in the way" (Matt. 15:32).

The multitude was hungry. Their famished condition caused the Lord to have compassion, and He met their need through His miracle-working power. "I will," He declared, "not send them away fasting." And so Christ continues to feed His sheep. No one who, in true hunger and thirst after righteousness, has turned to Him has ever been sent away empty. Your Lord knows that you have need of sustenance, and He will not let you faint in the way.

October 30. "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him" (Matt. 20:34).

Two blind men hear that the Lord Jesus passes by. And as they cry out for mercy, Christ asks what they would have Him do to them. In unison they reply, "Lord, that our eyes may be opened." To this

plea He compassionately responds by touching their eyes and immediately restoring their sight.

Behind these miracles of healing there is a deep spiritual significance. Particularly is this true of the giving of sight to the blind. Those who know not Christ are spiritually blind. Their pitiful plight stirs the heart of the Lord with compassion, and He longs to give them sight. When the spiritually blind, as in the case of the two by the wayside, hear His voice and crave sight, how immediate is His gracious, healing touch! Dear friend, has Christ opened your eyes to the new world of eternal life in Himself?

October 31. "And when the Lord saw her, He had compassion on her, and said unto her, Weep not" (Luke 7:13).

The sentence comes from Luke's record of the healing of the son of the widow of Nain. The miracle is preeminent in its portrayal of the Lord's compassion. No one called upon Him to help, the stricken mother did not cry aloud for mercy; but the very pathos of that funeral procession spoke to His sympathetic heart with accents far louder than words. And, without being asked, purely out of the volition of His compassionate grace, He raised the widow's son. Thus it always is with our Lord and human sorrow. Our griefs are His; He knows our sorrows, and, as we suffer, His heart is indeed moved with compassion for us.

The Heart of the Lesson

By Arthur Forest Wells

THE MACEDONIAN CALL

Oct. 4. Acts 16:6-15; Rom. 15:18-21

Golden Text: Matt. 28:19

Daily Readings

Mon., Sept. 28, Heb. 11:1-10. Tues., Sept. 29, Acts 15:36-41. Wed., Sept. 30, Acts 16:1-15. Thurs., Oct. 1, Rom. 15:13-21. Fri., Oct. 2, John 2:1-11. Sat., Oct. 3, Phil. 1:3-11. Sun., Oct. 4, Phil. 1:12-30.

The Outline of the Lesson

I. The Hindering of the Spirit, Acts 16:6-7. II. The Arrival at Troas, Acts 16:8. III. The Macedonian Call, Acts 16:9. IV. Paul's Response to this Call, Acts 16:10. V. God's Grace Bringing Paul to Philippi, Acts 16:11-12. VI. The Conversion of Lydia, Acts 16:13-15. VII. Pioneering for Christ, Rom. 15:18-21.

The Heart of the Lesson

When the apostle Paul and his company started on the Second Missionary Journey they purposed to revisit the churches that had been founded on the mainland on the First Missionary Journey. This was evidently a proper undertaking, but it was a work which had not been specially commanded of God. The circumstances surrounding the beginnings of these two Journeys were certainly quite different. When these churches had been revisited, the question naturally arose as to what they should then do. They made several attempts to spread the gospel further in Asia Minor, but they met an obstacle at every turn, save one; and it is interesting to note that, in the record of that juncture, nothing is said about preaching.

But when we ask about the origin of the hindrance, we met with an answer of more astounding proportions; for it is expressly stated that the prohibition came from the Holy Spirit. This is a fact worth noting, for it refers to a ministry which we might not easily expect. Since the missionaries did not want to return home, and since the road to Troas was the only one apparently open to them, we must conclude that the Holy Spirit was guiding His servants in the right direction by closing the doors to all others. It will be the responsibility of every Christian to test how far this principle of the Spirit of Jesus is meant to function in his life. One thing is certain; there is no hard and fast rule as to what the Spirit of God will do, other than to glorify Christ (John 16:14). In view of the fact that Paul had made it his "aim so to preach the gospel, not where Christ was already named," the logic of the events before us can only mean that God had sovereignly decreed that the message of salvation should be brought to Europe, to the West. Only God knows how much of the history of the world was determined that day!

At Troas Paul received his Macedonian call. It was a call for help. The importance of this incident is worthy of considerable meditation. How did the Macedonian know that Paul was at Troas? What made him cry for help? What let him think that Paul had the remedy for his trouble? The answer to these and similar questions can be found only in Him Who caused Paul to have this vision. Athens, in the Southland of Greece, had an altar which was a symbolical question-mark, for it was inscribed "To an Unknown God." From our vantage-point of Christian knowledge it is not surprising that Greece, in spite of all her culture, was ignorant about the highest truth of all; for we now know that true and saving knowledge can be found only in God the Father and His Son Jesus Christ (John 17:3). But we appreciate this confession of ignorance and helplessness from a Macedonian, whose race had conquered the Greeks, for it is proof that, if Greece failed to find God without Divine, redemptive help before this day of the vision of Paul, what hope of saving truth (1 Cor. 15:1-2) may one reasonably expect from any philosophically taught people that know not Christ? This cry of the Macedonian is the classic testimony of the failure of all merely human learning to find God.

But there is a happy side to this vision. It is described by the turning of the Macedonian to the minister of Christ. A confession of helplessness and a knowledge that Christ saves are necessary to salvation, but neither of the two saves. Christ saves those who come to Him. Deliverance from sin and its consequences demands personal faith in the Saviour. Let us pray that this lesson be used to convince men not only of their lost condition but also of their need of turning trustingly to the Redeemer.

Of course, the apostle obeyed the call that came to him. He had once before obeyed a heavenly vision (Acts 26:19), and the blessedness that followed was with him still. The readjustment that followed his yielding to this challenge was not as marked as the former change, but the evidences of a revitalizing of his circumstances were evident on all sides. There was no more knocking at closed doors. An open road now led straight ahead. It led directly to a new field of opportunity for spiritual triumphs. Any one who knows the joy of possessing the Lord's will concerning any particular venture has something in his own experience to help him understand the joy with which Paul entered Philippi.

The events that followed not only confirmed the correctness of the apostle's decision but demonstrated anew that God is sovereign in the salvation of sinners.

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BECOMING A CHRISTIAN

Oct. 11. Acts 16:22-34; Phil. 3:7-14

Golden Text: Acts 16:31

Daily Readings

Mon., Oct. 5, 2 Cor. 1:3-10. Tues., Oct. 6, Acts 16:16-25. Wed., Oct. 7, Acts 16:26-40. Thurs., Oct. 8, Phil. 3:7-14. Fri., Oct. 9, 1 Tim. 1:3-17. Sat., Oct. 10, John 3:1-16. Sun., Oct. 11, 2 Peter 1:1-11.

The Outline of the Lesson

I. Paul and Silas Imprisoned for the Gospel's Sake, Acts 16:22-24. II. The Praying and Singing of Paul and Silas, Acts 16:25. III. An Earthquake, Acts 16:26a. IV. The Prison Opened, Acts 16:26b. V. The Jailor's Attempt at Suicide, Acts 16:27. VI. Paul's Protest, Acts 16:28. VII. The Jailor's Cry, Acts 16:29-30. VIII. The Way of Salvation, Acts 16:31-32. IX. The Fruit of Salvation, Acts 16:33-34. X. Not I but Christ, Phil. 3:7-14.

The Heart of the Lesson

When the Lord invaded Europe with the gospel through His missionaries, Satan objected. He did not immediately come out boldly against the preachers of redemption; he sought rather to befuddle their program by intoxicating it with a false inspiration. He seized upon a helpless maid, whose spiritual and likely also moral prostitution was bringing her masters much gain, to advertise Paul and Silas as "servants of the Most High God, who proclaim . . . the way of salvation." This was not the first time that Satan sought to do this sort of thing. When Jesus went to Capernaum and taught there in the synagogue with an authority other than that of the scribes, He was confronted with the cry of a man with an unclean spirit, who shouted at Him, "What have we to do with Thee, Jesus Thou Nazarene? art Thou come to destroy us? I know thee Who Thou art, the Holy One of God" (Mark 1:21-24). Many a worldly-minded religious worker would have hailed this free advertisement as a find to be prized. But our Lord was, of course, of a radically different conviction. So He "rebuked him, saying, 'Hold thy peace, and come out of him.' And the unclean spirit, tearing him and crying with a loud voice, came out of him" (Mark 1:25-26). Paul followed his Master's example; for we read that he "being sore troubled, turned and said to the spirit, 'I charge thee in the name of Jesus Christ to come out of her.' And it came out that very hour."

What followed demonstrated the depravity of the unregenerated heart and the victory of the soul that trusts in Christ. Back in the days of Abraham the king of Sodom said, "Give me the persons, and take the goods to thyself" (Gen. 14:21). Here the marketplace traffickers cared nothing for the soul of the maid that had the spirit of divination: their interest centered in what she could produce for them. Now, the gospel is the enemy of that kind of business as well as the means of salvation to the believers in the Lord Jesus Christ. Undoubtedly many who now cry, "Let the preachers stick to the gospel"—which is indeed the only thing to which they have a right to stick—would not be so ready to remind the gospellers of their duty, if they really knew what the claims of the gospel are. Of our virgin-born Lord it was said, "Thou shalt call His name Jesus; for it is He That shall save His people from their sins" (Matt. 1:21). It is important to note about this, that the preposition is "from" not "in".

The wrath of these selfish traffickers in human rights became a new occasion for the manifestation of the power of Christ. Paul and Silas

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were cruelly cast into prison; but many stripes and the stocks, together with all else that went with such things, did not hush their testimony. There came a time when Paul smarted under the rod of affliction—it was after several years of much suffering (2 Cor. 11:23-28)—and cried out thrice for deliverance (2 Cor. 12:7b-8); but, instead of having the thorn removed from his flesh, there came to him this answer from the Lord: “My grace is sufficient for thee, for My power is made perfect in weakness” (2 Cor. 12:9a). When Paul got that assurance, his cry turned into a happy testimony of trust, which he put forth in these words: “Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me [or, spread a tabernacle over me]” (2 Cor. 12:9b). In Philippi he came to such a conclusion by a shorter process of logic. No sooner had the doors of the prison clanged shut on him, than the prisoners heard him and Silas pray and sing hymns unto God. Madam Guyon spent ten years of her life in French prisons; but out of her confinement has come one of the most challenging of Christian poems, of which the following is the first verse:

“A little bird am I
 Shut from the fields of air;
 And in my cage I sit and sing
 To Him Who placed me there;
 Well pleased a prisoner to be
 Because, my God, it pleaseth Thee.”

E. Paxton Hood has added this to Christian hymnology:

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

The result of the missionaries' faithfulness to Christ was tremendous and immediate. “Suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's hands were loosed.” The jailor felt the quake, but he feared the escape of the prisoners that had been put under his care by the severe arm of Roman law. His first thought was that of suicide. But the gospel is a protest against that as much as against bad business. The apostle's assurance to him that the prisoners were all present had its effect on the jailor's thinking and conscience; and with lightning rapidity he cried, “Sirs, what must I do to be saved?” Now, here is a fact to which good attention should be paid: the jailor took heart in response to Paul's appeal, because the prisoners had not taken advantage of the breaking of their shackles. The principle expressed in this is: when the gospel is backed up by a life consistent with it, men will listen.

Christianity's answer to the pagan's question is as simple as it is sublime: “Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.”

The jailor, who had been impressed by the consistency which existed between the preacher's life and his testimony, proved by his own good works immediately that Christ had enabled him now to walk in newness of life. We read that “he took them the same hour of the night, and washed their stripes; . . . And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.”

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THE SPOKEN AND THE WRITTEN WORD

Oct. 18. Acts 17:1, 5-11; 1 Thess. 2:7-13

Golden Text: Heb. 4:12

Daily Readings

Mon., Oct. 12, Psa. 119:1-16. Tues., Oct. 13, Acts 17:1-9. Wed., Oct. 14, Acts 17:10-15. Thurs., Oct. 15, Acts 17:16-34. Fri., Oct. 16, 1 Thess. 2:1-13. Sat., Oct. 17, John 1:1-18. Sun., Oct. 18, 1 Cor. 1:19-31.

The Outline of the Lesson

I. Paul in Thessalonica, Acts 17:1, 5-9. II. Paul in Beroea, Acts 17:10-11. III. The Word of God, 1 Thess. 2:7-13.

The Heart of the Lesson

When Paul came to Thessalonica, he went into the synagogue to deliver his message. Luke gives us but a brief outline of the essential things which he preached there. Paul himself adds that, when he was in the city, he told his hearers about the antichrist, and about our Lord's return to gather His people unto Him (2 Thess. 2:1-5). It is interesting to note this, for it shows what a place eschatology had in the early days of evangelism. But the ground-work of all his preaching was the person and past work of the Lord Jesus Christ. Paul had two main lines of thought. The first was the fact that death and resurrection belonged to the Messiahship. That is, the opening testimony of the apostle may be said to have been somewhat impersonal. It was necessarily so, because the first thing that troubled Israel about the announcements of the Messiah was that He would die and be resurrected. Death and resurrection were things that they had not learned to connect with Him. So the Lord Jesus said to the two disciples on the way to Emmaus: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" (Luke 24:25-26) In both Luke 24:26 and Acts 17:3 the discussion is first about "the" Christ; that is, the Messiah, apart from his identity. After Paul had shown that death and resurrection belonged to the experiences of the Messiah, Whoever He might be, he then stated that Jesus is the Messiah. This emphasis he placed on his first testimony in Damascus shortly after his conversion. The Authorized version misses the point in Acts 9:20 by making Paul preach "*Christ . . . that He is the Son of God.*" It was expected of orthodox Jews to believe in the Deity of their Messiah, but they did not believe that Jesus of Nazareth is the Messiah. Therefore, the American Standard Version is better at Acts 9:20; for it makes Paul proclaim "*Jesus, that He is the Son of God.*" Our Lord told the disciples on the way of Emmaus the same thing; for, after He had identified "the Christ" with sufferings as well as glory, "He interpreted to them in all the Scriptures the things concerning Himself" (Luke 24:27). By that statement He proclaimed Himself to be Christ. Paul himself was not saved by beginning to believe in the orthodox theory of atonement by the shedding of blood—all orthodox Jews believed that—Paul was saved, when he learned to know Jesus as Lord, and when he then believed the word of the cross, which had value for him after he recognized Jesus as Lord.

It may not be beside the mark to notice the manner in which the apostle conducted his missionary efforts in Thessalonica. We need not insist that his method be followed now in all details, for missionaries must be free to proclaim their message in whatever manner seems best for the conditions which they meet in their field. But, since no custom of Scripture, which has the approval of God, is without its blessing, we

may well give heed to the one before us. Who would deny that our church services would be improved, if we followed what Paul did in Thessalonica? Such a practise might offset not a little of some misleading tendency of modern times. It is recorded, that "Paul, as his custom was, . . . reasoned with them from the Scriptures, opening and alleging . . . Christ." He *reasoned* with them; that is, he conversed, discussed, argued. And the premises were taken from the Bible. He *opened* the Scriptures, by dividing or drawing them asunder (cf. 2 Tim. 2:15). He *alleged* that certain things are true about Christ Jesus; that is, he placed before them the gospel, just as one might set food before the hungry (cf. Mark 6:41).

This ministry had a threefold reaction. There was a revival, a persecution, and a departure. It is said that Spurgeon once asked a student, who had been out preaching, whether there had been any conversions, and when he was informed that there had been no indications of any, he wanted to know whether any one had gotten angry. It seems that his view about the effects of true preaching was, that they should manifest themselves in either a revival or a riot. Those who are acquainted with the nature of Paul's ministry will know how to appreciate that theory. The fact that the apostle's testimony had redemptive value is attested to by both his friends and by his enemies. The former consorted with him; the latter charged that the evangelists had "turned the world [the inhabited earth] upside down." Well, that is a good thing to do in the Lord; for, ever since sin has been in it, it has been wrong side up: so that by changing its position vertically one would set it right side up. No one ought to object to that. Paul can be charged with nothing save that he sought to give Christ the place of preeminence (Col. 1:18) and to put first things first (Matt. 6:33).

The mass of the hearers in Berea did what we may expect the remnant of Thessalonica to have done. They received the Word and examined the Scriptures. I take it, that the "Word" refers here to the words that Paul had spoken, and that the "Scriptures" are what is our Old Testament. This would seem to indicate that they just about put the two on the same level; that is, that they judged Paul's words to have the same authority which the ancient Scriptures demanded. We do not claim inspiration for everything that the apostles said; but we do claim Holy Spirit inspiration for everything that they wrote in what we now know as their New Testament writings. Whichever of their spoken words agreed and were on a par with those writings merited the same appraisal. I have taken the liberty, therefore, to add 1 Thessalonians 2:13 to our text, for it may be said to touch on this very thing. "And for this cause we also thank God without ceasing, that, when ye received from us the Word of hearing [cf. Gal. 3:2, 5], (even the Word) of God, ye accepted it not as the word of men, but, as it is in truth, the Word of God, which also worketh in you that believe."

CHRISTIANITY AS LOVE

Oct. 25. Acts 18:1-4; 1 Cor. 13:1-13

Golden Text: 1 Cor. 13:13

Daily Readings

Mon., Oct. 19, John 15:12-17. Tues., Oct. 20, Acts 18:1-17. Wed., Oct. 21, Acts 18:18-28. Thurs., Oct. 22, 1 Cor. 13:1-13. Fri., Oct. 23, Rom. 5:1-11. Sat., Oct. 24, Rom. 13:7-14. Sun., Oct. 25, 1 John 4:1-21.

The Outline of the Lesson

I. Paul in Corinth, Acts 18:1-4. II. The Place of Love in the Christian Life, 1 Cor. 13:1-13.

The Heart of the Lesson

From Beroea Paul went to Athens. There he had a few moments of leisure but not of rest; for, while he was waiting for his associates, his spirit was stirred within him on account of the city's idolatry. He was able to reason in the synagogues and in the marketplace with some Jews and devout persons; but his main efforts were with the Epicurean and Stoic philosophers. His speech to them in the midst of the Areopagus is well known. Its results were meager.

From Athens the apostle went to Corinth. In so doing he exchanged an intellectual for a commercial atmosphere. Both were tainted with sensualism; but Paul accomplished a work in Corinth by the grace of God (1 Cor. 15:10) which far outstripped that in Athens. The subject of our lesson, which has brought us to this new stage in the spread of the gospel in Southern Europe, is "Christianity as Love." Now, it is a fact that in Paul's First Epistle to the Corinthians he has been used of the Lord to give us one of the finest paeans on love in the Scriptures. But at the time of Paul's writing of it, the Corinthians did not have a great portion of that love; and even at a later date he had to spur them on to charity by holding before them the example of the Macedonians and of the Lord Jesus Christ (2 Cor. 8:1-11). Of course, the slowness of the Corinthians to respond to an exercise of love in no way mitigates against the need of it, nor does it argue that love is not an essential of Christianity. We know that "God is love" (1 John 4:8), that the whole plan of salvation originated in that love (Rom. 5:8) and that the chief of all commandments is that of love (Matt. 22:37-40; Rom. 13:10b; John 13:34-35). Yet Paul wrote to the Corinthians: "I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2:2). The unregenerate heart is not capable of the love which the Lord requires; therefore, its first need is redemption. Granting this, love may be expected as a first fruit (Gal. 5:22).

Paul's stay in Corinth was marked by three distinct but kindred experiences that belong to every mature Christian. There was that which was natural, that which was scriptural, and that which was spiritual. Paul got started in Corinth in a most natural manner: he got work as a tentmaker and abode with one of his fellow-tradesmen, Aquila by name, who, together with his wife Priscilla, became an outstanding leader in the church. The place of the Scriptures in his ministry is indicated by the statement that he "was constrained by the Word" (Acts 18:5, A. S. V.). His spiritual experience is referred to in the record of the vision in which he received comfort and guidance from the Lord. A similar combination of these three elements can be found in Matt. 2:2, 5-6, 12 and Rom. 1:20, 10:17, 8:15-17a.

The results of Paul's ministry in Corinth are described in these words: "Many of the Corinthians hearing believed, and were baptized." This outlines a true gospel order. Men must hear to be saved (Rom. 10:14). Indeed, they must take heed what they hear (Mark 4:24) and how they hear (Luke 8:18). The hearing must be a hearkening (Rom. 10:16). Jeremiah once passionately cried out: "O earth, earth, earth, hear the Word of Jehovah" (Jer. 22:29). The world was never more in need of paying attention to that command than today. But the hearing must be followed by faith. Our Lord said: "Verily, verily, I say unto you, He that heareth My word, and believeth Him That sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24). John put it this way in his First Epistle: "This is His commandment, that we should believe in the name of His Son Jesus Christ" (1 John 3:23). Such faith must be expressed in baptism. So reads the great commission: "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: teaching them to observe all things whatsoever I commanded you: and lo, I am with you all the day, even unto the consummation of the age" (Matt. 28:19-20). That this order was the true gospel order not for Corinth only is evident, among many things, from Paul's salutation to the Corinthians. His words in that connection are: "Unto the church of God which is at Corinth, them that are sanctified in Christ Jesus, called saints, with all that call upon the name of our Lord Jesus Christ in every place, their (Lord) and ours" (1 Cor. 1:2).

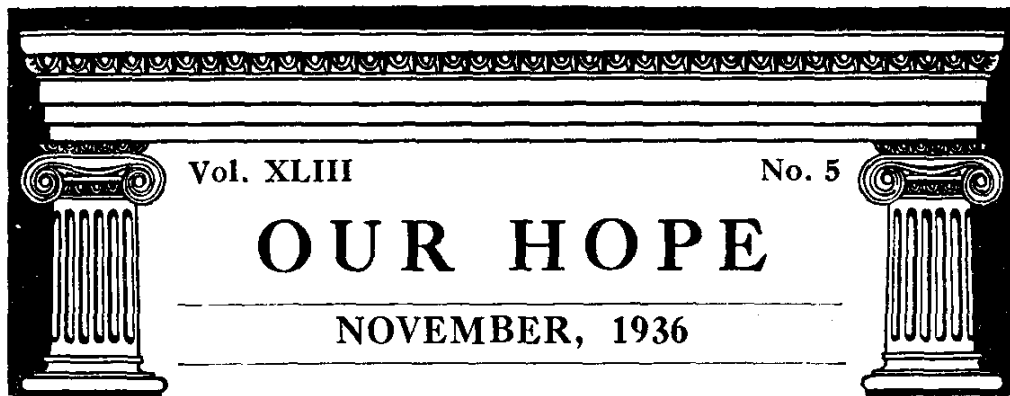
Wherever such order is faithfully followed, the great challenge to Christian love, which explains itself, may be expected to be met with joy and abiding success.

The Pulpit

I heard a Bishop preach on Christmas Day.
 He never mentioned once the Only Name,
 Ten thousand times ten thousand tongues proclaim!
 The hungry, thus, empty were sent away!
 No heavenly light was brought to men astray
 In the dark Vale of Death. A Cross he wore,
 But which he failed to preach upon. He bore
 No raptured look, no fire: his face was gray!

Beneath the modern Pulpit sinners sit;
 Hear cultured accents, not the Words of Writ;
 Some economics; some smooth politics;
 Some moral truths—the lightest of pin-pricks.
 Great God! Give the full Gospel back again:
 The Blood of Christ that blots every stain!

A strange enchantment lies in Holy Writ.
 Jordan all men must cross, where 'er they stand:
 Babylon drifts to Rome: Israel's doomed land
 "Egypt" is named: and passing human wit,
 In heaven's clouds Jerusalem doth sit!
 Old Sodom's and Gomorrah's fiery rays
 Flame in the Lake of Fire, Hell's awful blaze!
 So, 'mid its many pages marvels flit.



Editorial Notes

He is Precious "Unto you therefore which believe He is precious" (1 Peter 2:7). Our Lord was announced by dying Jacob as "the Stone of Israel." As such He is revealed in both Testaments. Peter in bearing witness to Him, under the guidance of God's Spirit, brings to our attention some of the remarkable statements concerning Him as the stone. "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem" (Isa. 8:14). "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste" (Isa. 28:16). "The stone which the builders refused is become the head of the corner" (Psa. 118:22). As Peter bears witness the Stone of Israel became for them the stone of stumbling, the rock of offence. They refused and rejected Him, whom the Father had sent. But the rejected Stone became the chief corner stone upon which is resting as a sure and precious foundation, that building which is the Church. "The Church's one foundation is Jesus Christ her Lord—in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Ephes. 2:21, 22).

And that refusal and rejection of Christ, the supernatural Christ, the risen Christ, the chief corner Stone and the Head of His body, continues. The Jews continue in their rejec-

tion. Christendom, modern Phariseeism and Sadduceeism, rejects Him also, and so it will continue till some day Nebuchadnezzar's dream-vision will be fulfilled and He, in His second coming, will be the demolishing stone and by His judgment blow will end the times of the Gentiles (Matt. 21:44).

But while Jew and Gentile reject Him, nations misgoverned do not want Him, and the three unclean frogs—Socialism, Fascism and Communism hate and despise Him, those who bow before Him, acknowledge Him as their Saviour and Lord know the truth of Peter's words, "unto you therefore which believe He is precious."

But who can tell out His preciousness? Nor is He alone precious to all who have believed on Him, who know Him and walk in His blessed fellowship. He is precious to *God His Father*. He is the object of the Father's love as He Himself expressed it in His days on earth. "For the Father loveth the Son"; "Therefore does My Father love Me, because I lay down My life, that I might take it again" (John 5:20, 10:17). His Son is so precious to Him, that He gave Him the pre-eminence in all things. This means having fellowship, or communion with the Father. His Son is the dearest and most precious One to Him, and as He is the same with us we are in fellowship with the Father. He is precious to *the Holy Spirit*, so precious, that He never speaks of Himself, but the Spirit's testimony is to glorify Him. And as we glorify Christ and exalt Him, as He is precious to us, we please God the Holy Spirit and His power will be upon us.

He is also precious to the *tenants of the heavens*, the unseen world of angels. They know Him and worship Him as their Creator; they know Him as the wonderful Saviour, not of themselves, for they need no salvation, but as the Saviour of the lost world. They know His glorious exaltation and all the future purposes of God in the glorification of His Son, and as they are His servants, He is precious to them. In His presence are the countless *disembodied spirits*, those who lived on earth, trusted in His precious blood, were saved by grace and died in Christ. They sang on earth of His preciousness; they marveled at His love and grace.

Gathered into His presence He is still precious to them, yea, more precious than He could be for them on earth.

“Unto you therefore which believe He is precious.” He is precious to us on account of the worth of Himself. Who can know Him in His fulness, Him, whose name is “Wonderful”! “No man knoweth the Son, but the Father.” And yet we know Him and believe on Him as the Son of God, by whom and for whom God created all things. He is precious to all who believe because He came from heaven’s glory down into His own creation—“who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” He is precious to us because of His loveliness, His moral glory, which He displayed on earth, the example He has left, that we should follow in His steps; precious He is in all His life, in all His actions and in all His teachings.

But greater still is His preciousness when we remember His love for us. Each believer can say what Paul said, “He loved me, He gave Himself for me.” He was obedient unto death, even the death of the cross. His obedience was to God His Father so that the eternal purposes of redemption might be executed. It was for us for “By the sacrifice of Himself He put away sin—who His own self bare our sins in His own body on the tree.” He is so very precious to all who believe on account of this blessed, perfect and eternal salvation He has wrought for us. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the *precious blood* of Christ, as of a lamb without blemish and without spot” (1 Peter 1:18-19). So precious because He has washed us from our sins by His own blood.

Preciousness upon preciousness as we think of Him, of all He is and all He does! We see Him in faith at the Father’s right hand “crowned with glory and with honor,” and it is so precious to know He is there for us. His holy priesthood, by which He upholds, keeps and sustains, His intercession by which He carries His own through every test and

every sorrow, all is filled with preciousness. His advocacy constantly exercised with the Father, on account of His weak, erring, sinning people on earth, so that we may be kept in His fellowship, is another of His preciousnesses. He calls us not servants but "His friends." He is the friend who sticketh closer than a brother, a friend at all times, a friend who never changes. His friendship is precious and so is everything else He is and He does.

But *how* precious and glorious He is we do not fully know now, but we shall know, when we shall see Him as He is, when we shall get the first glimpse of His face of glory. It will be the beginning of an eternal, a never-ending enjoyment of His glorious preciousness.

Christian beware of a sentimental use, as done so often, of this blessed word of Peter "unto you therefore who believe He is precious." It means more than a sentimental, emotional singing, "O, He is precious to me." That He is really precious to us must be seen, it must be revealed in a life surrendered to Him. We are His royal priests on earth "to show forth the excellencies of Him who has called us out of darkness into His marvellous light." So live, so serve, so act that all testifies of Him that "He is precious."



**He Gave
Thanks**

The Lord Jesus Christ, living the life of the perfect man, walked on earth in perfect holiness and perfect obedience. He also manifested the spirit of praise and worship.

This was a part of the humiliation of the Son of God. He is Jehovah-God. As such He is the object of praise, of adoration and worship. Angels praise and worship Him. The Seraphim veil their faces in His presence and cry one to another: "Holy, holy, holy is Jehovah Zebaoth; the whole earth is full of His glory." The angelic hosts, in existence long before man, praised and worshiped Him as the Creator-God, the Only Begotten, the Son of His love. When our Lord says in John 5:22, that He should be honored as the Father is honored, He looked forward to His glorification, after His finished work. The glorified Man in glory, at the right hand of God, is worthy of all honor, praise and worship.

But on earth, as the servant, He was taking His place under God, having come to be obedient unto death, the death of the cross; He gave thanks unto Him, He praised and worshiped, as He alone could praise and worship. We know nothing about the prayers offered up by Him when He was alone in a desert place, or in the garden on Olivet, or when He spent nights in prayer. Besides the prayer of intercession, He must have praised and worshiped Him who sent Him into the world to glorify His name in the mighty work of redemption. The book of Psalms contains not only the prayers He prayed, the emotions of His holy soul, but also His praise is there pre-written by His own Spirit.

The first time we read of Him giving thanks in His blessed life down here is recorded in the Gospel of Matthew. "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in Thy sight. All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:25-30).

It was "at that time" He gave thanks. What time was that? It was at the critical time of His ministry, when He had to pronounce His "Woe" upon Chorazin and Bethsaida. There mighty works had been done, as well as in Capernaum.

The works were the miracles connected with the preaching of the Gospel of the Kingdom, which the King offered to the lost sheep of the house of Israel. But these cities believed not. They had no use for the great message "the Kingdom of Heaven is at hand"; nor did they believe in the powers of the Kingdom. The rejection of the message was but the forerunner of His own rejection. He knew what would follow; He knew this from the beginning, for, though He was garbed as a servant, He was omniscient and knew all things.

And at that time He said "I thank Thee, O Father, Lord of heaven and earth." When the darkness of His rejection began to gather around His holy person He thanked the Father. He looked forward to what would follow. The wise and the prudent were the Pharisees and the Sadducees; from their eyes the things were hidden, for they believed not. But He thanked the Father for the babes, the little ones, in weakness, but trusting Him. Then He spoke the great words which reveal His oneness with the Father. No man knoweth the Son, but the Father, none knoweth the Father but the Son. But there will be a revelation of the Father through the Son, the revelation given to the babes. After that He utters that most blessed word, which has been the word of power, of salvation, peace and joy to countless thousands: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

The next time He gave thanks was in connection with the miracle of the loaves and fishes. When He fed the four thousand with the seven loaves and a few fishes (Matt. 15: 32-39) He gave thanks; and when the five barley loaves and two small fishes were put into His hands, He took the loaves "and when He had given thanks, He distributed to the disciples, and the disciples to them that were sat down; and likewise of the fishes as much as they would" (John 6:5-13). Five thousand were thus fed. The loaves and the fishes were His own creation, the works of His hands, for He is the Creator of all life. Yet He gave thanks, looking to heaven, and then with the spirit of thanksgiving He manifested His omnipotent power. Many an infidel has sneered at the loaves and the fishes, just as the modernist sneers today and shakes his head, branding the whole scene as a legend. But we who know Him and believe on Him as Lord, know that there is nothing too hard for the Lord.

In the eleventh chapter of the Gospel of John, we behold Him again giving thanks. He stood before the tomb of His friend Lazarus. The stone which covered the grave where the dead lay had been taken away. "And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me

always, but because of the people which stand by I said, that they may believe that Thou hast sent Me.” Then He spoke with a loud voice and Lazarus arose from the dead. He thanked the Father that He had heard Him. Crysostom wrote on this passage: “Who ever prayed in this manner? Before uttering any prayer, He said, I thank Thee, showing that He needed not prayer.” And because His request was granted before it was made, He gave thanks unto the Father. As He knew that the loaves and fishes would feed thousands, and gave thanks for them, so He knew that Lazarus would be raised and He thanked the Father for it.

And so we must give thanks. Thanksgiving is often found in connection with prayer in the New Testament. “Be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:6). “Continue in prayer, and watch in the same with thanksgiving” (Col. 4:2). “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men” (1 Tim. 2:1). “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving” (1 Tim. 4:4). “Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Eph. 5:20). “We give thanks to God and the Father of our Lord Jesus Christ, praying always for you” (Col. 1:3). And how many times more the Apostle Paul, who lived so close to the Lord and manifested His excellencies, gave thanks to God, yea for all things, even for tribulations. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him” (Col. 3:17). “In every thing give thanks; for this is the will of God concerning you” (1 Thess. 5:18). The Lord Jesus in giving thanks at these different occasions is our blessed pattern. May we be filled with the spirit of praise and thanksgiving.

But the most touching “giving of thanks” in His life is the one which occurred in the night when He was betrayed. “And He took bread, and gave thanks, and brake it, and gave

unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you" (Luke 22:19, 20). According to the text in Matthew He also gave thanks for the cup. He alone knew what it all meant. A little while longer and His blessed body would be scourged, and tortured, and finally nailed to the Cross. He looked upon the red wine in the cup and He knew that soon His blood would be shed. What the pouring out of His soul unto death meant, and what it meant for Him, who knew no sin, to be made sin for us—none of His own can ever understand. Yet in this solemn hour, when His hour was come, He gave thanks as He brake the bread; He gave thanks as He took the cup into His hands soon to be pierced by the cruel nails. The spirit of thanksgiving prevailed in that room. Even as He looked forward He beheld the joy set before Him, for which He endured the cross and despised the shame. He saw at that Supper Table the travail of His soul and was satisfied. And what a gracious and blessed request for us to take the bread and give thanks! To take the cup and give thanks! Then we look back and remember His matchless love.

And now after the work is finished, the victory won, His voice of praise and thanksgiving is not hushed. His praise is heard in the midst of His own. The first thing mentioned in the twenty-second Psalm, after His suffering and God's answer in raising Him from among the dead, is His praise. "I will declare Thy name unto My brethren, in the midst of the congregation will I praise Thee." In the New Testament this is applied to the Church (Heb. 2:12). He is the great leader in the praises of His people. And what a day it will be when He will lead the praises, the Hallelujahs, the thanksgivings of the glorified Church!



**Nothing but
Grace** In a day when God is robbed of the Glory of His Grace, that Grace must be exalted and made much of by those who are true to the Gospel of Grace. In the Prophet Ezekiel we see a sweet picture illustrating the Grace of God

as bestowed upon Jerusalem. The Word of Jehovah came to Ezekiel and showed him the condition (Ezek. 16) of Jerusalem. "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother a Hittite." What a parentage! But it corresponds to our own, for we are conceived and born in sin. And the newborn babe was cast into the open field, there it laid in its own blood, like the man who had gone from Jerusalem to Jericho and fell among thieves. What could that helpless child do, lying there in the roadside, helpless and dying? All self-help was excluded. But the Lord passed by and He had mercy. The first thing He did was to command life. "I said unto thee when thou wast in thy blood, Live!" He gave life first of all. Even so Grace bestows life, which the sinner has not, for by nature we are dead in trespasses and sins. And then we read what else He did. We mention a few things:

I covered thy nakedness.

I swore unto thee and entered into a covenant with thee.
Thou becamest mine.

I washed thee with water.

I anointed thee with oil.

I clothed thee—I girded thee—I covered thee.

I decked thee with ornaments.

I put bracelets upon thy hands.

I put a beautiful crown upon thy head.

And what did the child do? Nothing. From the moment *He* spake, Live! till *His* hands put the beautiful crown upon the head it was all His work. Even so, it is all of Grace! Let us exalt that Grace, by living according to Grace as those who have His life, are washed from their sins, anointed with oil, the Holy Spirit, and whose destiny is the beautiful crown of Glory.



**No Man
Ascendeth
Into Heaven** Dr. Martin Luther published a work in Latin under the title *Colloquia Mensalia*, generally known as Luther's Table Talks. They contain most choice sayings and from time to time we hope to publish extracts. Here is the first one: Commenting on John 3:13—

“And no man ascended up to heaven, but He that came down from heaven, even the Son of Man who is in heaven”—he says the following:

“In this verse Christ says that much: No man can be found good and righteous before God, nor can come into heaven without Me; neither through his own strength and merits, through his self-chosen devotion and sanctity, nor through the works of the law. For I am and I remain in heaven, and yet I am come down from heaven, that I may take you up with Me.

“In these three facts—to ascend up into heaven—to come down from heaven—and to be in heaven, Christ briefly manifests His almighty power. To ascend up into heaven, is, that henceforth He would not appear in corporeal form or shape. To come down from heaven, is, that He appeared here on earth, was made man (in every thing like unto us, sin only excepted) and through miracles would show His glory, and at last finish His work of deliverance. To be in heaven, is, that He never forsook the presence of the Father, that is, of the Godhead, but for ever and ever has been and still is in heaven, and that He never forsook (or gives up) the nature of man which He took on, nor will He ever forsake the same.”

This is an excellent comment on one of the difficult verses in this chapter.



The Need of Water

As we examined small things in God’s wonderful creation, we noticed a species of moss (*Climacum Dendroides*), which forms gray cushions in the dense woods, but after rain the cushions turn into a beautiful green. Then life springs forth and tender shoots with little fruits develop upward, reaching for the sunlight.

What a great blessing water is! Human existence would be impossible without water. All vegetation and animal life perishes without water. Water sustains life; water cleanses; water refreshes and revives. No Christian needs to be told of the necessity of the water of life, of its life sustaining, cleansing and refreshing power. And like the

pure rain-water from the sky, the water of life is free. "Let him that is athirst come, and whosoever will take the water of life freely."

As we looked upon the gray cushion at our feet, it brought the following thoughts to our heart and we wrote them down:

Gray I am, but the refreshing waters of the sky
Change me into the green of nature's fragrant life.
Humble though I be, like all my sisters of the woods,
Yet my ambitions are heavenward to bear mine appointed
fruit.

And thus I bring a lesson to the heart of sinful man.
"Oh man, withered by sin and its disastrous plight,
You need, as I do, the waters from the heavens above—
Then you too will freshen into life and yield your fruit."

Our Creator-God has written His precious lessons everywhere in nature for us to learn, but how little we read in this great book. Every reader of the Bible knows that all things in nature are used as types and symbols of things spiritual. The trees, the grass, the flowers, the lily of the valley, the rose, the olive, the vine, the fig tree, the sand, the dust, the wind, the storm, the waves of the sea, the lamb, the lion, the horse, and many others. The sun, the morning star, the stars of heaven, and much else, give us the messages of the Bible in a typical, symbolical manner. How much we lose, because we do not listen more in quiet meditation to the language of nature!



**The
Humble Life**

Many talk of the "higher life" or "the larger life." Some speak of a "deeper life" and a "surrendered life." We long constantly for the "*humble life*." Oh, to be nothing! An empty vessel at the feet of the blessed Lord, conscious of our failure and weakness, with tears of self-judgment and increasing consciousness of our unworthiness—that is the life we need to live in these evil days. It is the safe life. Pride is the crime of the devil. Self-exaltation, ambitiousness to be something, to do something great, is a dangerous thing in our times, when the fiery darts

of the wicked one fly thick and fast. Oh, for more humility and walk in humbleness of mind! It pleases *Him* and *He* will own it.

Reader! "And seekest thou *great* things for *thyself*? *Seek them not*" (Jer. 45:5).



Today and Tomorrow "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). How we mortals are constantly forgetting the great truth contained in this proverb! We are planning, we are building our aircastles and do not realize that tomorrow may never come, that in reality it does not exist. How much more peace of mind God's people would enjoy if they would heed the inspired exhortation of James. "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that" (James 4:13-15). It is a bad thing for a believer to have his mind filled with thoughts of the morrow, imaginings of what might happen. Thousands worry themselves into sickness and become nervous wrecks. It is sheer mockery when a Christian says that he trusts in the Lord and in His promises and then keeps on worrying about the future, and instead of living just for today nags himself, or herself, about tomorrow. Worrying about the future is a disease breeder.

Let us also remember the words of our Lord. "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. 6:34). Oh, to learn to live right just for today, to use today, without any anxiety for the morrow!

Miss Helen McDowell, a gifted poetess and reader of "Our Hope," sent us ten years ago the following lines:

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Today the sun is shining,
 So lovely, bright, and clear,
 But what about tomorrow
 With all its dread and fear?

Tomorrow is elusive,
 For, when your hand would stay
 The morrow, as it dawneth;
 Behold it is today.

My friend there's no tomorrow,
 Today is all your own,
 Enjoy it, don't destroy it,
 With tear, and sigh, and groan.

For *now's* the blessed moment
 The Master's work to do,
 Today is yours, tomorrow
 May be too late for you.



**Jeremiah's
 Comfort**

What a great and godly man he was!
 What zeal for God and deep compassion
 for his beloved Jerusalem and his beloved
 people! How he groaned and how he
 wept! How he pleaded with them to return unto the Lord!
 What a man of prayer he was! And what mighty emotions
 swept through his agonizing soul! How he suffered for
 righteousness' sake and for his Lord! In the fifteenth chap-
 ter of the book which bears his name, there is the record
 of a brief prayer. He had been persecuted. Then he
 prayed, "O Lord, Thou knowest: remember me, and visit
 me, and revenge me of my persecutors; take me not away
 in Thy longsuffering: know that for Thy sake I have suf-
 fered rebuke."

And what was the answer of this cry to the Lord?

"Thy words were found, and I did eat them; and Thy
 Word was unto me the joy and the rejoicing of mine heart;
 for I am called by Thy name, O Lord God of hosts."

He found his comfort, his joy and his rejoicing in His
 Word. How he found the Word of God we do not know.
 It may have come to his heart from the sacred scrolls he
 possessed as a God fearing Jew: the law, the prophets who
 had witnessed before him, some of the Psalms and other
 portions of the Scriptures. But when he found His Words

he appropriated them in faith, as a hungry man will take the bread which is set before him. He ate His Words and then they became unto him joy and rejoicing.

And so in the midst of increasing darkness, in the midst of conflict and confusion, as we turn to the Bible we find His Words there just for our individual need, suited to our condition, whatever it may be. When we take them, trust in them, feed on them, we too shall find in them our joy and rejoicing, our comfort and our peace.

And how needful it is for us to eat the Words of God in these days. This heavenly food, besides giving us joy and peace, has in it the power to keep us from all evil and to strengthen us with that strength we need for the days which remain.



As to Christian Giving In giving of our means in the support of the Gospel or in Christian charity, it must be, like everything else in the believer's life, under the guidance of the Holy Spirit.

It must be as "unto Him," for He deserves our all. "Lord, what wilt Thou have me to do?" must be the prayer before we do anything in the support of His work. We often overlook the words addressed to the Corinthian assembly. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity (as if under the law) for God loveth a cheerful giver. 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. 9:6-8). In the first Epistle to the Corinthians the Apostle, in connection with true Christian giving, reminds us of Him, the greatest giver of all, who, though rich, became poor for our sakes, that by His poverty we might be rich. In all we do in our Christian service, doing it unto Him, as an expression of our love and gratitude to Him, joy and blessing is our portion. The Greek word translated "cheerful" is the word *hilaros*, from which comes our English word "hilarious." Do it joyfully as unto the Lord! And He

who saw the poor widow giving her two mites, all she had, still sees and watches, and our bountiful sowing will bring a blessed and wonderful harvest. There is therefore no need to go to a law-demand as to giving. Let all our giving be done with prayer, under the direction of the Spirit, unto Him joyfully, and greater blessings than those promised in Malachi 3:10 will be ours.

There was a preacher of Puritan days who preached once on "Christian giving." He took for his text Proverbs 19:17: "He that hath pity on the poor lendeth unto the Lord; and that which he hath given will He pay him again." The application was very terse and pithy. He read the text again. "You hear it," he said. "The Lord's interest is good. The security is ample. The investment is excellent. Down with the money!"

All believers should look upon their earthly possessions as belonging to the Lord. We are nothing but His stewards. We occupy till He comes. We must be willing to respond to all He may ask of us, and if we do He will surely be our gracious rewarder. Covetousness against which Christians are warned (not those in the world, but Christian believers) is a terrible form of idolatry. Therefore, "Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).



**The Passing
of The Great
Pyramid** For many years we have warned our readers to beware of the "*Great Pyramid-Anglo-Israel delusion.*" We have branded these theories inventions and hallucinations. We warned against the assumption that the great pyramid in Egypt is "the Bible in stone" as taught by certain teachers, because God has only one Bible, His written Word. Many, many years ago somebody examined the pyramid and its cryptic measurements and then the declaration was published that they were not only marvelous, but divine. Then the claim was made that these measurements predicted the second coming of our Lord and of His kingdom.

In order to make these foolish theories palatable to Bible

believers, they hunted for a text and thought they had found it in Isaiah **19:19**: “In that day there shall be an altar to the Lord in the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt.” We do not follow the inventions which forced their theory into this quoted text.

Then after a certain Professor Piazzi Smyth had claimed that the measurements of the pyramid had a chronological and prophetic significance, his deluded followers began to prophesy.

Some of them claimed that “the Lord came the second time in 1874 and that forty years later the millennium would begin, lasting from 1914 to 2914.” This delusion was adopted by that false prophet, once known as Pastor Russell.

Others predicted that the end of the age, the end of the Papacy, and all Christendom would come in 1915, because the pyramid said so.

In 1928 they had picked a day in May as a great day of world-calamity and world-distress. The day passed; nothing happened. After this failure they did not give up hope for in 1929 we find that the pyramidists announced: “This year will usher in a period of grave political and social unrest and unsettledness all over the world.”

“Instead of abating, human misery will go on increasing until the year 1936, when the greatest and most horrible war of history will be fought. Palestine will be the center of this gigantic struggle in which practically all nations of the earth will be involved.”

They claimed, and published it widely, that the exact date, when the lower passageway enters into the king's chamber, is September 15, 1936, that something great and marvelous would happen on that day, which would startle the whole world. They predicted His coming. We saw an announcement of a publisher of pyramid literature offering certain books at a reduced price, but only up to September 15. The good man just placed all his confidence in this invention.

Well, nothing happened on September 15th, except that

Maine went heavily Republican and turned away from the "new deal."

Once more the most definite evidence has been furnished that the "prophecies" of the great pyramid are more than fanciful speculations, that they are satanic counterfeits. We hope that thousands who have followed certain men in our country and listened to these hallucinations will now repudiate the whole thing and turn again to sane and spiritual Bible-study. But who can estimate the harm which has been done? The enemy blasphemes on account of these unbalanced and un-Biblical theories.



The Worst Demonism A great big sheet was sent to the Editor from San Diego, California. Printed in big black type we read "*Jesus of Nazareth speaks to the Nations.*" Then we find the announcement made by a woman, who has her picture printed three times on the front page.

"The following message to the reading public, is made necessary by the fact that on September 16th a very startling announcement will be made through the press, to the effect that I, *Annie Laurie Robinson, of San Diego, California, claim to be 'JESUS OF NAZARETH Reincarnated.'*"

Then this deluded woman, claiming to be "Jesus of Nazareth" reincarnated refers to the silly invention of the great pyramid, that something startling is to happen on September the 16th, 1936, and that her reincarnation, satanically conceived invention, is the startling event. Mixed with her statements, rambling misinterpretations of Scripture, she dishes up Anglo-Israelism and the pyramidal humbug. And read this, put in caps by this woman:

"To the Faithful Remnant in Israel; the Church of Zion, grace, mercy and peace, from God the Father and from Jesus Christ.

"Such is the greeting of 'Jesus of Nazareth' to the church after an absence of nearly two thousand years; for strange as it may seem, the same entity or personality,

who, as the man of Galilee was crucified under Pontius Pilate, laid in the tomb, raised from the dead, and ascended into heaven, was returned to earth on March 28, 1870, in the form of an infant born to George Woodford Robinson and Cornelia (Beckwith) Robinson, near the town of Memphis, in Scotland County, Missouri, U. S. A., etc.”

This surely even beats the blasphemies of that negro, “Father Divine.” It is the worst demonism which has yet been manifested in the world’s history.

Then that woman quotes several Bible verses from *The Scofield Reference Bible*. It is the case of the demon-possessed damsel of the Book of Acts (Chapter 16).

It remains to be seen if the British-Israel delusionists accept this deluded person with her blasphemous assertions. Surely the great lie of the end of the age cannot be far away.



Delusions have always been in the world.

The Delusion of Centuries They are here today stronger than ever before and there is still to come the “strong delusion” with its lying wonders.

Such gross delusions as Spiritism, and other forms of Occultism, are found in the cradle history of the human race. The oldest documents bear witness to it. Babylonia, Assyria and Egypt, as well as the nations which peopled Canaan, were in the grasp of them. Theosophy is an Oriental delusion; esoteric Buddhism and Hinduism are the foundation of it. Its Oriental mysticism and re-incarnation appeals to the darkened mind of the natural man, though he may claim culture and learning. Another gross delusion is “Christian Science,” a metaphysical cult, which in its major teachings is a revival of the Gnosticism of the first century. That Satan is the controlling power in these cults needs no further demonstration.

But there are other delusions. They are of a more subtle character than those mentioned above. They claim to be the products of the Holy Spirit and they make prominent two things: a revival of the gift of tongues and the healing of diseases by faith. The first movement of this character,

which worked untold harm, was the movement by Montanus, a native of Mysia. About the year 157 he gave himself out to be a prophet. He spoke in frenzied speech, which he and his friends declared to be the inspiration of God, and the revival of the gift of tongues. He maintained that he was but a passive instrument repeating the words which were put into his mouth. Two women left their husbands to follow this man, and contributed not a little to the later extravagances of the movement, claiming to heal the sick, and urging that the new era of the Spirit and the Second Advent was at hand. One of the leading teachings was that Joel's prophecy as to the outpouring of the Spirit was now being fulfilled.

In the XVII and XVIII centuries we find the movement known by the name of "the Camisards." This sect originated in a village called *Dieu-le-fit* in *Dauphine*. It soon spread to Great Britain and its adherents numbering thousands were known as "the French Prophets." They claimed direct inspiration, the gifts of prophecy, the gift of speaking in tongues and the gift of healing. What "healing cults" do today, or what they claim to do, was also done by these prophets. They fell into fits, went into trances, had convulsions. But the whole movement degenerated into all kinds of immoralities and its leaders were charged with the worst things of the *vita sexualis*. Then came *Shakerism*, covering the XVIII and the beginning of the XIX centuries. They also claimed to have the gift of tongues; they practiced the laying on of hands for sickness, had the gift of "holy laughter," sang in unknown tongues, spoke of "the power" which produced shakings and ended often in a trance. The leader was a woman, Ann Lee. She drifted into immorality; the whole movement was charged with immorality.

Edward Irving and his movement comes next. This was in the first quarter of the XIX century. Irving was a gifted preacher. The idea took hold on him to have a restoration of pentecostal gifts. Soon "the gift of tongues" broke out; it started with women. His great church soon became a veritable Babel. Prophets arose and prophecies were delivered in "unknown tongues" and in English against the

established church, against religious societies, the Bible society, also concerning the ten lost tribes and their restoration, Antichrist, the coming of the Lord and other matters. Faith-healing was also practiced. But the Irvingite prophets were found out to be lying prophets. Reliable witnesses of that time proved that the whole movement was of Satanic origin.* Irving began to teach the abominable doctrine that the holy Son of God, our Lord, had a fallen, sinful human nature.

In the beginning of the XX century a similar movement was started containing the same delusive elements as its predecessors. It goes by the name of "Pentecostalism," now divided into different sects. This movement claims to be another "Pentecost" and a restoration of apostolic gifts, the one made the most prominent is the gift of tongues. They also practice faith-healing. They speak of "the power" which those receive who seek a Pentecost. They fall down in fits, have trances, shake all over and often remain in that state for hours. The widely advertised Mrs. McPherson, so notoriously in the lime-light, besides claiming direct inspiration, also claims to have the gift of tongues, the interpretation of tongues, and to heal the sick. Her leadership and claims are a greater menace to thousands of Christians, who lack in spiritual discernment and knowledge, than Mrs. Mary Baker Eddy.

And the other delusions, old wives' fables and endless genealogies, like the British Israel delusion and the exploded "Great Pyramid" deception, the date setting mania and a host of others.

The religious unbalance increases in our country. Look for greater delusions, for the lying signs and wonders. Keep away from all these erratic inventions. Keep close to God's Word and be much on your knees and you will be kept.

*We possess a book, printed in London in 1831, dealing with the Irving delusion. The title is "Narrative of Facts, characterizing the supernatural manifestations in members of Mr. Irving's congregation and other individuals in England and Scotland, and formerly in this writer himself. By Robert Baxter."

Will It Happen Here? “The Third Internationale,” of Moscow, Russia, gives the following list of “admitted” murders by the Reds:

1	Royal family and 7 innocents
28	Bishops and archbishops
6,775	Clergymen
6,575	Teachers
8,800	Doctors
54,000	Officers
260,000	Soldiers
150,000	Police officers
48,000	Gendarmes (detectives)
355,520	Intellectuals
198,000	Workers
915,000	Peasants

It happened in Russia. It is happening in Spain. It can happen here.

And what is happening in Spain? Here is one item. A band of girls and young women, all atheistic communists, armed with guns and knives, killed over 200 hostages in Bilboa. Among them a number of priests, whom they stripped, mutilated, maltreated in a horrible manner. What else can be expected of the most terrible lawlessness controlled by the murderer from the beginning! Yet there are hundreds of “religious” perverts in all denominations who advocate communism as an experiment to bring in “the kingdom of God.” How the devil must laugh over these his baptized dupes. Will it happen here, what has happened in Russia and in Spain? A few months more and we may get the answer. Let God’s people pray that the communistic, Red tendencies may be speedily arrested and that those who lust for political power may be shorn of their power.



If All Christians Knew If all true believers knew what is threatening our country, and what is at stake; if they knew the great menace which assumes monthly greater proportions; if they knew that our liberties, including our religious liberty, are jeopardized; if they knew the lust for power which controls certain national candidates, they would not only read First Timothy 2:1-3, but they would do what these inspired words demand and pray earnestly that

God by His providences may over-rule. As the enemy, satanic forces of lawlessness, foreign and domestic, unbaptized and baptized infidels, come in like a flood and atheism lifts its slimy hydra-heads, through the agitations of communism, socialism and fascism, may it please the Spirit of God to raise up a standard against them. Surely these are the days when prayer for the welfare of our land in which our lot is cast is in order as never before in the history of the United States.



The New Book "Listen! God Speaks" was published the beginning of October. All our readers in the United States and Canada received a postal with our offer. The book has found a hearty welcome. Many declare it is just another great book with a most timely message. Next month we will be able to produce the sentiment expressed in reviews and by leading conservative leaders and teachers. Several who have read advance sheets think that this new volume will be greatly used with our youth. Another states, "It is the most logical, powerful challenge to atheism, and for that matter to the religious liberalism which has been published during the last twenty-five years." Read the book. Read it in your family circles! Read it consecutively in young people's societies and circulate it everywhere.



Orai Ministry Besides supplying the pulpit of the Park Street Congregational Church in Boston, we opened our regular Monthly Meetings in the same Church in September. These meetings will continue every third Tuesday of the month and all our friends in Boston and vicinity will be notified by cards. We also started a monthly meeting, afternoon and evening, in the Broadway Presbyterian Church, Broadway and 114th Street, New York City. These meetings will be held by the Editor every fourth Tuesday of the month. We also conducted a series of meetings in the First Reformed Church of Mount Vernon, N. Y.

As we go early to press we cannot give an account of a visit to North Carolina during October. For November we have on our list Bridgeport, Connecticut and St. Louis, Missouri (the Brookes Memorial Church, Dr. Russell Paynter is the pastor). The Editor is sorry that he has been obliged to decline the many calls from other places from coast to coast, for it is a physical impossibility to go to a score of places when one has only a few weeks at his disposal. We thank all our friends everywhere for their continued and gracious prayers in our behalf. They are being answered through His mercy.



The Unfinished Symphony This essay by the Editor has delighted a large number of our readers, among them several Christian musicians of note. The suggestion has been made to have it printed on a superfine, durable linen paper in clear type and have it bound in a way that it can be used as a gift book. We expect to do so and add another prophetic message and several choice poems, so that it will be an attractive booklet, which will delight you and your friends. Ready some time this month.

Special Offers You will do us a favor if you make your selections as early as possible. Do not leave it till next month. Do it now! Some of our stock is getting low and we cannot replace at once. Also order your Scofield Bibles through our office. Catalogs sent as soon as requested.



Special Prophetic Number As we have done for so many years, the December issue of "Our Hope" will be once more a special prophetic number. Among other contributions we shall have a fine article from the late Dr. James M. Gray. Current Events will be of special value in December "Hope" and questions as to prophecy will be answered. Order them at special prices for circulation among your Christian friends.

The Book of Psalms

Psalm 114

After the three "Hallelujah Psalms" we find Psalms which reveal God's ways with His people Israel. First in His dealings with them in the beginning of their national history (Psalm 114) followed by a Psalm of contrast between Israel's God and the idols of the nations, with blessed exhortations to Israel to trust in Jehovah and the promises of blessing (Psalm 115). The third Psalm of this series (Psalm 116) shows Israel saved and delivered pouring out praise and worship unto Jehovah. Both the 115th and 116th Psalms end with a Hallelujah.

I. His Mighty Deeds in Their Deliverance. Verses 1-4.

When Israel went forth out of Egypt,
The house of Jacob from a people of strange language—
Judah became His sanctuary,
Israel His dominion.
The sea saw and fled,
Jordan was turned backwards;
The mountains skipped like rams,
The hills like lambs.

The seed of Abraham had dwelt as a stranger in a strange land. There they suffered, a prophetic picture of future sufferings among the Gentiles. Antisemitism was born in Egypt. All their sufferings, hardships and persecutions ended when God remembered His covenant and "looked upon the children of Israel, and had respect unto them" (Exod. 2:24, 25). And so they went forth out of Egypt, not in their own strength but delivered by His power. They became His people; Israel's national birthday dates from the memo-

rable night when the blood of the passover lamb sheltered them in the Egypt's night of sorrow and death. As His blood-redeemed people they became His sanctuary and Israel His dominion. This was not done on account of their merit, but was the act of the sovereign God, who had chosen them. And may we remember this sanctifying of the nation took place before the law covenant was established. "Ye shall be unto Me a kingdom of priests, a holy nation" (Exod. 19:6). So grace called them, and when finally Israel's calling is fully realized in their national re-birth it will be through grace.

And how tersely His mighty deeds are stated by the Spirit of God. The beginning and the end of the wilderness journey are mentioned. First "the sea saw and fled," that is the Red Sea. Forty years later "Jordan was turned back," its muddy waters were halted to permit Israel's entrance into the promised land. Both the Red Sea and Jordan typify prophetically two aspects of the death of Christ and redemption by power. In both cases the waters were held back, thus forming two walls of water, and into that "grave" the blood redeemed people had to go and pass out of it, the type of His death and resurrection. The Red Sea separated them from Egypt and their enemies; the passage through Jordan separated them from the wilderness and brought them into the promised land. All this finds its blessed application in the Gospel and its twofold redemption, by blood and by power. The skipping mountains and hills, awe inspiring, reminds of Sinai with its outward manifestations of the glory of God.

II. The Presence of the God of Jacob. Verses 5-8.

What ailed thee, O thou sea, that thou fleddest?
 Thou Jordan, that thou wast turned back?
 Ye mountains, that ye skipped like rams?
 Ye hills, like lambs?
 O thou earth, tremble, at the presence of the Lord—
 At the presence of the God of Jacob;
 Who changed the rock into a pool of water,
 The flint stone into a fountain of waters.

This is a poetic description of these happenings in which the Lord revealed Himself as the God of Creation with omnipotent power, and the God of grace in redemption.

The sea is His, He made it. And He who created all things controls all, has power over all, and this power He displays in behalf of His people. The sea fled and Jordan was turned back at His command, and the earth must tremble at the presence of Jehovah. The rock changed into a pool of water, and the flint stone into a fountain of waters refers to Exodus 17:6, the smitten rock, the type of the rock of ages smitten for us and the waters of life pouring forth for all, the manifestation of God as the God of grace.

All this also directs our attention to the future. When He acts again in behalf of Israel, when the great covenant promises of their spiritual salvation and national restoration are fulfilled, He will manifest Himself as the God of power and the earth will tremble at His presence, mountains and hills will be shaken in the presence of the God of Jacob. Then too, waters will pour forth in abundance. "For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35:6, 7). And Israel redeemed will sing her hymn of praise, and with joy shall draw waters out of the wells of salvation (Isa. 12).

May We Look for Signs in the Sky Now?

BY THE EDITOR

Our Lord in predicting His second coming said the following words, as recorded by Luke:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

In a recently published book, dealing with the conditions of the end of our age, a chapter is devoted to "signs in the heavens" and it is claimed that "many parts of the world have already witnessed such signs in the heavens." Then

a number of instances are given. It is claimed that in Port Arthur, Texas, during an evangelistic campaign "a vision of Jesus encircled with rays like a rainbow could be seen in the nightly sky" and that some thirty people saw it. A report is given of something that happened in Norway several years ago. "Towards the city came a white cloud in the form of an airplane, out of it stepped a white figure which soon formed into a shining resemblance of Christ. The likeness of the Saviour stood facing the city with outstretched hands as though in blessing. The figure did not disappear in less than fifteen minutes, when it assumed the proportions of a communion cup." They called a photographer to take a photograph, but he came after the thing had disappeared. Then other signs of red lights, crosses, diadems of stars, etc., are recorded in this volume. We are also informed that a hundred girls in India saw in the sky the flaming words "Jesus is coming." Once more a sign, it is claimed, appeared in Norway. The form of an angel was seen standing beside a cross and the words appeared "Be converted, Jesus is coming soon."

In reading these, and similar accounts, the question came to us—since no one knows how the Lord Jesus looked while He was on earth, how did those who witnessed these sights know that it was really the Lord? And why should these flaming words "Jesus is coming" be seen by just a hundred girls in India?

Many times we have watched the clouds in the sky, shaping and re-shaping. It was an easy thing to imagine all kinds of figures, almost like the beasts Daniel saw arising from the sea, as well as human figures, faces and what not. Some farmer wrote us recently he had seen such a strange cloud formation, showing figures like angels, and he wanted to know if this was not a new revelation from God. Such supposed signs, mere *illusions*, are nothing *new*. A hundred years ago, and two hundred years ago, and before, certain delusionists claimed such visions also and the gullible then, as also today, believed that the end of the world was at hand. Meteoric showers, conjunctions of certain planets and especially comets were taken during the middle ages, and

in every century following, as evidences of some approaching supernatural event.

The author of the book from which we have quoted says the following: "The facts related above prove that the Scripture passages regarding the signs in the heavens are being fulfilled. The Son of Man will soon appear in the sky. Matthew **24:30** states, "And then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

This interpretation shows that the author lacks in the knowledge of the revealed events concerning the end of our age. This end is clearly marked off as consisting of seven years (the last week of Daniel's prophecy). Before these seven years pass into history, when God resumes definite dealings with His people Israel, His purpose during our age must be accomplished. That purpose is the out-calling of the elect body, the Church, by the world-wide preaching of the Gospel. After Israel rejected Christ, the rejected stone became the corner stone, not of an earthly kingdom, but of the Church. As Peter declared during the first General Church Council "God visits the Gentiles to take out a people for His Name" (Acts **15:14**). When this is done, when all the members of that body are added by the Holy Spirit, that body, the Church, will be transferred from earth to heaven. How this will be done is revealed in that great and unique revelation through the Apostle Paul, recorded in First Thessalonians **4:16-18**. It is not Israel's hope, nor the hope of the world, but it is the blessed hope of the Church. It is His coming for His Saints. The Gospels of Matthew, Mark and Luke know nothing of that hope. When the Lord speaks of His coming it is always His visible return to deal with His enemies, to judge nations and to deliver the remnant of Israel, after which He will reign over His kingdom. Nothing can be more erroneous in prophetic interpretation than to read the blessed hope of the Church into Matthew **24:31**, or into any other prophetic utterances of our Lord in the synoptic Gospels. Only in the Gospel of John our Lord hints at the coming for His own

(John 14:1-3). Before He comes as the Son of Man in the clouds of heaven, before the beginning of Daniel's last week, before the manifestation of the two leaders during that end, the two beasts of Revelation (Chapter 13), the shout, not of the Son of Man, but of the Lord, to call the risen and living saints to meet Him in the air, must take place. And that coming of the Lord for His own is both *timeless and signless*.—It may occur at any time; it is *imminent, no signs in the heavens precedes it*. In connection with the Church our Lord never speaks of Himself as 'the Son of Man'. He is not the 'Son of Man' for the Church, He is Lord, Head of the body and the Bridegroom.

When the author of the volume before us says that these supposed signs he mentions are the fulfillment of the Scripture passages regarding the signs in the heavens, and that the Son of Man will soon appear in the sky, he errs and does not divide the Word of Truth rightly. He is confused and will confuse others. Let the world look for signs, after the Church is gone, and they will see and have plenty of them, heralding the approaching day. Not the Church will see "the Son of Man coming in the clouds of heaven," Israel and the world will see Him thus. But the Saints of God, His own, He will bring with Him. The armies of heaven which follow Him in the climaxing vision of the Word of God (Revelation 19:11) are the Saints of God, who were caught up prior to the great tribulation, and met Him in the air.

We also call attention to the fact that Luke 21:25 says signs in the sun, in the moon and in the stars, and not in the clouds, in the atmosphere. If God gave warning now, to warn the world of the judgment to come, to warn through signs in the atmosphere, He would not make thirty people in Norway see it, or a hundred girls in India. He would make it universal.

We are sorry that these wrong interpretations are published. They may satisfy the curious, the gullible, but not those who know, according to Scripture, the coming of our Lord in relation to the Jews, the Gentiles and the Church of God.

Will There Be a Millennium?

The Answer from the New Testament

BY THE EDITOR*

In our previous essay we answered this question from the Old Testament. Inasmuch as the earthly kingdom of the Messiah, the age of righteousness and peace, when the knowledge of the glory of the Lord covers the earth as the waters the deep, is so prominent in all the Old Testament Scriptures, in the law, the prophets and the psalms, it is a foregone conclusion that the same truth must be equally prominent in the New Testament. In fact we are fully authorized to expect more than a confirmation of the prophetic revelation of the kingdom; we must look for an expansion of it. We shall not be disappointed in our expectations.

The writer has often heard from different preachers and religious leaders a statement as to the millennial kingdom which is somewhat astonishing. These brethren tell us that there is next to no Scripture support for this future kingdom in the New Testament; that it is mentioned in only one passage in the entire New Testament. They speak of the twentieth chapter of the last book of the Bible, the Revelation. They do not deny that in this chapter the announcement is made, that after the binding of Satan, Christ is to reign with His Saints over the earth for a thousand years. Then with this concession that a millennial reign of Christ is taught in this chapter, they generally express their doubts as to the book in which this statement is made. They speak of the Revelation as an obscure book, so disjointed, bordering on the chaotic, filled with strange symbols and visions, which nobody can understand, all so mysterious and past finding out. So they think it is unessential to believe in such a reign of Christ, and the fact that this reign is mentioned *only* in Revelation does not

*Address given at the 25th Anniversary Prophetic Conference, Stony Brook.

warrant the literal acceptance of it. From all this we heartily differ.

I. Let us quote first of all a verse from the Roman epistle. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). This means that our Lord's ministry on earth was confined to the circumcision, that is to His own people; He ministered to them, to the house of Israel. His ministry consisted in "confirming the promise made unto the fathers." It does not say that He came to fulfill these promises. A promise confirmed is not a promise fulfilled. The two outstanding promises made to the fathers are the promises of a coming Messiah (Christ), His sufferings and the glory which should follow, and the promises of His earthly, nation-wide kingdom, a kingdom from sea to sea, including the uttermost parts of the earth. Every believer knows that as far as the predictions of sufferings are concerned that they were all literally and minutely fulfilled. But it is different with the promises of "the glory that should follow." While He was raised from among the dead and God gave Him glory, ascending upon high to take His place on the right hand of God, where faith sees Him crowned with glory and with honor, yet the glory to come as revealed by the prophets, His kingly glory, remains unfulfilled. This glory He will receive when He appears to claim His inheritance.

The kingdom promises made unto the fathers were confirmed by Him when, during the early part of His ministry, He offered the kingdom to Israel, when He sent forth His disciples with the message "the kingdom of heaven is at hand," a message which was not given to the Samaritans or to the Gentiles, but only to Israel. Yet while it was rejected the message nevertheless confirmed the kingdom promises. The fulfillment awaits His second coming.

II. That He, as David's son would receive an earthly throne and kingdom, we find clearly announced by Gabriel in His message to the Virgin-mother of our Lord. "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. And He shall be great,

and shall be called the Son of the Highest . . .” How literally every word was fulfilled needs no further explanation. But we did not quote the entire message “. . . and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end” (Luke 1:31-33). The literal meaning of these words is generally denied. They say “He sits upon the throne of David now in heaven”; the reigning over the sons of Jacob means His reign in the Church and His kingdom is a spiritual kingdom. But who has ever heard of the throne of David in heaven; that throne is on the earth. Or where is the Church called “the sons of Jacob”? If the first part of Gabriel’s words have a literal meaning, so must have also the rest of his words. The only logical explanation of Gabriel’s message is that He who was Virgin-born, whose name was Jesus, who is great and called the Son of the Highest, and is literally the Son of God, will receive some day the throne of His father David, will reign over the literal descendants of the house of Jacob and have a literal kingdom. So the heavenly messenger re-stated what prophet after prophet had announced as to David’s throne, the son of David and his kingdom.

III. In the nineteenth chapter of the Gospel of Matthew we find a significant promise of our Lord. The rich young man had left Him sorrowfully. Then Peter said “Behold, we have forsaken all, and followed Thee; what shall we have therefore?” Our Lord answered him, “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 shall also sit upon twelve thrones, judging the twelve tribes of Israel” (Matt. 19:27-28). Careless readers have often mis-read this passage, as if it meant “those who followed the Lord in the regeneration,” though nowhere in the New Testament the expression of following the Lord in regeneration is used. It has an entirely different meaning. The Lord does not speak of the regeneration of individuals, as in Titus 3:5. The Greek word *palingenesia* means “re-creation.” It is a future great regeneration, when the earth itself will be re-created, when He who sits upon the throne says “Behold, I make all things new” (Rev. 21:5).

Our Lord then revealed to His disciples that there is a regeneration coming and that it will come when "He sits upon the throne of His glory"; then at that time His faithful disciples will receive their reward. But some one may say, as it is said so often—Christ is sitting on a throne now and gradually things on earth improve and become better. But this and similar interpretations do not reckon with the fact that Christ occupies the Father's throne in heaven, and that He Himself makes the distinction between the Father's throne and His own throne. The place upon the Father's throne was given to Him as a reward after His Finished work, His burial and resurrection; He is going to receive His own throne after His second, glorious and visible coming. Of this He speaks in most simple words in His Olivet discourse. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon *the throne of His glory.*" The Father's throne is in the highest heaven; His own throne of glory will be on the earth, nor will He receive this throne till His return. Still more convincing are His words of promise to the overcomers in the message to Laodicea. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3:21).

When He receives that throne after His return, and the great regeneration takes place, His own receiving judgment authority with Him, we have the revelation as of His kingly, His millennial reign.

If we link with this prediction of our Lord Peter's great and inspired declaration immediately after the day of Pentecost, we receive a complete picture of that coming age of glory and blessing, which our Lord calls "the regeneration." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:19-20).

We must be clear first of all to whom these words were

spoken, not to Gentiles, but to the Jews in Jerusalem. Once more those who rejected the proclamation of the kingdom, who rejected the King, and delivered Him into the hands of the Gentiles, heard the call to repentance. A notable miracle had been performed. A life-long cripple had been healed as Peter said "in the name of Jesus Christ of Nazareth rise up and walk." The cripple not only walked, but leaped, and leaping with shouts of praise went with them into the temple. His healing was an evidence that the crucified One lives and has power to heal. Peter therefore addressed the assembled Jews to repent; the same message John the Baptist had preached to them; the same message Christ and His disciples had proclaimed, "Repent, for the kingdom of the heavens is at hand." Then follows a promise. If they repent and are converted not only their sins would be blotted out, but there would come *times of refreshing* from the Lord. What these times of refreshing from the presence of the Lord will be is also stated by Peter, but before we mention the character of these times, let us think of the astounding promise "And He (God) shall send Jesus Christ, who before was preached unto you." He announces that He, whom they rejected, whom they delivered to be crucified, who died on the cross, was buried and rose again on the third day, who ascended into heaven and took His place at the right hand of God, as predicted in the Psalms (110), that God would send Him again, if they repented. Then follows the still more important declaration that the risen Christ in heaven is there not permanently, but that there is a limit to His presence in heaven—"Whom the heavens must receive *until* the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Here are two facts which no sane person will deny; (1) that Christ will return, being sent once more by the Father and (2) the result of His return will be "the times of refreshing" and these times will bring "the restitution of all things." What restitution? Not an invented, unscriptural restitution of the wicked dead, but the restitution which the prophets of God announced in their prophecies. What are they? The re-gathering of Israel, their spiritual restoration, in the

re-birth of the nation, the gift of the Spirit and the establishment of the kingdom on earth, over which He whom they rejected is to be king. In other words Peter preached that coming millennium, preceded by the conversion of Israel and the visible return from heaven of Christ.

Another confirmation of the millennial kingdom we find in Acts 15:14-18. Here is a clear revelation of the order of God's program after Christ's return to heaven. (1) The Gentile world is visited by the preaching of the Gospel and through that preaching a people is taken out for His Name (the Church). But when this is accomplished, when the fulness of the Gentiles comes in then (2) Christ returns, "I will return." His return does not mean a universal judgment and the end of the Kosmos, the physical world, but (3) the building again of the tabernacle of David, the restoration of its ruins and its re-establishment. This covers the scores of Old Testament predictions concerning Israel's restoration and the restoration of David's throne. When this is done then follows, and *never* before, the conversion of the world, (4) "that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called." The residue of men—not the Church but nations—seeking the Lord takes place after His return and is just another New Testament teaching as to the coming millennial kingdom.

And Paul, when preaching on Mars' Hill in Athens spoke of a coming day "in the which He will judge the world in righteousness by that Man whom He hath ordained, whereof He has given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). That day in which He is to judge the world in righteousness is the day of the Lord, so prominent in Old Testament prophecy, the day which brings His manifestation, followed by His reign over the earth. The Epistle to the Romans has for a summit in its doctrinal unfoldings the eighth chapter. As is known to all students of the Word of God the great topic of the first eight chapters is "the salvation of God." The great salvation is seen in its fullness in the chapter which concludes this section.

OUR HOPE

It contains a great revelation. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope. Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8:19-22). All creation was dragged down on account of the fall of man. It needs therefore redemption. It is groaning now and travailing in pain; but there is coming a deliverance when its groans will be hushed and when songs will break forth. That deliverance comes with the manifestation of the sons of God. But the sons of God in their glory will not take place till He is manifested—"when Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). The passage in Romans is a confirmation of Isaiah 2:6-8, the New Testament assurance of creation's redemption in the millennial kingdom of Christ.

1 *Corinthians* 15:23-28 is another fundamental passage which teaches the coming and rule of Christ. "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall deliver up the kingdom, even to the Father; when He shall put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet."

Here is the same order of events as revealed elsewhere. Christ in His resurrection from among the dead is the firstfruits. But there will be another resurrection, the first resurrection, when all who are Christ's will be raised from among the dead and when the living believers will be changed in a moment, in the twinkling of an eye (1 Cor. 15:51-53). They are also first fruits (James 1:18). Then the end. But the delivering up of the kingdom will not take place till He has put down all rule and all authority and power, till He hath put all enemies under His feet. This rule is not in existence now; nor is the Church on earth to bring about the submission of God's enemies under the feet of Christ,

Nor can a semi-political federation of churches, religious organizations through reform movements bring it about. In the prophetic 110th Psalm we read that God is going to do it: "Sit Thou at My right hand *until I make Thine enemies Thy footstool.*" How is God going to do it? By sending Him who is at His right hand back to earth again; by giving Him His throne. And when He comes He does not find an earth filled with worshipers, a subdued world, for it says, "Rule Thou in the midst of Thine enemies" (Psa. 110:2).

We must link this Corinthian revelation concerning His rule with another statement in the second chapter of the Hebrew epistle. "For unto the angels hath He not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man that Thou art mindful of him? or the Son of Man, that Thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, 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 we see not yet all things put under Him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for everything" (Heb. 2:5-9). The eighth Psalm is quoted and shown to be a prophecy of the second Man, the other Adam, under whom all things are to be put. The Editor spoke a few years ago to a number of seminary students in the city of Philadelphia who had been under the instruction of a certain professor of New Testament exegesis. We asked them a question. "We read in Hebrews 2:5 of '*the world to come*' which is not put in subjection to the angels, but in subjection to One who is made a little lower than the angels. Can anyone tell me what is '*the world to come*'?" One of the students answered, "It means heaven—that is the world to come." This answer is sheer nonsense, but it is what is taught so superficially in seminaries. We turn to the Greek New Testament and find that the word for world in this passage

is not *kosmos*—the physical earth; nor is it “*aion*,” an age. The word is *oikumene*, and means the inhabited earth. For the sake of our readers who desire to look up the same word used in the New Testament we quote all the passages where it is found: Mat. 24:14; Luke 2:1, 4:5; Acts 11:28, 17:6, 19:27, 24:5; Rom. 10:18; Heb. 1:6; Rev. 3:10, 12:9 and 16:14. In each passage it is *oikumene*, the inhabited earth. *How then can it mean heaven?*

In reading Hebrews we must always remember that the epistle was addressed originally to Hebrews. Now the Hebrews speak of two kinds of worlds. They mention *Olam Hazeḥ*—this present world as it is; and *Olam Haboh*, the world to come—a coming world order when Messiah comes and when Messiah rules. This conception rests upon the teachings of their own prophets and is absolutely correct. Messiah, the Christ, is coming again. Hebrews 1:6 tells us of this, “When He bringeth in the firstbegotten (not the Only Begotten, but the firstbegotten, from the dead) into the world” (*oikumene*). And when He comes, when the Father brings Him back into the inhabited earth, all things will be put under His feet; His millennial reign in His kingdom begins and all His enemies will be made His footstool. “But now we see not yet all things put under Him,” because He is still upon the Father’s throne and waits there till the Father’s time comes to send Him back into the inhabited earth.

With His return begins “the dispensation of the fulness of times,” the great consummation when all things which are in heaven and on earth will be gathered in one in Christ (Ephes. 1:10).

Peter bears the same testimony. He speaks of the “day of the Lord” and “the day of God,” and the future new heavens and a new earth (2 Peter 3). Our great New Testament Book of Prophecy, “the Revelation of Jesus Christ,” gives the fullest teachings as to the millennial reign of Christ. It shows what precedes His reign, what events on earth will happen before that reign begins; when He returns, what He will do and the duration of His reign. The reason why this great revelation is so little understood is because God’s plan as to the ages, revealed in the rest of the Bible,

is so little known and believed. Revelation instead of being a book of confusing statements, as the modernist claims, is most orderly and logical in its scope. As a book of prophecy it reveals the future, makes known things to come after Christ's return to heaven. Hence the book begins with the vision of the risen and glorified Christ in the opening chapter. After that, in the seven throne messages to the seven churches, the history of the Church on earth is prophetically revealed. The supernatural removal of the Church from earth to heaven is seen in the beginning of the fourth chapter, after which we behold the redeemed as worshipers in heaven. Then, in the longest part of this book, the events are revealed which will take place in a series of judgments, symbolically the seven seals, the seven trumpets and the seven vials, what will happen on the earth after the Church is no longer here. After these things, after the reign of the two beasts, and everything else recorded in chapters 6-18, heaven is opened and Christ as the King-Judge appears, followed by the redeemed hosts. He comes for judgment first; the beasts are dethroned; Satan is robbed of his power by being symbolically chained and cast into the pit of the abyss. Then six times *the thousand years* are mentioned, that Christ will reign for a thousand years and His Saints with Him. He will rule over the earth and all nations will be gathered into this kingdom and all the great prophecies of the Old Testament will find their literal fulfillment.

But why a thousand years? This "world to come," this coming age of righteousness, peace and glory, will bring *the day of the Lord*; and "One day is with the Lord as a thousand years, and a thousand years as one day."

We do not enter here into the revelation as to the end of the millennium as revealed in the great capstone of the Bible. We have shown briefly how both Testaments reveal and teach a coming age of blessing and glory, and that that age will be ushered in by the return of the Lord. It will be His reign with His saints over the earth for a thousand years. The rejection of these revealed facts, the denial of a coming millennium, is a serious matter, for besides rejection of God's revelation, it produces confusion and leads into different errors.

Walking by Faith

In an important sense all men do this, even infidels. Most of the knowledge we possess we owe to faith. Of the countless millions who have lived before the present generation, we know nothing whatever except by faith. Of the countless millions now living beyond the very narrow range of our personal acquaintance, we know nothing whatever except by faith. Of all the cities, and towns and places on earth outside of the few we have visited we know nothing whatever except by faith. Apart from faith we do not know our own parents. We were told that we were the children of certain men and women, and we believed it and this is as far as any can go.

Not one man in a hundred thousand has examined and tested for himself the alleged facts and discoveries of astronomy, geology and other sciences; and yet we accept them without hesitation upon the testimony of others. No merchant buys and sells goods without faith. No capitalist invests his money without faith. Give up this principle, and the wheels of commerce would stop, the courts of justice would be closed, and the whole world would be turned into a desert of human wild beasts devouring each other.

He therefore who objects to the prominence given to faith in our relations to God, must admit that he is silly when he comes to think seriously. Faith is no blind credulity, it is no childish confidence in the efficacy of a quack medicine, but it is a most reasonable requirement, and it is so indispensable, that without it no communion between the Creator and the creature is possible. Happily we are not left to human conjecture as to its meaning. It is defined in the Sacred Scriptures as "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

The word *substance* is literally something placed or stood under, and three out of the five times it is found in the New Testament it is translated *confidence*. The word *evidence* in its verbal form is used in other places to express the idea of *conviction* or being *convinced*. Hence faith is the confi-

dence that things hoped for shall be ours, it is the conviction that things not seen actually exist. In this respect it is like human faith, that is exercised ten thousand times every day.

But as is the word, so is the faith. A human word produces human faith; the divine word produces in the heart a faith which is divine in its nature and power. Hence saving faith is necessarily the gift of God. The Holy Spirit works in the soul the confident expectation of things hoped for, as God has promised them in His Word, the conviction that things not seen but revealed in that word, do exist. When a man, therefore, "takes God at His word," as it is sometimes expressed, he has faith; nor is it surprising to read, "Without faith it is impossible to please Him" (Heb. 11:6).

We are born again by faith. "Ye are all the children of God by faith in Christ Jesus," (Gal. 3:26); "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1); "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God," (John 1:12, 13). It may be a very feeble faith, as the cry of a new born child may be very feeble, but if there is confidence in the Lord Jesus Christ as a Saviour, there is life.

We are justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "Therefore we conclude that a man is justified by faith without the deeds of the law. . . . Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith" (Rom. 3:28, 30). "By Him all that believe are justified from all things" (Acts 13:39). There is not now one condemnation to them who are in Christ Jesus.

We are sanctified by faith. "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 24:18); "And put no difference between us and them, purifying their hearts by faith" (Acts 15:9). The Epistles are addressed "to them that are sanctified in Christ Jesus" (1 Cor. 1:2); and the soul never achieves practical victory over sin until it enters

into the experience of the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

It is by faith we stand amid the temptations of life, and walk along our way to meet the Lord in the air. "Thou standest by faith" (Rom. 11:20); for by faith ye stand" (2 Cor. 1:24); "for we walk by faith, not by sight" (2 Cor. 5:7). Not for a moment must we lose the confidence of things hoped for, the conviction of things not seen, if we would gain His approval at His coming.

By faith we have access through Christ, "in whom we have boldness and access with confidence by the faith of him" (Ephes. 3:12); "by whom also we have access by faith into this grace wherein we stand" (Rom. 5:2); "having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, . . . let us draw near with a true heart, in full assurance of faith" (Heb. 10:19-22).

By faith we are comforted in tribulation. "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). When the father was crushed by the tidings of his daughter's death, "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe" (Mark 5:36). So He says to every one of His smitten people, and never do they see a ray of consolation until they "only believe."

It is by faith we overcome. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth, that Jesus is the Christ?" (1 John 5:4, 5). Thus the whole of Christian experience is found to consist in looking off or away from self and out circumstances, unto Jesus the princely leader and finisher of faith (Heb. 12:2).

Thou wilt keep Him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. (Is. 26:3).

Current Events In the Light of the Bible

The War in Palestine. This war has lasted so far twenty-one weeks. Figures compiled from official and private sources show that 340 persons were killed. This includes British soldiers and officers, Jews and Arabs. The wounded amount to 1,060. The total financial losses are put at almost fourteen million dollars. The latest is that the guerrilla warfare continues and that Great Britain has sent 15,000 additional soldiers to defend Palestine. The end is not yet. The Arab population is goaded on by communistic agitators. It seems to be just a little prelude to what is coming later. Worse things are coming upon Zionism, a movement which leaves out God and His Word. Moses foresaw that coming day, when his inspired pen wrote: "To Me belongeth vengeance, and recompense; their foot shall slide in due time; *for the day of their calamity* (the great tribulation) is at hand, and the things that are to come upon them shall make haste" (Deut. 32:35).

Farming for Famine—Now! This is the title of a new book recently published in New York. It is almost unbelievable that in a land like ours, so richly blessed by the Creator, dire want should now arise, not through the Creator's fault, but through a blundering, ill-advised government. The book raises the question, "Do you believe wasting makes plenty?" The author, a farmer himself, puts forth the following statements:

"What about those stacks of grain *burned by government order*? Could they be used now, when the drought has cut our wheat yields so cruelly?"

"What about those pigs killed and buried by order of Washington? Would they help now, when meat prices start skyward?"

"Do you know you can buy *now* leading American brands of canned corned beef made in Uruguay?"

"Is this right in a country where stock farmers were forced to *destroy food animals*?"

“Do you know that in 1935 we *imported* 50 million pounds of cheese and 20 million pounds of butter?”

“Should this happen in a land where dairying has such possibilities?”

But the worst is yet to come. The shortage of wheat and corn and other products will necessitate importation of these products of the ground in almost fabulous quantities. If this continues, and as we have pointed out in our new book, “Listen, God Speaks!”, a great American famine looms up as a possibility.

The Hysterical Call to the Wrong Parties. It came out in big headlines in the daily press, “*Secretary Hull calls on brains of the world to avert threat of general war.*” It was spoken in connection with the session of the “Third World Power Conference” in Washington, D. C. Fifty-two nations sending thousands of delegates were assembled in Constitution Hall. The Secretary warned that the fabric of world peace has been worn perilously thin and that the threatening general war will mean “a veritable shattering of civilization.” Then he appealed to scientists and engineers to act, to unite and avert that coming war.

Why not appeal to Him, who is the governor of all human affairs? Why not issue a call to nation-wide, yea, world-wide prayer to God in the name of His Son to avert the world-wide menace? But that seems impossible in our times when an atheism grows in leaps and in bounds.

Impossible to Keep Track with All Events. To keep up with all the present-day world events is impossible. If we had over one hundred pages at our command in “Our Hope” for “Current Events” we could fill them all.

Before us is a copy of a New York morning paper. Here we notice the horrors of the Spanish revolution, its frightful bloodshed and atrocities. Here is the item of a Franco-Polish pact. It was thought this alliance was aimed at Germany, but it is vexing the Soviets. On another page it says, “Britain calls 15,000 troops to quell Arabs.” Then follows the information that Britain’s debt is over fourteen billion dollars. France again flares up, “French toilers

defy Blum by strike on Spain; two hundred thousand stopped work an hour to urge aid for the Reds battling in Spain." "The Leftist threaten to burn San Sebastian and to kill 625 prisoners." Then an article by the associated Press from Plymouth, England, states, that English trades unions and Congress delegates urge active aid for the radicals in Spain. Italy and Germany seem rather quiet; but soon Hitler will speak and it is expected that he will denounce the Soviets and make a demand for the return of Germany's former colonies.

And this is only news from one continent—Europe. In our land, murder on all sides; children killing parents and parents killing children. Increasing crimes. Immoralities everywhere.

But enough of this! Can anyone doubt that the "perilous times" of the last days, predicted long ago, are now with us? Will any believer in God's Word question our statement that we are living in the lengthening shadows of the great tribulation and that "the Judge standeth before the door"?

The Joanna Southcott Box Delusion. There lived over a hundred years ago a crazy fanatic by name of Joanna Southcott. This poor deluded woman claimed to be the Woman of Revelation 12 and that she would give birth to a man-child, supernaturally conceived. The whole thing was of course a pious fraud and all her claims were found nothing but deceptions.

This deluded woman had left a mysterious box which was to be opened a hundred years later. This supposed box was opened in July of 1927 and did not contain anything but certain incoherent scribblings.

But now the adherents of this delusion claim that the real box was not opened. This real box, they say, weighs 156 pounds, is nailed with copper nails and is in safe keeping.

Some one from England sent us a sheet with the following announcement:

"Crime and banditry, distress and perplexity will increase in England until the Bishops open this Box."

“What the Bible says about the Box and the Bishops. And the temple of God was opened . . . and there was seen the Ark (chest or box) of his testament (or will), and round about the throne were twenty-four elders (Bishops) sitting. And they fell down and cast their crowns (their wisdom) before the throne (Rev. 11:19; 4:4).” Then the statement follows that 35,000 people have signed a petition to the Bishops to open this box of sealed writings.

The same sheet of “The Panacea Society” promises to all who stand by it healing, slow but sure deliverance, *not miraculous but thorough treatment, through water and the spirit, from cancer, consumption, etc.* Then follows another statement: “*Protection* can be secured in the tribulations and perplexities that precede the Coming of the Lord.” And last but not least—*when the Bishops open the box* “England will prove to be the *New Jerusalem.*”

That any sane English people can accept such foolishness is next to unbelievable. Probably British-Israelism is also involved in this delusion.

The Red Issue in the Coming Election. One of the big issues in our country in which we all have enjoyed so much liberty, is the Red issue. Communism is the outspoken foe of all our liberties and especially our religious liberty. They hate God, they hate the Church, they hate everything religious.

The magazine *Time* (September 28th) says the following:

“No news to any political observer is the fact that U. S. Communists, though equipped with a Presidential candidate of their own, are this year hoping for the re-election of Franklin Roosevelt. Their declaration for him has been delivered obliquely in the form of statements by Nominee Earl Browder and other Red leaders that the No. 1 Communist objective in the current campaign is to defeat the Landon-Hearst-Liberty League reaction.”

The well-informed Chicago *Tribune* gave thousands a shock, and that rightly so, by declaring “Moscow orders Reds in the United States to back Roosevelt.” So that shows from what side the wind is blowing.

We repeat what we have said before. This is the time to obey God's Word and pray for the government of our country "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:1-4). So pray daily!

The horrible things in Spain, that indescribable civil war should be a solemn warning to every land, including our country. It is more than within the range of possibility that such a war may be staged in the United States. Macaulay's prediction as to our country, quoted by us in "The Conflict of the Ages" may yet be fulfilled.

National Pride and Presumption Gone to Seed. Here is a clipping from a leading English newspaper, *The Morning Post*. Similar announcements appear regularly in other papers:

THE NATIONAL PETITION
TO ALMIGHTY GOD
TO SET UP HIS KINGDOM ON EARTH

It is a common mistake among the Clergy who plead for Internationalism in place of Nationalism to believe that Jesus Christ taught the former. This He did not do; far from it. He said "Salvation is of the Jews" (Judah, for He was born of Judah). "I am not sent but unto the lost sheep of the House of Israel" (Britain).

The whole Bible is instinct with Nationalism—the "chosen people" are Judah (Jews) and Israel (Britain)—and it is in OUR NATION that the Promises to Abraham, Isaac and Jacob are to be fulfilled.

Atheists such as Tom Paine were right in declaring that if the Promises of God to the Patriarchs and to Judah and Israel did not materialize the Bible was not true; but he did not know that they have materialized in Great Britain, and that this "glorious land" will not only save civilization, but will be the means of bring upon the earth things that "eye hath not seen nor ear heard."

The present conditions are fulfilling St. Matt. 24; S. Mark 13, and S. Luke 21, but our country will rise to the occasion and will be the first happy land, gathering all nations under her wing.

If Great Britain is not the country prepared to fulfil the Promises, where is that country?

And so not our blessed Lord Jesus Christ in His second, visible and glorious coming again, is the Saviour, but Great Britain saves civilization and brings God's glory to earth. It is more than national pride and presumption, it is a hallucination. The Church of England Prayer Book should include this petition, "From such good Lord deliver us." And let all the people say "Amen."

Military Christendom. Certain Postmillennial preachers and teachers speak of Europe as being composed of "Christian nations." They try to convince themselves that the world is gradually, but surely becoming Christian, by figuring out how so many millions are now Christians. What a delusion! There are no Christian nations, but there is a "Military Christendom." Europe is a vast armed camp and, as far as we can see, unless God intervenes soon in a supernatural way, a frightful world-war must come. Here are figures which do not lie:

Nation	Standing Armies (Estimated)	Reserves	Air-planes
Britain.....	337,000	1,000,000	1,750
Russia.....	1,300,000	2,500,000	3,000
Germany.....	600,000	1,000,000	2,800
France.....	684,000	4,000,000	4,000
Italy.....	979,000	1,250,000	3,700
Poland.....	273,000	700,000	800
Belgium.....	67,000	600,000	250
Austria.....	70,000	200,000	Unknown
Bulgaria.....	23,000	33,000	Unknown
Hungary.....	35,000	35,000	Unknown
Jugoslavia.....	140,000	150,000	580
Czechoslovakia.....	150,000	240,000	687
Greece.....	67,000	70,000	119
Holland.....	60,000	75,000	32
Roumania.....	180,000	200,000	820
Spain.....	180,000	180,000	500
Switzerland.....	45,000	450,000	240

A Sinister Fact. On several new warships the United States is building sabotage has been attempted. The facts were for a time withheld from the public. Some of the Reds, following the advices of Moscow, wormed themselves into the U. S. Navy to spy and make propaganda and also to commit sabotage. By driving nails in certain places, and in one case by using fine gramophone needles, they created a short circuit and as a result fires broke out in these different vessels. The same attempts were made before the German action against the Reds in the German Marine and also in England.

The Eastern Turkish Question to the Front Once More. While all western Europe is war-panicky, Spain in a terrible civil war and France drifting, the Eastern European question

has also suddenly jumped to the front again. Turkey was forbidden by the after-war treaty to fortify the Dardanelles. She is now determined to control the entrance to the Black Sea once more by her fortifications. It is now feared that this may precipitate the vexing Balkan-Near-East question. The *Danubian Review* of recent date shows how Bulgaria will be affected by the Turkish decision:

The question of the fortification of the Dardanelles is one that most immediately concerns Bulgaria. In the given circumstances it is naturally of the greatest importance to Bulgaria that the Straits should remain in a demilitarized condition, with their freedom guaranteed. For Bulgaria has no door towards the open sea except the Dardanelles. Without them the Black Sea would be an inland sea and the economic disadvantages of that would, from Bulgaria's point of view, be incalculable. She has had experience of those disadvantages in the past, and for that reason her claim to a free passage to the Aegean Sea was acknowledged. . . . Should the Turks get their way with the Dardanelles it will involve the fortification of Eastern Thrace, Bulgaria's immediate neighbor, where anyhow the work of extensive fortification has been going on. The attitude of the Turkish press reveals that the proposed measure is undoubtedly aimed against Bulgaria too. . . . We know that Turkey has more than once had recourse to the expedient of closing the Straits. This is the very point that so often in the past accentuated the problem of the Near East. There is therefore every reason to fear that a fortification of the Dardanelles might re-open the problem, were Turkey to abandon her policy of peace.

And so instead of decreasing the troubles of Europe increase. Will man ever find a solution? Will a Mussolini, a Hitler, or another dictator, or leader succeed in maintaining peace? Will new alliances, new pacts, new treaties, or a re-constructed League of Nations, that organization lauded to the sky, which has so miserably failed—will these things bring order into the chaos?

We Bible-believing Christians know the answer. We know how in all these national and international affairs the prophetic Scriptures are being fulfilled. We know that the solution of all will be our Lord's return and His exaltation to the throne which belongs to Him.

And in the Far East: China and Japan. A gigantic struggle is soon coming between the two yellow races of hundreds of millions of beings—China and Japan. Japan is making astounding war preparations. She has marched on cruelly in her ambitious aggressions and China has suffered as the

Far West can hardly realize. The end is not yet; in fact the execution of the real program of Japan has not yet begun. The *China Weekly Review* published in Shanghai in an article "Corpses Piling Up" makes the following statements:

During these five years, our 30,000,000 brothers have become slaves, and have suffered all forms of brutalities at the hands of the invaders. Every day we hear of the shooting of Chinese; burying of Chinese alive; and arresting or detaining of Chinese. Every day, we see one village after another being reduced to ashes. Even districts near Harbin have met the same fate. In the winter of 1933, by air bombardments and by artillery and machine-gun fire, thousands of persons were killed on many successive days and nights with the corpses piling up in Sen Ku Hsu near Harbin.

In the winter of 1933, in the Eastern Hills, the invaders happened to see some Chinese wood-cutters, and said to them that "all these are bad fellows." Machine-guns were at once turned on them, causing about seventy deaths.

In Harbin, Changchun (now capital of Manchukuo), Dairen, etc., whenever it was found that the prisons were too crowded with Chinese prisoners, the prisoners have been taken out, in batches one after another, and shot to death.

The account went on to say that in Harbin, Changchun, Fengtien (Mukden), etc., most of the Japanese own many ferocious dogs, who are trained to eat human corpses. It is alleged that not infrequently the invaders have fed their dogs with Chinese prisoners.

Today May End; Today May Bring

Today? Today! Perhaps the Lord is coming;
 The blessed Lord for whom I've waited long:
 The thought inspires my heart to its glad cunning—
 To find deliverance in uplifting song.

Today may end those problems which are pressing—
 Those weary burdens known to me alone:
 Those things which in themselves are so depressing,
 All, all in one brief moment will have flown.

Today may end all thoughts about the morrow;
 Today may end all tempting cause for fears;
 Today may terminate all earthly sorrow—
 All sense of human heart-break, grief and tears.

Today may bring the wonder and the glory—
 The entrance quick into the Home so fair;
 The full revealing of life's finished story;
 The Master's tribute—which hath no compare.

Today perhaps, I'll meet with loved ones cherished—
 And re-unite the bonds of long ago:
 Those precious links, which for a time have perished—
 I shall renew—but fuller than below.

Today? Today! And so the day doth brighten:
 This Blessed Hope renews me and inspires:
 And pressing problems somehow seem to lighten;
 And heavy burdens lose the weight which tires.

—J. Danson Smith.

Question Box

No. 292. What do you think of the following: Women dance in the Spirit in Pentecostal meetings; “frequently young girls and grandmothers, many of whom never danced previously, dance in the spirit, performing intricate steps”?

This fanatical exhibition is nothing new. The demon-possessed dervishes in Islam do such dancing; the Shakers in New England did the same, and so did all the wild sects and cults in every century. This Pentecostal dancing, often coupled with indecent exposures, has the same source—demon power. All the other so-called “spirit manifestations” including “the gift of tongues” emanate from the same power. From such turn away.

No. 293. What do you think of the following statement: “When God’s people begin doing what God wants them to do, Christ is coming”?

It is all wrong. It is only a preacher’s statement who expresses an opinion for which there is no scriptural foundation whatever. The Lord Jesus Christ when He came the first time in humiliation to suffer and to die, came at the “appointed time.” When He comes the second time He will come at the appointed time; there is no such thing as hastening His coming. God cannot be hastened in the execution of His eternal purposes. He planned all in set times before the foundation of the world.

No. 294. A number of questions have been received about woman’s place in the Church. About 1 Timothy 2:11, 12, and also about having her head covered while praying, etc.

We have answered these and similar questions before in our question box. When Paul wrote, “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence,” he did not forbid that women as members of His body should have any ministry in the body. Some have declared that a woman should not even teach a Bible class, or give a Gospel testimony, or become a foreign missionary. The Apostle did not mean any such thing. The Christian woman has her sphere of service and ministry. If she takes leadership, the place of authority, “usurps authority over man,” she leaves that sphere and transgresses. Man represents Christ (that is a believer). Christ is the teacher. The Christian woman represents the Church. The Church is not the teacher as Rome claims. This relationship in the Christian family is made clear in Ephesians 5: 21-33. Viewed in this light Paul’s inspired injunction assumes a new meaning. It is therefore not “unessential” as some Bible teachers have stated. When woman covers her head in worship she thereby shows that she takes the place as under authority, the place given to her by the Creator and the Redeemer. But read our recently published pamphlet “Woman in the Church.”

No. 295. What about 1 John 4:2? I know many sects confess Jesus is come in the flesh, yet their doctrines are erroneous.

When our Lord was on earth a demon gave witness to Him that Christ is the Son of God. The damsel in Philippi, who followed Paul and Silas, bore witness of the truth, yet it was a demon who controlled her and her testimony. Most sects and cults which speak of our Lord, generally speak of Him as "Jesus," and do not use the word "Lord." In the light of a sentence in 1 Corinthians 12:3 this is very significant, "that no man can say that Jesus is Lord, but by the Holy Spirit." If the Lordship of our Saviour is not acknowledged, only His earthly name of humiliation is used, and false doctrines are taught, though it is confessed that Jesus Christ is come in the flesh, we have a perfect right to say "this cannot be of God."

No. 296. It has been stated in "Our Hope" that during the millennial reign of Christ the Saints of God are not reigning on the earth, but are in the heavenly Jerusalem, reigning with Christ over the earth. How do you explain Christ's statement that the twelve apostles shall sit on twelve thrones judging the twelve tribes of Israel?

Our Lord after His return will occupy the throne of His glory to judge the living nations He finds on earth at His return. This judgment will not continue throughout His millennial reign; it will be for a short time and then it will end. His throne on the earth will, according to Old Testament prophecy be occupied by one whom we may call "a vice-regent." Some think it may be David. He is called in Ezekiel "the Prince" and he is differentiated from our Lord.

Now it seems the twelve regathered tribes will also have their judgment in the beginning of Christ's reign, but it will not continue throughout the kingdom reign of our Lord. It will not be a permanent enthronement. Of course there are many questions connected with all these prophecies which cannot be dogmatically settled.

No. 297. I am quite often told, that bringing somebody to Christ will mean a star in my crown. I am not able to see it in that way. I cannot find anything about it in my Bible. My friend just loves the hymn, "Will there be any stars in my crown?" Please explain.

This stars in the crown belief is a fanciful conception purely, which lacks all scriptural foundation. We suppose it originates with Daniel 12:3. But that has nothing whatever to do with us or with His Church. Those teachers there and soul-winners are the persons which compose the Jewish remnant, after the true Church is no longer here. Of course it will increase our eternal joys to walk and talk with those in glory whom we could, through His Word and through our testimony, lead to Christ. That was Paul's conception. "For what is our hope, or joy, or rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (1 Thess. 3:19). Why not look at our soul-winning in this light instead of imagining "stars in our crowns"?

A Message for Each Day

November 1. "The man whom the Lord doth choose, he shall be holy" (Num. 16:7).

This remarkable act of God in choosing men, places and things, as devoted to Himself, is everywhere stated in Scripture. "Jacob have I loved, but Esau have I hated." The truth is, all have sinned. And all are alike unworthy of divine favor. But out of the absolutely condemned mass, some have been selected, sanctified, and preserved, to show forth His riches of glory *through grace*.

November 2. "I have chosen thee in the furnace of affliction" (Isa. 48:10).

Thus chosen ones are not merely machines, or unresponsive recipients of the divine favor. Abraham proved his fellowship with God's choice when he rendered up Isaac. Moses proved the same when he forsook the pleasures of Egypt. Four hundred years' affliction in the "iron furnace," was the price of Israel's selection as a nation. The price of the believer's selection is to "count all things loss for Christ."

November 3. "Ye have not chosen me, but I have chosen you" (John 15:16).

So the chosen one cannot boast of his election; but only marvel and give thanks that the Spirit of God passed over the wise, and mighty, and noble, and alighted on us, foolish, weak, and humble. Why He hath chosen some, and quickened some, and not others, eternity alone will reveal. But let us here and now understand what is no mystery, that He hath chosen us that we may bear fruit.

November 4. "The Lord went before them by day in a pillar of cloud" (Exod. 13:21).

The Cloud and the Presence are everywhere identified in Scripture (Isa. 19:1). Starting out upon an unknown journey with redeemed Israel, Moses asked that Hobab, the experienced desert guide, might be eyes to them. Instead, God gave them His cloud. The Spirit through the Word, fulfils this office to the Church now. He is always with us. He is light in darkness. He guides every step of the way. Even when we vex Him, He abides with us.

November 5. "The glory of the Lord appeared in the cloud" (Exod. 16:10).

It was a silent, but powerful testimony to the nations. It separated and distinguished Israel from all other peoples (Num. 23:9). So the Spirit in the Church now, sanctifies, seals, and marks God's ownership upon it. To be under the benefits of the cloud, an Israelite must adhere to the camp. How much this teaches us! If we wander away from Christ, we lose our light, we lose our shelter, we lose our oracle.

November 6. "When the cloud tarried long . . . the children of Israel . . . journeyed not" (Num. 9:19).

Naturally they were anxious to reach Canaan; and every arbitrary, unexplained delay of the cloud vexed Israel. Some of us have looked long and daily for the appearing of the Parousia Cloud. We wonder why we must stay in this desert world so long. As sin delayed Israel's march, so apostasy now hinders the fulness of the Church. Meantime we are given one employment while we wait, "To keep the charge of the Lord."

November 7. "Whether it was by day or by night that the cloud was taken up, they journeyed" (Num. 9:21).

Such sudden changes were often inconvenient; and the people would vacillate between impatience at delay, and trial over forced marches. The cloud gave no account of its purpose. It simply proclaimed, "Thus saith the Lord." To us, who follow the Spirit is vouchsafed sweet fellowship. "We know all things work together for good"; and "the secret of the Lord is with them that fear Him; and He will show them His judgments."

November 8. "Caught up together with them in clouds to meet the Lord in the air" (1 Thess. 4:17).

There is no article in the text. Beautiful idea! Each detachment of saints, ascending from their various localities, shall be robed around and upborne as clouds. And because of their glory, they shall appear as sunset clouds, tinged with rainbow tints. In like symbolic sense, the word cloud is used in Hebrews. "We are compassed about with so great a cloud of witnesses."

November 9. "Behold He cometh with clouds" (Rev. 1:7)

As He withdrew in a cloud, so must He return. Daniel was taught the same. Some day, it may be very soon, the familiar blue and white sky, which has no long looked unchanged, shall resolve itself into new forms of startling majesty; its clouds shall become chariots of fire, and Himself, for whom we have watched, shall actually be seen, riding down the heavens in awful power, and a train of saints with Him.

November 10. "The Lord will create upon every dwelling place of Mount Zion . . . a cloud" (Isa. iv:5).

The cloud of the Presence was sinned away, and Ichabod (the glory departed), became Israel's title. But Israel is to be restored to her place of honor among the nations. In multiform manifestation the Shekinah shall return to Zion; and what was primarily a shelter, shall become a wedding canopy when Israel shall become "Beulah," married to Jehovah in an everlasting covenant of love.

November 11. "I was in the Spirit on the Lord's day" (Rev. 1:10).

A similar phrase is found once more (1 Cor. 11:20). Both the Supper and the Day are exclusively the Lord's. This is now man's day; and men are running things according to their own will, and running them to confusion. But the day of the Lord's rule is coming, and He will undo all man's doing. Till then, as we have six days for secular pursuits, we are like John to count it our privilege to worship on the Lord's day.

November 12. "Blameless in the day of the Lord Jesus Christ" (1 Cor. 1:8).

The expressions, "day of Christ" or "day of our Lord Jesus Christ" are found only in Paul's epistles. They are not the same as "the day of the Lord" which relates to judgments and sinners. Everywhere the phrase "day of Christ" is connected with the rewards and joys of the Saints. At that blessed day the redeemed shall be presented in perfect holiness, their salvation of body, soul, and spirit fully completed.

November 13. "But the day of the Lord will come as a thief in the night" (2 Peter 3:10).

This is quite another day, dark with wrath for the nations, apostate Christendom, and Israel. All through the Old Testament this "day of Jehovah" is the predicted time for final purging. It will be a sudden day, and a sad day for all who are not hidden from the Lord's fierce anger. But it has no terrors for the Saint, for "Ye brethren are not in darkness that that day should overtake you as a thief."

November 14. "He hath appointed a day in which He will judge the world" (Acts 17:31).

According to judicial language, a "day" meant the beginning of a period for hearing, and deciding causes. Here it plainly defines the opening of Messianic authority. What a solemn day that shall be for all mankind, when He, so long disbelieved and sneered at, shall bring every man face to face with his sins. But there is one way of escape: God "commanded all men everywhere to repent." There is no condemnation to him that believeth.

November 15. "Be not soon shaken in mind . . . as that the day of Christ is at hand" (2 Thess. 2:2).

The Revision has here made an important change, and reads "the day of the Lord." It is the only passage where the punitive seems to precede the blessed phase of the Lord's coming. All else that Paul says marks it as a time of peculiar and tender expectation for the waiting saint. It is of the awful "day of the Lord," but never of "the day of our Lord Jesus Christ" that we are warned "beware of it." One means rapture, the other means wrath.

November 16. "Behold, the day cometh that shall burn as an oven" (Mal. 4:1).

There stands an eternal promise that the earth shall never again be destroyed by water (Gen. 9:11). But numerous Scriptures declare it shall be renovated by fire. So wherever the "day of the Lord" is mentioned its invariable accompaniments are lightnings, smoke, terrible heat. Peter tells us the "elements," the heavenly bodies, shall be let loose, and the foundations of the earth be laid bare. But out of the dissolving shall emerge a renewed, purified planet.

November 17. "In that day the light shall not be clear nor dark" (Zech. 14:6).

Mysterious, comforting words, meaning, "A light of preciousness and denseness." It shall be a day of mingled joy and sorrow, light

and obscurity, like Goshen and Egypt when Israel was delivered. The saints shall have joy, the wicked horror. But out of it all shall come millennial peace. "At evening time it shall be light," living waters shall flow from Jerusalem, and the nations go up to Jerusalem to worship the King, the Lord of Hosts.

November 18. "And Adam and his wife hid themselves from the presence of the Lord God" (Gen. 3:8).

Because no covering had been provided for their sin. How different the conduct of the redeemed soul. David longed for the presence of the Lord, and sang, "Let us come before His presence with thanksgiving." Today the saints mourn a real absence; but by virtue of their heavenly priesthood they have free access to the presence of the Lord Himself, and know that that which is now only given to faith, shall soon actually "appear to their joy."

November 19. "He shall dwell in the presence of all his brethren" (Gen. 16:12).

This is twice spoken of Ishmael; concerning his life, and in reference to his death. What he lost of spiritual pre-eminence, he was to gain in temporal superiority. Wherever he pitched his tent, all other men were to reverence him. But the Scripture saith that after all he could not be heir with Isaac (Gal. 4:30). Let us be warned to cultivate, not the flesh, but the Spirit; and covet not worldly position, but pilgrimage and promises.

November 20. "Faultless before the presence of His glory with exceeding joy" (Jude 24).

The believer is even now unchargeable with condemnation, but he is far from faultless. Presently we shall be set in the open sunshine of Christ's glory that the whole universe may behold and marvel at the Church's imputed perfections. "Exceeding joy," means leaping exultation. Every longing of the soul shall then be satisfied. There will be no empty spaces in our hearts. And best of all we shall feel perfectly at home in that glorious presence.

November 21. "My presence shall go with thee, and I will give thee rest" (Exod. 33:14).

Rest, though Moses was assuming cares he had never known before. The word presence is plural: faces, or appearances. Jehovah would vary His manifestations. He would be darkness or light, gentle guide, or stern oracle. How sweet is all this to us. Whatever Moses' daily trials he was assured of some peculiar help that would carry him through. In the same sense the Lord Jesus says to us, "Lo, I am with you alway."

November 22. "In thy presence is fullness of joy" (Psa. 16:11).

Doubtless these were our Lord's own prophetic words in view of His return to the Father's bosom. They were singularly fulfilled in the completed Temple, when as the singers praised, the glory of the Lord filled the house (2 Chron. 5:13). They shall yet be fulfilled to distracted Israel when the Shekinah returns, and makes all the land of Judea rejoice. They will be singularly fulfilled to us today, if we look

up, and not down; if we turn away from earth's confusion to "mind heavenly things."

November 23. "Everlasting destruction from the presence of the Lord" (2 Thess. 1:9).

Awful doom! And for what? Not for murder; not for lust; not for drunkenness. Simply for not "obeying the gospel of the Lord Jesus Christ." Oh, how many civilized millions count this no crime at all. Their opinions are their own. They tolerate the views of Christians, but smile at their childishness. Oh, beloved, what can you and I do but praise, that the Spirit opened our eyes, and in sovereign grace "warned us to flee from the wrath to come."

November 24. "Now to appear in the presence of God for us" (Heb. 9:24).

For us! What a restful thought for today! Christ in the Holy Place is solely occupied with our concerns. How dare we approach God in the name of any saint or angel? The believer has no representative but Christ. He perfumes our praises. He anoints our prayers. He defends our infirmities. There is no natural access to God. Only those who acknowledge this divine Intercessor can transact any business with Heaven.

November 25. "Jesus took bread and blessed it" (Matt. 26:26).

"And gave it to the disciples." The Lord's Supper is the Christian's birthright, not his duty. To partake is the highest act of praise we can render on earth. As natural bread "strengtheneth man's heart," and natural wine "maketh glad the heart of man." So in the Supper we "feed upon Christ by faith in your heart with thanksgiving." At His table, we are constrained to look, not at the things which make us differ, but at the things which make us one.

November 26. "Eat this bread . . . till He come" (1 Cor. 11:26).

As the Passover looked forward as well as backward, so the precious thing about the Supper is that it points onward. Before us lies the Marriage Feast, the Table of the Kingdom, and the Hidden Manna. Now we eat "in haste," as Israel did, with alarms on every side. But when He comes, communion shall no longer be fitful or broken. Sorrowful and interrupted eating shall merge into the rapture of perpetual joy.

November 27. "The unleavened bread of sincerity and truth" (1 Cor. 5:8).

The lamb was the principal part of the Passover feast; and the bread its accompaniment. If we are truly feeding upon Christ the Lamb, living daily upon the strength and grace He gives, we shall most certainly be showing our faith by its accompaniment of holiness. The more vividly we realize Christ our Passover, the contemplation of Him, which is eating Him, must manifest itself in unleavened, or holy character.

November 28. "He that eateth bread with me hath lifted up his heel against me" (John 15:18).

So it goes on today. Wheat and tares are growing together. True and false professors are in close companionship. Both perform duties in the same holy Name. The proof of darnel is in the eating. At the table Judas demonstrated his bitterness. What a comfort that Scripture throws light upon this mixed condition of Christendom. We must refrain judgment, and wait till angelic agency separates the false from the true.

November 29. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19).

This is the first mention of bread. When we complain of our hard lot in life we forget to trace it back to this one source—God's curse for man's sin. All labor saving machines are for the direct purpose of lightening man's muscular toil, whereby he earns his daily sustenance. Yet he never can elude the toil. The earth will not produce spontaneously for his food. Were there no other proofs of divine origin of the Bible, this prophecy is enough.

November 30. "Melchizedek, king of Salem, brought forth bread and wine" (Gen. 14:18).

The second mention of bread. What a beautiful contrast to the former! Abram was fighting enemies in the valley. Suddenly a great and mysterious king appears to refresh him. Some day, when we are wearied and overwhelmed with the battle of life in this lower world, shall the true King-Priest appear on the scene. Then shall poor captive Israel be delivered also, to realize their long delayed hope of "eating bread in the Kingdom of God."

"Jesus Christ Come in Flesh"

The "doctrine of Christ," that is, the truth of the Person of Christ as revealed in scripture, is of such vital importance that the apostle John wrote a special epistle to one whom he addresses as "the elect lady," warning her not to receive into her house any who did not bring it. "If there come any unto you and bring not this doctrine, receive him not into your house, neither greet him, for he that greets him is partaker of his evil deeds."

She was probably one who entertained evangelists and teachers who went from place to place in the Lord's service; a work which Satan had already begun to oppose by sending out his emissaries feigning to be Christ's servants, but in reality seeking to undermine the truth. The test that would bring out what they were was the doctrine of "Jesus Christ

come in flesh." They did not deny the historical fact that there was such a man as Jesus Christ; but that the One who so came in the flesh was the Son of the living God—that He was God as well as Man, that they would not confess. A Christian woman even was not exempt from the responsibility of applying this test, and of refusing the hospitality of her home to one who was false to it. The truth of the true Deity and the sinless humanity of the Lord Jesus Christ is too vital to our salvation, to say nothing of the honor that is due to His holy name, to permit of any compromise whatever in regard to it. There is a great deal of false charity current permitting Satan to come into the professing church to undermine the foundations of the faith; but the love of God is to "walk after His commandments;" and to do that we must walk in the truth which "we had from the beginning," not later developments. A teacher who does not confess Jesus Christ come in flesh is, says the inspired apostle, "a deceiver and an antichrist." He may be in high repute among men, cultivated, amiable, probably a philanthropist, a charming teacher, and one who loves his wife and children, but he does not love the Lord Jesus Christ; the excellence of his character therefore only serves to accredit Satan's doctrine, whose minister he has become. He thinks himself free and independent, his mind untrammelled by superstitious prejudice. He is doubtless independent of God, but as independence is impossible to the creature, he is really the slave of Satan and does not know it. No man can throw off the truth of God without falling into Satan's hands and imbibing Satan's doctrines. It is therefore sin and transgression, and his deeds are "evil deeds," in which we are not to partake by even greeting him.

The doctrine of Jesus Christ come in flesh is vital to our salvation in this way. There are two things necessary to salvation, life and propitiation for our sins. To give life He must be God; to be the propitiation for our sins He must be man in whom is no sin. These two things must unite in One Person; life can only come to us sinners from the Man who died to put away our sins. Deity and humanity

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unite in Him for the work of redemption. “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him” (1 John 4:9). He did not become the only begotten Son by being born into the world; He was that before He came, as born in time He was the first begotten—“the first born among many brethren.” This is what He is as man, but the *only* begotten Son is God. We, when we believe in Him, live through Him. That is the life we get at new birth. It is the life that is in Him communicated to us. No creature can give life of any kind, only God can do that, and the life He gives believers is the eternal life that was in Him before He became flesh and dwelt among us. “In the beginning was the Word . . . and the Word was God . . . in Him was life, and the life was the light of men.” “And this is the witness that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”

These passages show that the gift of eternal life to us is the divine life that is in the Son of God. Attack the truth of His deity and you attack the truth of the gift of eternal life. If He was not God He had no eternal life to give. Did He proclaim a lie when He said “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life?” He was either “the true God and the eternal life” (1 John 5:20), or what? I leave His enemies to answer if they dare. He was “that eternal life that was with the Father” from all eternity, and was manifested unto us; and the life that was thus manifested in this world was such that he that saw Him saw the Father, for He was in the Father and the Father in Him. Although He had veiled His glory in human form He had not left His place in the unity of the Godhead, and as such He is the giver of eternal life—and through His means it comes to us; His work on the cross being the foundation of its righteous bestowal.

This leads to the second thing, the propitiation for our sins. “Herein is love, not that we loved God, but that He

loved us, and sent His Son the propitiation for our sins” (1 John 4:10).

Propitiation must be made by man. It is human guilt which has to be expiated, and that can only be done by man. But he must be a sinless man, able to lay down his life in atonement because it has never been forfeited by sin. But no mere creature could do this, even if sinless he could not lay down his life, he must abide in the condition in which he has been created. He must not leave His first estate. Where then can a man be found who has eternal life in himself to give and who can lay down His human life of Himself? But that is not all, there was God’s judgment which comes to man after death to be undergone by him before his death, when He would be made sin for us, and therefore forsaken of God; when abandoned and unsustained He must be able to stand alone in His own perfection and vindicate God in His judgment of sin. No creature could stand alone. If he could he would be independent of God and a rival, and have passed above the creature state, which is impossible. No mere creature could say, “My God, my God, why hast thou forsaken me?” If forsaken he would have lost God and would no longer say “my God,” but would be himself lost. Only sin puts man in that condition and no mere man could be in it vicariously. Where then can the Man be found?

Well might the apostle say, “Great is the mystery of godliness,” for God became man. “The Word was God,” . . . “the Word became flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.”

“He became flesh,” that is, He partook of human nature; He was born of a woman; but human nature in Him was not in the same condition that it is in us. He was conceived of the Holy Spirit. “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God.” Human nature can be in different conditions and still be human nature. Adam before he fell was innocent, he was free from sin and ignorant of it.

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Human nature in him was then in that condition. But he fell into sin and his human nature became sinful, and his body mortal. But human nature in the Lord Jesus was neither innocent nor sinful, but holy. He partook of human nature from His mother. He was the seed of the woman, but He repelled the sin that was in her. "In Him was no sin." His human nature was holy. His body therefore was not mortal.* Death had no claim upon Him. While He could die, for He could lay down His life of Himself, which no creature could or should do, He was not subject to death. His death was a voluntary surrender of unforfeited life, or it would not have had atoning efficacy, and it was itself obedience to His Father's commandment. "Therefore doth My Father love Me, because I lay down My life that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:17, 18). Here was a life so perfect, not only in outward deeds, but in the motives which actuated it all through, culminating in absolute surrender, of Himself to death, in an obedience which held back nothing, but which was perfected in death, that it gave the Father reason for loving Him. It was the obedience of the Man, but none but God could render it. He had come into humanity in order that He might do it. "I lay down My life that I might take it again." When the hour came of which He said, "This is your hour and the power of darkness," when for the first time impious hands were permitted to be laid upon Him, they speedily accomplished all that was necessary to slay Him, had He been but a mere man; but no man could take His life from Him; but being God as well as man He could lay down His human life, which He did in

*We wish to emphasize this statement. It could not be said of our Lord in His absolutely sinless humanity that He was mortal. Mortality is attached to a sinful life, a sinless life is not mortal. Where there is no sin, death has no claim. Where death has a claim, there must be sin. They took up stones to stone Him, they tried to cast Him down from a mountain. Had they cast Him actually down, it could not have hurt Him. The moment came when *He was made sin for us* (think of it! Such a Being made sin for us), and then He died—*giving Himself for us*.—Editor.

obedience in His Father's command. From all past eternity He subsisted in the form of God, but "He emptied Himself and took the form of a bondservant, and became in the likeness of men, and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross."

Oh! my soul, linger thou upon that obedience of His; dost thou understand it? Turn aside from other occupation or even His service for a little, and in the holiness and peace of His presence consider it. He gave Himself to God for thee. How vitally then art thou concerned in it. That death of His had its symbolic counterpart in the temple. The stroke that rent the veil from the top to the bottom was His death. The veil represented Him, the stroke that rent it was the hand of God smiting Him vicariously for thee, and through that death—that rent veil, thou dost enter into the holiest. That veil was His flesh. Do you wonder why Satan hates the doctrine of "Jesus Christ come in flesh?" It is our salvation; but his defeat and final judgment.

The Father loves Him for that obedience, so He "was raised from the dead by the glory of the Father." "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Here we leave it for the time, though our brief statement of it be all incomplete as it is; could it be otherwise when we are finite and He is infinite? We can never exhaust Him; He is the bread that endures to everlasting life.

In John's epistles there is nothing ecclesiastical, except that the brethren were cast out of the church, and John himself was not received. It is the truth of eternal life outside the ecclesiastical failure.

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The Heart of the Lesson

By Arthur Forest Wells

LAW, LOVE AND TEMPERANCE

Nov. 1. Rom. 13:1-14. Golden Text: Rom. 14:21

Daily Readings

Mon., Oct. 26, Rom. 13:1-14. Tues., Oct. 27, Rom. 14:13-21. Wed., Oct. 28, 1 Cor. 5:1-13. Thurs., Oct. 29, Ephes. 4:17-32. Fri., Oct. 30, Phil. 3:17-4:9. Sat., Oct. 31, Col. 3:5-17. Sun., Nov. 1, John 15:1-16.

The Outline of the Lesson

I. The Command to Obey the Higher Powers, Rom. 13:1-7. II. The Command of Love, Rom. 13:8-10. III. Putting on the Lord Jesus Christ, Rom. 13:11-14.

The Heart of the Lesson

The principles that underly faith in the Lord Jesus Christ are not at variance with the principles that underlie the government of the world as instituted by God. Back in the days of Nebuchadnezzar God gave the kingdoms of the world into the control of Gentile powers. Some day the world kingdom of our Lord and of His Christ will come (Rev. 11:15), and then matters of state will be wonderfully different. But now it is the uniform testimony of Scripture that Christians should "be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well" (1 Peter 2:13-14). Peter surely agrees with Paul when he says: "Honor all men. Love the brotherhood. Fear God Honor the king" (1 Peter 2:17).

Of course, there are exceptions to this rule; therefore, Christians have repeatedly refused to do wrong at the behest of a ruler or a ruling body. But the text does not contemplate a government gone wrong; it deals with government as it should be. Yet, bear in mind, that a wicked emperor, Nero by name, was on the throne, when Paul wrote this epistle.

The functions of good government are few and simple. We live in a day when men are trying to make the government do so much, that we stand in great danger of having no government at all after a while. Two things are mentioned by Paul as legitimate and essential duties of rulers: punishment of the evil, praise of the good. What security and happiness would be ours, if every magistrate in the land were to put thumbs down on wickedness, and flags up for righteousness!

The apostle speaks of the civil executive as "a minister of God." In verse 4 the title has the meaning of "God's servant" (deacon); in verse 6 it means "God's (priestly) minister." It is essential for the magistrate to know this about himself; for, unless he does, he will be a time-serving politician instead of a God-fearing statesman. It is not enough for public officials to go to church occasionally, while the photographer is standing at its door to take a picture, that can be sent broadcast in the hope of having it make a pious vote-getting impression upon the people; they must be men of prayer to God, and be consecrated to Him in all things. Politics did not make Washington great; nor did he become great by chance. Great men have been God fearing men. Our land has great need of such.

There is something else here that demands attention. It is the paying of all debts for love's sake—debts of tribute, custom, honor, and all private affairs. Our people, or a large part of them, need to learn

OUR HOPE

to do that. Too many debts are created that are never paid. Many make too many debts anyhow. It should be the holy ambition of every citizen to keep his credit good. But there are things worse than that among us. Often-times when an accident occurs, the injured or even the injuring party will sue for an amount beyond all question; and the guilty party will seek to run off without paying justly for the damages that he has caused. All this reveals that we live in a community which has ceased being a neighborhood of loving citizens. If we had love for one another as we ought, there would be no need for "G-men" to track down criminals. Love makes a multitude of laws unnecessary. Paul is certainly clear about that.

Thus far the text has been moving in the realm of law; now we come to its Christian application. We say to our shame: even some Christians must be reminded of their duty to live righteously, soberly, and peacefully; for, alas, as we see them especially in their social life, they act as if night clubs had a right to shape morals. Paul seems to describe the condition that he was contemplating by a figure of a Roman soldier coming to his quarters after a night of revelling, stripping off the clothes of the night, and putting on his uniform of service. The soldier knew when to return to his barracks, and what to do when he arrived there; but Paul fears that some of his Christian readers have forgotten what time it is, and what to do because the morning is dawning. Of course, his words are meant as a protest against all the evils that he enumerates; and it should be noted that he puts strife and jealousy in the same class with chambering and wantonness. If there be any who read these pages, who stands in need of Paul's admonition, let him know indeed, that it is time to wake up and time to stop trespassing against the rules of decency and morality, for Christ's coming is nearer now than ever before. It is high time for him to neglect the "flesh" and to put on the Lord Jesus Christ in holiness.

THE CHRISTIAN WARFARE

Nov. 8. Acts 19:8-12, 18-20; Ephes. 6:13-20

Golden Text: Ephes. 6:10

Daily Readings

Mon., Nov. 2, 2 Cor. 1:3-11. Tues., Nov. 3, Acts 19:1-7. Wed., Nov. 4, Acts 19:8-22. Thurs., Nov. 5, Acts 19:23-41. Fri., Nov. 6, Ephes. 6:10-20. Sat., Nov. 7, Acts 20:1-16. Sun., Nov. 8, Acts 20:17-38.

The Outline of the Lesson

I. Paul's Ministry in the Synagogue at Ephesus, Acts 19:8-9.. II. Paul's Ministry in the School of Tyrannus, Acts 19:9-10. III. God's Miracles by the Hands of Paul, Acts 19:11-12. IV. Gospel Results in Ephesus, Acts 19:18-20. V. The Armor of God (Ephes. 6:13-20).

The Heart of the Lesson

The nineteenth chapter of The Acts is full of activity and resolution. It speaks of Paul's ministry in Ephesus. Ephesus was a city of Lydia on the western coast of Asia Minor, about two hundred miles due east of Athens, with the Aegaeon Sea between. It was advantageously situated at the junction of the natural trade routes. This made it an important center for the dissemination of the gospel in Asia. Paul stayed there three years. After him, it became the residence of Timothy and John. Paul wrote the Epistle to the Galatians probably soon after his arrival there; and later, when he was a prisoner in Rome, he was inspired to write his great letter about Christ and His Church to its saints and faithful ones. The Revelation also contains a letter from the ascended Lord Jesus Christ to them (Rev. 2 1-7).

When Paul came to Ephesus, he found certain disciples who had never heard of the Holy Spirit. To them had been preached a gospel of law, but they had not been fully pointed to Christ (Gal. 3:24). The apostle explained to them the difference between the baptism of John and that of the Lord Jesus. They responded to this by faith and with obedience in baptism. Following this, the Holy Spirit came upon them; so that they spake with tongues and prophesied.

This is the fifth time in The Acts that we read of the baptism of the Holy Spirit. There has been, of course, only one Pentecost, but its blessing has been repeated in each Christian conversion (1 Cor. 12:13). This makes it possible for this great spiritual transaction to have a variation in emphasis. Prof. J. M. Stifler has analyzed this fact, as it is revealed in The Acts, in the following helpful comment. "There are now five instances of the miraculous bestowment of the Holy Spirit, each teaching its own lesson in showing who can be admitted to the new, spiritual society: (1) Pentecost decided that those who had rejected the earthly ministry of the Christ might come in. (2) The gift to Samaria taught that those who have a religion half true and half heathen may repent and come. (3) In Cornelius the Gentiles are admitted. (4) In Saul one who had resisted the Holy Ghost and had persecuted the Church received that same Holy Ghost and was admitted. (5) In the twelve men at Ephesus those who had been negligent in obeying John's teaching to believe in the Christ, and who must be reminded of it by Paul, are admitted to the spiritual body. If the list closes with this case it must be that all classes of men have now been reached in the spread of the gospel, Jews, half Jews, Gentiles, persecutors, and those who knew only the baptism of John."

To the testimony of the gift of the Holy Spirit there was added the further testimony of the person and power of God in the special miracles that were wrought by the hands of Paul. The combination of these two graces, coupled with the faithful ministry of the apostle in the Jewish synagogue and the Greek school, had such a tremendous effect that it reached even to the world of evil spirits. This resulted in increased activity of feigned faith and opposition to the gospel on the one hand, and consecration, together with victory in the Lord, on the other hand. It is significant that here, where we find a new foothold for the gospel, the world of evil spirits makes a renewed attempt to frustrate its aims. Every new beginning in the history of God's Old and New Testament peoples has been marked by a special attack by Satan. This applies even to Christ Jesus our Lord; for, when He was born, when he began His public ministry, and when He was about to die, Satan sought to crush Him. But, thanks to the righteousness and power of God, every attempt of that kind has failed of its purpose. At Ephesus the victory of grace was so tremendous, that Paul was deeply moved to resolve, "I must also see Rome." There could be no longer any question that "the gospel . . . 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" (Rom. 1:16-17).

There were reoccurrences of opposition to the gossellers and their message, as, for example, the uproar caused by Demetrius, an Ephesian silversmith, and his sympathizers. This opposition was at times beastly (1 Cor. 15:32) and at times out-numbering (1 Cor. 16:8-9). But Ephesus remained a place of glorious opportunities for evangelistic work (1 Cor. 16:8-9).

In his Epistle to the Church at Ephesus Paul states the requirements of a life of victory. He would have it understood, that, although the victory belongs unto the Lord (Psa. 3:8, 62:11, 68:20; 94:1; Prov. 21:31; 1 Cor. 15:57; 1 John 5:4), the Christian must prepare himself for battle

by putting on the whole armor of God and standing against the enemy in Him with all prayer and supplication in the Spirit.

THE HEROISM OF CHRISTIAN FAITH

Nov. 15. Acts **21:12-13, 27-34**; Rom. **9:1-5**

Golden Text: John **15:13**

Daily Readings

Mon., Nov. 9, 2 Cor. **4:7-15**. Tues., Nov. 10, Acts **21:1-14**. Wed., Nov. 11, Acts **21:15-26**. Thurs., Nov. 12, Acts **21:27-40**. Fri., Nov. 13, Acts **22:1-30**. Sat., Nov. 14, Acts **23:1-11**. Sun., Nov. 15, Acts **23:12-35**.

The Outline of the Lesson

I. Paul's Readiness to Suffer the Loss of All Things for Christ, Acts **21:12-13**. II. Paul Mobbed in the Temple, Acts **21:27-30**. III. Paul Rescued by the Chief Captain, Acts **21:31-34**. IV. Paul's Passion in Christ for the Salvation of His People, Rom. **9:1-5**.

The Heart of the Lesson

Our lesson brings Paul to the house of Philip, the deacon-evangelist, who lived in Caesarea. Philip was last heard of in chapter eight, where we are told that he came to this city after he had taught and baptized the Ethiopian eunuch, the treasurer to Queen Candace, and preached in all the cities between Gaza and it (Acts **8:26-40**). It must have been a happy meeting between these servants of the Lord; and, besides, its fellowship prepared the way for many hours of comfort, which Paul needed during his long imprisonment there subsequently (Acts **23:23, 24:27**). *It is beautiful to see how God's grace makes "all things work together for good, to them that are called according to (His) purpose" (Rom:8:28).*

Before his week's stay in Caesarea came to an end, Paul was informed by the ancient mode of Jewish symbolism, that in Jerusalem, toward which he was moving, he would be bound and turned over to the Gentiles. His informant was the prophet Agabus, who fourteen years before had predicted a famine which came to pass. There were evidences that this man was again speaking the mind of the Lord, and so Paul's friends sought to dissuade him from proceeding further to the south. But Paul thought otherwise; in fact, his conviction on the matter was very strong. If the prophet spoke of binding and Gentile imprisonment: he contemplated the possibility of death for Christ's sake. He believed it was his duty to go to Jerusalem; and, since he had already written to the Romans that he could wish or pray himself anathema from Christ for the sake of the salvation of his kinsmen (Rom. **9:1-5**), his mind had already been made up to face the danger. It was in no sense a half-way measure with him, for he prepared to take along with him bag and baggage and even a host for lodging. What does our easy-going church life know about such heroism of faith?

When Paul arrived in Jerusalem, he was gladly received by the brethren there. This is especially significant; for, in receiving Paul, they received him in the light of the things for which he stood. Of course, he had once before received from them the right hand of fellowship (Gal. **2:9-10**); but the repeated happy reception showed that the Church there was still of the same mind, in spite of the fact that Judaizing troubles still abounded. There does seem to be strong evidence that the Church was essentially one in doctrine and spirit.

The Counsel of Jerusalem had concluded in favor of unmixed grace; but, under the guidance of the Holy Spirit, certain regulations were established in order that weak brethren might not unnecessarily be offended. James' advice to Paul about seeking to quiet those who were spreading misleading gossip about him may have been meant to

be of the same order as the resolutions of the council. It seems to be an open question as to whether he was wrong or right about the problem. James' suggestion seemed reasonable to Paul, and so he did what he could to put it into effect. Dr. I. M. Haldeman, however, once wrote this about these happenings: "Law and grace deny each other. Law says *do*, grace says, it is *done*. To get under the law is to fall from grace. When Paul got on the ground of James, he had to submit to the ministry of James. Grace gave Paul a free gospel; law put a chain on it. Grace made Paul a missionary; law made him a prisoner. He who goes down to lower spiritual ground for the sake of others, will never bring them up to his ground, but be forced to stay on theirs. To compromise *with* truth is to *compromise* truth." Paul's course in Jerusalem was not something new to him. He had already written to the Corinthians: "To the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof" (1 Cor. 9:20-23; cf. 1 Cor. 10:32-33). Paul had Timothy circumcised (Acts 16:1-5), but he fellowshipped with Titus without that rite (Gal. 2:1-5). Varying circumstances occasioned the difference.

The behavior of the unbelieving Jews in Jerusalem against Paul just about sealed their case as hopeless. None knew that better than the apostle himself. He had heard Stephen lecture them about their stiff-neckedness. He had written to the Corinthians about their hardened and blinded minds and their veiled hearts (2 Cor. 3:12-4:4). He had outlined their fall and restoration to the Romans (Rom. 9:1-11:36). He had made repeated moves from them to the Gentiles, as may be seen in the study of his missionary efforts as recorded in The Acts. The nation of Israel has itself to blame for not now possessing the light of the gospel of grace and glory. They shut out that blessed light by rejecting Christ's minister Paul, who, next to the Lord Himself, whom they had ignorantly rejected before him, loved them most.

AN AMBASSADOR IN CHAINS

Nov. 22. Acts 28:16-24, 30-31; Rom. 5:6-11

Golden Text: Phil. 4:13

Daily Readings

Mon., Nov. 16, Acts 24:1-27. Tues., Nov. 17, Acts 25:1-12. Wed., Nov. 18, Acts 25:13-27. Thurs., Nov. 19, Acts 26:1-32. Fri., Nov. 20, Acts 27:1-26. Sat., Nov. 21, Acts 27:27-44. Sun., Nov. 22, Acts 28:1-31.

The Outline of the Lesson

I. Paul's Confinement in Rome, Acts 28:16. II. Paul's Explanation of His Imprisonment, Acts 28:17-20. III. The Roman Jews Desire to Hear About Paul's Gospel, Acts 28:21-22. IV. Paul Meets with the Roman Jews, Acts 28:23. V. The Divided Opinions of the Roman Jews, Acts 28:24. VI. God's Love in Christ for Sinners, Rom. 5:6-11.

The Heart of the Lesson

Paul's imprisonment began with his rescue from the Jewish mob at the hands of the chief Roman captain in Jerusalem. This rough experience did not mar his love for Israel; for, even before he saw the inside walls of the castle in which he was to find shelter from the murderous crowd, he begged leave to preach to them, and, having received

such permission, he plead with them in their own language, that the Christian course of his life and the objective of his ministry reached back into the direct will of God. They did not receive his testimony. The thing that rankled them most was his insistence that his going to the Gentiles with the gospel had been ordered by God.

The character of Paul's treatment as a prisoner was determined almost instantly; for, just as he was about to suffer what we would call "the third degree"—which in that day meant being scourged—the apostle insisted upon his rights as a Roman citizen. As such, being innocent, he had a right to expect the praise of the ministers of God, about whom he had written in his thirteenth chapter of his Epistle to the Romans. In Philippi Paul said nothing about his Roman citizenship; on the castle stairs he mentioned only his citizenship of Tarsus in Cilicia; but here he revealed his free-born citizenship of Rome. Subsequently he made extreme use of this right by appealing to Caesar (Acts 25:11). It took only a question of a few words to a heathen centurion to secure for himself the decent, if not altogether righteous, treatment of the Roman officials because of his citizenship; but all his efforts to prove to Israel that he was a Jew, and a good one at that, failed utterly.

This latter fact was again demonstrated on the next day, when he addressed the Jewish council, not so much to vindicate himself as to bring them to the feet of the Lord Jesus Christ. That council tried itself, not Paul; just as for thirty pieces of silver Judas sold himself, not the Lord, Whatever men may say about Paul's behavior before that Jewish assembly, let us not forget what the Lord said to him on the following night. That Divine utterance puts the apostle in a favorable light, just as it comforted his own soul when he received it. The Lord's words of that occasion were and still are: "Be of good cheer: for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome." That is exactly what Paul wanted to do; for at Ephesus he expressed his desire to see Rome (Acts 19:21). The apostle had evidently prayed about such an evangelistic visit, and here is the assurance that his wish is to be granted. There was a great deal of comfort in knowing even so much. But the Lord made this conviction of peace stronger by the form in which He clothed His approval of His servant's past action and His direction for his future. "Be of good cheer" are words which He had spoken to a sinful man who was sick of the palsy (Matt. 9:2), to a woman who for twelve years had had an issue of blood (Matt. 9:22), to the disciples who saw Him walking on the sea and thought Him to be a ghost (Matt. 14:27), and again to the disciples when they were sad because He was about to leave them and because they were told that they would be scattered (John 16:33). In other words, these precious words which were spoken by the Lord to Paul are words which he had used repeatedly to bring comfort to men, when He was on earth in the flesh; which means, that the ascended Lord is the same kind Lord that was on earth in the flesh. He is, indeed, even today, "this Jesus" Acts 1:11, Who is "the same yesterday and today, and forever" (Heb. 13:8).

Limitation of space does not permit us to follow Paul's course to Rome further at this time; so we must go immediately to the record of his arrival there. We are told, that, when he entered Rome, he "was suffered to abide by himself with the soldier that guarded him." Only heaven knows how many blessings went forth from that house. He was able to write shortly afterwards of saints of Caesar's household (Phil. 4:22). How did the gospel reach the household of the wicked Nero? Who knows but what Paul's ministry in Roman chains made the blessed invasion? The guarding soldier was very likely not always the same person; so let your imagination picture the mission-

ary work that went on right there between the prisoner and his guards. What a precious duty it must have turned out to be for some of those soldiers to watch this Christian missionary! If Paul could so do well for his Lord in such cramped circumstances, how much ought we to be able to do!

The liberty that the Roman law allowed him made it possible for him to hold a meeting with the leaders of Israel in Rome. Again he did his best to persuade them of the truth of Christ Jesus the Lord; yet the result was anything but encouraging. These Jews showed again how blind the nation had become to Messianic truth. Therefore, nothing was left for Paul to do but pronounce the sentence that had been incurred by those who refused to be united about the Lord Jesus Christ (cf. John 7:43, 9:16, 10:19). The real prisoner in Rome was not Paul, but every man there who had not been made free by grace through faith in the Lord (John 8:34, 36; Rom. 7:14, 24-25a). In his freedom of the spirit the apostle was able to send his blessings in Christ Jesus from his physical imprisonment in Rome down through the centuries and to the four corners of the earth, by means of the letters that he wrote there—Ephesians, Philippians, Colossians, Philemon, and possibly also First and Second Timothy, and Titus—and through the fruit of his personal work with those with whom he came in contact. We cannot write such epistles; but we can serve our Lord in personal work. What an example to such faithfulness in Christ have we here in the service of the busy apostle in chains!

CHRISTIAN BROTHERHOOD

Nov. 29. Philm. 1:4-20

Golden Text: Gal. 3:28

Daily Readings

Mon., Nov. 23, Ephes. 3:14-21. Tues., Nov. 24, John 8:21-36. Wed., Nov. 25, Rom. 1:1-7. Thurs., Nov. 26, Phil. 4:10-23. Fri., Nov. 27, Rom. 16:1-25. Sat., Gal. 3:23-4:11. Sun., Nov. 29, Philm. 1:1-25.

The Outline of the Lesson

I. Salutation, 1-3. II. Thanksgiving, 4-7. III. Paul's Intercession for Onesimus, 8-20. IV. Paul's Confidence, 21. V. Paul's Request for Himself, 22. VI. Salutations, 23-24. VII. Benediction, 25.

The Heart of the Lesson

Paul's letter to Philemon is not the least of his writings even though it is the shortest. If he, by it, had done nothing more than show the Church how to write a Christian letter, he would have accomplished a great purpose. But great letters need great environments. This both Paul and Philemon had. Their environment is described by the small but pregnant phrase "in Christ." This was the language, not of a theological book which they simply claimed to own, but of their daily experience. The sweet language of this epistle is the language of strong men. That is what makes it arresting. When they met, or when they wrote to one another, they talked about the Lord Jesus Christ, because the Lord Jesus Christ meant everything to them always. If, on the one hand, Philemon is making a spiritual reputation for himself in the Lord through his Christian love and faith; then, on the other hand, the apostle is talking to God about Philemon's virtues in the Lord, and finding joy, comfort, and refreshment through him. The fellowship between these two saints was so natural that one became the counterpart of the other for edification of the highest type. The church of our day knows far too little of such brotherliness.

In the case before us the addressee was indebted to the writer, because, as it appears, the writer had been used of the Lord to bring him to the Fountain of eternal life. The evangelist never has a right to claim a

reward from him whom he leads to Christ, for salvation is wholly of the Lord—He paid it all. Yet who can be aught but thankful to him who has brought the message of salvation to him? And who would not be glad to render a service to the one who so manifested interest in his soul as to woo him to Christ, and thereby show his appreciation for that Christian love? Paul sometimes spoke of the relationship of the soul-winner to the soul won as being that of father to son. What grateful son would refuse to respond gladly to any reasonable request from his father? Paul strengthens his appeal to Philemon by referring to his age, and to his imprisonment, for the Lord's sake. But, be that as it may, the spirit of this letter is the spirit of gospel, which challenges believers in the Lord Jesus Christ to their highest duties by an appeal to the mercies of God (Rom. 12:1).

Paul's intercession concerns Onesimus, one of Philemon's slaves, who, in his unregenerate state, had been a good-for-nothing; but who had now through Paul's ministry in Christ been made profitable to the apostle and to his master. That is just exactly what the gospel still does. It saves unproductive sinners and remakes them into fruitful saints. There is no other power on earth can do that. Why will men not believe this truth, and apply it to men for the reconstruction of society. So many foolish schemes are tried: why will not this tested grace be accepted?

Onesimus seems to have run away from his master, and by so doing inconvenienced him not a little. Philemon may have wondered why such a thing should have been permitted of the Lord. But if so, he could not fail to see the reason for the strange providence, when he learned of the glorious transformation that had taken place in his unprofitable slave. Much of our life is filled with the same sort of mysteries; that is, we suffer the loss of persons or things for a while without knowing why, only to learn later that we were too short-sighted to see the glory that was coming. One thing is certain: if the Lord ever sends a person or thing back, he or it will come back regenerated or reconstructed. The Lord makes persons and things new (2 Cor. 5:17; Rev. 21:5)

Paul had been weighing Philemon's emotions concerning Onesimus from a distance. He does not know just what the rich man's reactions to the returning slave would naturally be. The Roman law gave him freedom to be quite harsh with him. If Philemon had a bitter attitude toward Onesimus independently of Paul's appeal; then, of course, he manifested a spirit altogether foreign to the heart of our Saviour God, who "so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (John 3:16). That being understood, we have in Paul's overture to Philemon a beautiful type of our Lord Jesus Christ's intercession for those whom He has saved. Imagine Onesimus, a slave, a slave guilty of wrong doing, being received in a spacious mansion, as if he were Paul to whom Philemon was indebted! What a privilege of free favor! What an experience of delight! Well, the believer in the Lord Jesus Christ is accepted by God in His beloved Son (Ephes. 1:6)! Paul said: "Accept Onesimus as myself. If he has wronged you at all, or owes you anything, put it on my account: I will repay it." The Lord Jesus, Christ says to the Father: "Accept this believing sinner in My names for I have paid the ransom for his sin." If Paul could so plead to Philemon for a once good-for-nothing slave with confidence that he would be accepted as a brother in the Lord, with what greater confidence can the Lord Jesus Christ Himself plead before the Father for the sinner that has come to Him for salvation! The Epistle of Paul to Philemon will stand throughout the ages as a beautiful token of Christian love that typifies the Lord's love for every believer in Him.

Book Reviews

BY FRANK E. GAEBELEIN

The Soul of Egypt. By Allison Douglas Boutros. Marshall, Morgan and Scott, Ltd., London, England. Cloth, 126 pages. Price \$0.65.

This little volume reflects the vitality, originality, and spiritual strength of its author. An American by birth, Mrs. Boutros has for years lived and labored in what is perhaps the hardest mission field of the world—the Moslem Near East. She knows Egypt as do few foreigners, and she writes of it not from the outside but from within.

There is an individual and a racy quality about the author's style that makes her book fascinating reading. It is evident that Mrs. Boutros is a woman of background and culture. Her pictures of the squalor and dark ignorance of the people with whom she works are lightened by frequent shafts of refreshing humor. The vivid sketches that comprise the volume are slight in themselves but they fit together to give a memorable impression of a great land and its people. Moreover, though she always refers to herself and her husband with real humility, the glimpses she gives into God's wonderful answer to prayer and His faithful sustaining of their bravely independent work should bring a blessing to every Christian who reads these pages.

It is to be hoped that this book, so attractively printed, so reasonable in price, and so greatly worth while in contents will have an exceedingly wide sale.

How to Study the Bible. By Wilbur M. Smith, D.D. Revelation, 1721 Spring Garden Street, Philadelphia, Pa. Paper, 98 pages. Price 25 cents.

This book is a conspicuous example of a need recognized and capably met. As one of the most widely used of Bible Conference speakers in America and a man experienced in speaking to young people, Dr. Smith has seen with his own eyes the pressing need for adequate "follow-up" instruction of young people and others who have received spiritual awakening at some conference or series of meetings. It is such a need that Dr. Smith has supplied in this attractively printed and inexpensively priced booklet.

The great value of what Dr. Smith has done lies in the eminently practical nature of his suggestions and in his logical manner of presenting his material. After a brief introduction regarding the need among young people for systematic and devotional Bible study, the author states with definiteness and force seven great things that the study of the Bible will do for us. This is as it should be, for no young Christian can read of these seven things without being stirred to that study of the Bible which will make them a reality in his life.

With this groundwork laid, the author proceeds to set before his readers eight methods of Bible study. There is nothing particularly novel about these methods, including as they do such approved approaches as book, chapter, paragraph, verse, and word study, study of Bible biographies, Bible prayers, and seeking Christ in all Scripture, but they are so well illuminated that they will give the reader an abundance of practical help.

The third section of the book deals with such vitally important considerations as the time and place of Bible study, the art of meditation, taking notes, etc. In concluding this valuable piece of work Dr. Smith makes reference to the Bible reading habits of four well-known Americans—the first two being great historical figures, the other two, men who live by their Bible today.

Until the Flood. By John H. McComb. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Cloth, 107 pages. Price \$1.00.

Here is a volume of sermons by the young pastor of a large New York church. Mr. McComb, recently installed as minister of the Broadway Presbyterian Church, has already made his influence felt as a courageous preacher of the great Gospel themes.

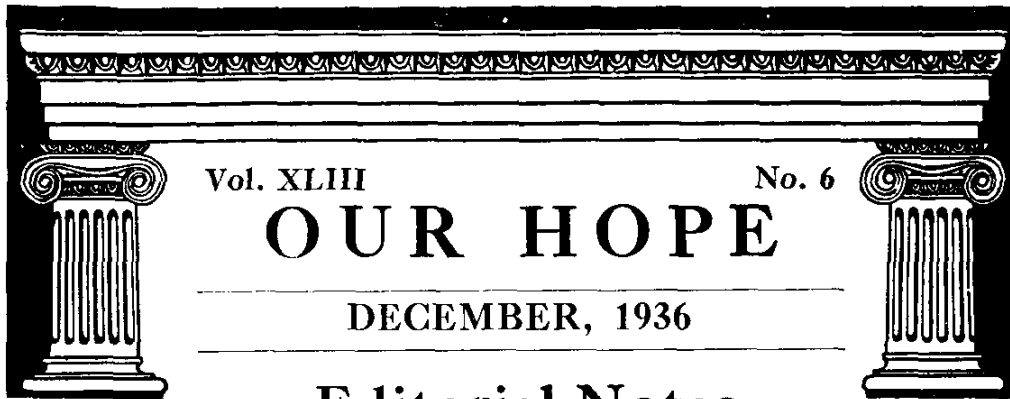
This book contains eight sermons on the following topics: *Until the Flood* (a message dealing with Noah's carpenters); the Righteousness of God; Sun, Moon and Stars; Impossibilities; Dangerous Half Truths; The Judgments; Why I Believe the Bible; Heaven. But though the topics are various, the sermons are alike in certain leading characteristics. They show Mr. McComb as a preacher gifted with a terse style of considerable incisive power. He is not afraid to deal with great doctrinal themes and to deal with them in simple and direct words. His procedure is clear and logical with a minimum of illustration and anecdote. But there is a ring of conviction in his words and a forceful statement of eternal Gospel issues that is of compelling power.

To Him that Overcometh. By Alfred E. Stearns. W. A. Wilde Company, Boston, Mass. Cloth, 218 pages. Price \$1.50.

This is a good book by a great schoolmaster. The author, Dr. Alfred E. Stearns, was for over thirty years Headmaster of one of America's oldest and most important schools for boys, Phillips-Andover Academy, at Andover, Massachusetts. He writes, therefore, out of the accumulated experience of boys, teachers, and parents that has come to him through the years.

The book, obviously made up in good part of spoken addresses, is written in an easy and informal style. Its main thesis is simple but tremendously important. Dr. Stearns is deeply troubled by the breakdown of tried and lofty ideals in education, social conventions, morality and religion. He sees clearly the facile modern substitution of a demoralizing naturalistic philosophy for the essential discipline of the mind and the will. To him the contemporary trend is toward softness and shallowness and consequently away from the moral fibre and integrity that characterized the builders of past generations.

While Dr. Stearns gives his book a Scriptural title it is not primarily a religious book, although the reader catches now and then the undertone of a deep personal faith. Nevertheless, these chapters could be read with edification by Christian ministers, parents, teachers, and older students. They contain much acute comment on the American home, the public as well as private school, and the world at large. The manner in which Dr. Stearns lampoons some of the sentimentalities of progressive education is particularly effective. This is a forthright book by a man who knows what he thinks and who, when he writes and speaks, does not "pull his punches." It is recommended as stimulating and worthwhile reading for all interested in young people.



Editorial Notes

His Glorious Path

It was spoken to His own, the eleven disciples, in the upper room. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father" (John 16:28). What a blessed, assuring statement made to the same disciples, precedes these words! "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God." Every true believer, who loves the Lord is included in this. We believe what His eleven disciples believed. He came from God, the sent-One; we have accepted Him; He is for us the One altogether lovely, and therefore God the Father loveth us.

The quoted words are words of self-witness. They give us His glorious path—from God, into the world, and out of the world, back to God His Father. Simple as these words are, there is no finite mind, even the heart filled with His Spirit, which can fathom the depths of these three facts.

I came forth from the Father. Micah spoke of Christ, Israel's promised Messiah, that His "goings forth have been from of old, from everlasting" (Micah 5:2). The goings forth must be explained by the supernatural appearances recorded in the sacred history of the Old Testament. He came forth from His eternal dwelling place from the very beginning of human history. We see Him engaged in creation, for by Him and for Him were all things created. He is included in the statement "Let us make man in our image." He provided the garden of Eden, He put the first man there. He

talked and walked with him. When man and the woman had sinned He appeared at once on the scene to seek and to save what was lost. The many appearances in the form of an angel, the Angel of Jehovah, in visions of glory given from time to time, were "His goings forth," His pre-incarnation manifestations. The other word, "from everlasting," reveals the fact of His eternal presence with the Father. "In the beginning was the Word, and the Word was with God and the Word was God." What depths we are facing here! God, the Being of eternity, without a beginning, God the Father, God the Son, God the Holy Spirit. It is an impenetrable, an inscrutable mystery. It is beyond the grasp of human reason and human description. But it is not beyond the range of human belief. We believe in an eternal God, not because we can understand and explain His eternal existence, but because He has revealed Himself as such. From everlasting God the Son, as the Only-Begotten, was in the bosom of the Father, not as a mere emanation or principle, but as a person. In what that eternal existence consisted, we do not know. What His glory was, as expressed in His prayer, "glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was" (John 17:5) no Saint has ever, nor will ever discover, while in this life, looking into a glass darkly. Some day we shall know. We shall know His glory.

And am come into the world. He came forth from the Father and came into the world, the world created by Him, and for Him. His path of glory started when He left the bosom of the Father, when He left the eternal Heaven. He came forth from the Father at the "appointed time." But what does all this mean? Scripture answers. "Who, being in the form of God, thought it not a thing to grasp at to be equal with God; but made of Himself no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in the fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. 2:6-8). He emptied Himself, not of His Deity, as a heretical school teaches. He was God manifested in the flesh. He emptied

Himself only of the glory which He had with the Father before the world was. In the power of His own Deity, He took upon Him the form of a servant, He clothed Himself with a human body, a body prepared and created by the Holy Spirit, hence a holy, a sinless, a perfect body. Thus He came forth from the Father to be cradled in Bethlehem and live the life as the second Man, the Lord of glory from heaven. This marvelous condescension and humiliation was a path of glory. Heaven's glory was manifested when the Virgin brought forth her Spirit conceived Son. Angels celebrated His advent. And though His many years of childhood, youth and early manhood, are unrevealed, it could be nothing else but glory, even in Nazareth, in poverty, in humiliation. But when He came forth to begin the great work, for which He had come forth from the Father, His glorious path began in the world. From Jordan's waters, the type of death, to the finished work on the cross, the empty tomb and His victory over death and the grave, it is nothing but glory. Heaven was open at His baptism; the glory of the Father was upon Him on the Transfiguration mountain; He manifested the glory of the Father, the glory of Himself as the Creator, glory in miracles and glory as the Holy One. "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." (John 1:14). But He came into the world to die. In His life of humiliation, even from His mother's womb He was cast upon God His Father. (Psalm 22:9-10). Throughout His life, even in His tenderest childhood, He saw the goal, the cross with its sufferings and shame. He came to be obedient unto death, the death of the cross. Needless to say the much adored cradle of Bethlehem is not the place of redemption, nor where His fullest glory is seen; it is the cross, the cross alone.

"No—the Cross!"

There and there only, (though the deist rave,
And atheist, if earth bear so base a slave;
There and there only is the power to save.
There no delusive hope invites despair;
No mockery meets you, no deception there.

OUR HOPE

The spells and charms, that blinded you before,
 All vanish there, and fascinate no more—
 The cross once seen in death to every vice;
 Else He that hung there suffered all His pain,
 Bled groaned, and agonized, and died in vain.*

He came to manifest in His path of humiliation and death, the glory of God's righteousness, and the Glory of His love. God is Light and God is Love. Both Light and Love are displayed in the cross on which the Prince of Glory died. "It is finished" reveals a greater glory than His perfect life, His wonderful words and His deeds of power and mercy.

Again, I leave the world, and go to the Father. Sin, death and the grave, and he who is the author of sin and death, were conquered by Him. It was glory manifested when the unseen hand rent the temple veil and an earthquake shook Jerusalem. The third day was the day of life and glory. He was seen by His own as the risen Christ of glory, and when He left the earth, to go back to the Father, He went to His eternal dwelling place, it was in a path of glory. The angels who greeted His advent as the babe, surrounded Him with their mighty Hallelujahs as He ascended upon high, for "He was seen of angels." They followed Him till He entered the place before which angels veil their faces. The Father welcomed Him as the First-Begotten, and while as the Only-Begotten His place is still the Father's bosom, He received as the Man Christ Jesus, the head of the Church and the new creation a new place, the place of nearness and dearness, the place at the right hand of God. There faith sees Him now crowned with glory and with honor. All God can give He showered upon Him, for He made Him "the heir of all things."

And as we think of these things, the wonder of all wonders is, that it was all for us, for us, such as we are, enemies of God by wicked works, servants of sin and children of wrath. For us He came forth from the Father; for us He took on the form of a servant; for us He went to the cross; for us He died; for us He arose; for us He ascended on high; for us He appears in the presence of God; for us He was made heir of all things;

* W. Cowper in "The Progress of error."

all for us that we might be sharers of all His glory. The path of glory He has gone back to the Father will be our path some day. What then should be our lives in view of such love and such glory! To show forth His excellencies; to walk as He walked; to follow His steps.



The First Vision The beloved disciple near the close of the first century, saw Him in His glory when exiled in Patmos. It was the last vision of the risen, glorified Christ, beheld by human eyes. True, in the legends of the saints numerous claims are made that they had visions of Him, that He visited them, conversed with them and showed them His pierced hands and feet. Similar claims are still made by individuals, members of emotional sects. But who can vouch for the genuineness of these alleged manifestations. The New Testament does not promise personal appearances and visions of Christ. Only faith sees Him now, during this age of faith and God's silence. Peter's words should be sufficient that our joy and our glory does not consist of visions of Christ in actuality. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." ((1 Peter 1:8).

But the blessed day is coming when He will be seen again, not in the spirit, but in reality. The first vision is promised to all who are His. "We shall see Him as He is," this is the blessed goal of our faith. We shall meet Him face to face. When will it be? Not in the hour of the believer's death. The death of a child of God means "absent from the body and present with the Lord! Who can doubt that all who die in Christ are in perfect rest and peace, gathered into His presence! Yet the full vision of Christ is not yet theirs. They too with us on earth are waiting for the promised glorious perfection. That perfection is the promised redemption body, like unto His glorious body. Death has unclothed the multitude in His presence; we on earth are waiting not for an unclothing, but to be clothed upon (2 Cor. 5:1-7). The day on which "the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52) is the day of His appearing, the

day when "that blessed hope will be forever fulfilled by His coming for us, redeeming His gracious promise to come again and receive us unto Himself, that we be with Him where He is. It will be the day when His prayer is fully answered and the Father grants to Him the request of His lips—"Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My Glory" (John 17:24). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:16, 17). This will be the first vision of Himself, not a vision seen by the world, or by an unsaved church-membership, but by those who were born again, received His life and Spirit and became through grace members of His body, of which He is the glorious Head. And what a moment that will be when all the redeemed, Old and New Testament Saints, behold Him in His matchless glory! What a moment it will be when we shall see Him for the first time! What a moment, when we shall see Him as He is! When here on earth, as quoted before from Peter's pen, we often rejoice in Him with joy unspeakable and full of glory, though we see Him not; what will it be, when faith ends and our sight of Him, that eternal and perfect sight, begins! It will be exceeding abundantly above all we asked and above all we thought. What a marvelous surprise we shall have! What glory awaits us! Seeing Him as He is means "we shall be like Him." The promised transfer of His glory upon His Body, the Church, will take place.

As another year is gone, in these perilous times, the times of lawlessness and the nearing of the man of sin in his terrible reign, may the power of the Holy Spirit give us reality in these things of glory which are so blessedly imminent now. Such reality of the coming first vision to His own, the face to face meeting, will deliver us from the fear which like a mighty octopus encircles all the world, and will give us the courage of faith to serve Him. Lift up your heads! Redemption draweth nigh! The night is far spent; the day is at hand!

**The Second
Vision**

According to Prophecy there is a second vision coming, a vision when the Lord Jesus Christ will appear in His glorious majesty, not to meet His own in the boundary of the first heaven, but when He will descend with the glory cloud, when His blessed feet will stand once more upon the earth. Of this He often spoke. "They shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "And His feet shall stand in that day upon the mount of Olives . . . and the Lord my God shall come, and all the saints with Thee" (Zech. 14:4, 5). "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle" (Rev. 14:14). "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war" (Rev. 19:11). He comes to judge. He comes to earth to make all His enemies the footstool of His feet. He comes to be the King of kings and Lord of lords; He comes to enthrone righteousness and to make wars to cease unto the ends of the earth, to speak peace to the nations and to rule as the Prince of Peace. What a sight that will be! No child of God will see it from the earth below, for He brings us all with Him. In His triumphant return to earth He brings us all, as His many sons to glory. What a sight it will be for the faithful remnant of Israel! That remnant called had eyes and hearts opened to the truth. They waited for Him during the time of the great tribulation. They suffered for His sake. They know He is coming to save them from their enemies. And as they see the glory flashing cloud, they cry out in ecstasy, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9). He will come for their joy and salvation. Another part of Israel unbelieving, having sided with the false Christ and worshiped Satan's masterpiece, will be smitten with consternation. Every eye will see Him. With many it will mean wailing and gnashing of teeth. What a terrible awakening will come to the thousands who were under

a Christian profession "the enemies of the cross of Christ." They will rush to the mountains and rocks, and pray that they may be hid from the face of Him that sitteth upon the throne, and from the wrath of the Lamb" (Rev. 6:16). That second vision will completely end for ever and ever all forms of infidelity and atheism. He Himself as the King of Righteousness and Peace will then have all things put under His feet.

And reader, will you behold Him in the first vision when He calls His Body, His Bride to meet Him in the air? Or will you behold Him in the second vision as Judge who comes to deal with those who obeyed not the Gospel of Jesus Christ? "And, behold, I come quickly; and my reward is with Me, to give every man according as his works shall be" (Rev. 22:12).



What We Are in Him Having believed on the Lord Jesus Christ as our Saviour, that He died for our sins, we become His and belong to Him. He then bestows upon us all we need, and all our needs are supplied in Him and through His finished work on the cross. The religious man seeks to attain something by doing; the man who knows true salvation knows that grace has made him all he could not do by himself.

As believers we are the children of God. "Ye are all the children of God by faith in Jesus Christ" (Gal. 3:26). "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, and such we are" (1 John 3:1-2). "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

We are forgiven in Him. "I write unto you little children, because your sins are forgiven you for His Name's sake" (1 John 2:12). The words which came from His blessed lips, while on earth, are spoken by Him still to every soul coming to Him. "Thy sins are forgiven thee" (Luke 5:20). "And He said unto her, thy sins are forgiven" (Luke 7:48).

We are also justified. "By Him all that believe are justified from all things" (Acts 13:39). "There is therefore no condemnation to them which are in Christ Jesus" (Rom. 8:1). "Being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

We are sanctified in Him. "We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

We are no longer at a distance from God, but made nigh. "Now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Ephes. 2:13). "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. 10:19-20).

We are complete in Him, for it is written, "Ye are complete in Him, which is the head of all principality and power" (Col. 2:10). We are one with Him, in whom, risen from the dead, the fullness of the Godhead dwells bodily. Our fullness is in Him.

And finally we are priests and kings in Him, and shall be priest and kings with Him. "Ye are an holy priesthood . . . ye are a royal priesthood" (1 Peter 2). "Unto Him that 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." (Rev. 1:5-6).

Such will be our glory song throughout eternity. And as we realize in faith what we are in Him, what His mighty love and grace has done for us, and what we shall have and shall be when we enter in His glorious presence, we shall also order our lives in such a manner that we may be acceptable to Him, and well pleasing in His sight.

The Christ
We Shall
Know

“For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away . . . for now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known” (1 Cor. 13:9-10-12). All we know down here is an imperfect knowledge. We know only in part. We know the Lord Jesus Christ, but only in part. We wait for that to come which is perfect, and that will come when He comes and is manifested in glory. We shall know Him then in all His gracious and glorious fulness.

We shall know Him when that revelation takes place as the *glorified* Christ. For this He prayed the Father. “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world” (John 17:24). He prayed that His own might know Him, when brought at last into His presence, as the glorified Christ. We shall see Him then in the fulness of His acquired glory, the glory which Father gave Him in resurrection as the head of His body, and the head of the new creation. It is this glory which we shall share with Him, in that day, when He shall be glorified in them that believed, as well as admired (2 Thess. 1:10). What glories will then burst upon our view when we meet Him and see Him as it is! No mind can imagine what it will be to behold Him as the glorified Christ.

We shall know Him as the *transforming* Christ. We shall be like Him for we shall see Him as He is (1 John 3:2). This is the hope of God’s calling to be like His Son. “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified, them He also glorified” (Rom. 8:29-30). Our body of humiliation will then be fashioned like unto His glorious body and we

shall be changed into the same image from glory unto glory (Phil. 3:21; 2 Cor. 3:18). He Himself will bring His many sons unto glory (Heb. 2:10).

We shall then also know Him as the *revealing* Christ and the *rewarding* Christ. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). This is not a judgment seat when eternal salvation is decided, but a judgment seat on account of the believer's works. "Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God" (1 Cor. 4:5). Whether we built the wood, hay and stubble, or the gold, silver and precious stone will then be made known by the revealing Christ, and He will reward His servants. This was Paul's hope when he wrote "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love His appearing" (2 Tim. 4:8). How many mysteries and secrets will then be revealed and cleared up. He will reveal and reward the faithful service of His unknown saints, who toiled, prayed and wept in secret.

Nor must we forget that in that day we shall know Him as the *comforting* Christ. To the remnant of Israel, redeemed and restored, He says, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. 66:13). He is the comforting Christ for His people now, and in the midst of trouble, sorrow and bereavement, He speaks peace to the heart. Still greater comfort awaits us when we are in His presence. Things which were mysteries of providence in our lives, will all be solved and we shall be comforted by Himself. He will wipe our tears away. Blessed thought that even our tears are known to Him and not forgotten by Him. David speaks of this so beautifully. "Thou tellest my wanderings: put Thou my tears into Thy bottle; are they not in Thy book?" (Psa. 56:8). This shows that He even

keeps track of our tears. They are known to Him and some day He will wipe them all away. So let us weep more; weep over ourselves; weep over the unsaved; weep over the conditions in His church; weep over this poor, blind world; weep in secret, and He will comfort us the more then He remembers our tears.

We shall know Him as the *triumphing* and the *reigning* Christ. What a triumph will be His in the day of His manifestation! Now He is slandered, dishonored, ridiculed, mocked, rejected and despised; but then every knee must bow and every tongue must confess Him. All things will be put in subjection under His feet. Every enemy will be dethroned and every lying tongue be silenced. We shall know Him and see Him in His triumph, when He receives His own throne and begins His reign as King of kings and Lord of lords. His triumph will be our triumph; His exaltation our exaltation; His reign our reign, for we shall reign with Him over the earth. Well may we then look forward with holy and joyful anticipation to that full knowledge of Himself, when we shall see Him as He is. What a power such a prospect of glory should have over our lives now! Gladly we should suffer with Him, be ignored by the great religious world, be satisfied to be nothing, have no name and no honor. Gladly we should spend and be spent, sacrifice ourselves, toil on, sing our songs of praise unto Him in the night, and look forward to the coming day when we shall know Him.



God—Never *God never breaks His covenant,* for His gifts and callings are without repentance (Rom. 11:29). “I said, I will never break My covenant with you” (Judges 2:1). He made a covenant with Noah (Gen. 6:18) and with Abraham (Gen. 17:7); with Israel (Exod. 24:8) and with David (2 Sam. 23:5). And the Lord Jesus Christ is “the mediator of a better covenant,” ratified with His blood (Heb. 8:6, 12:24). And God never broke any of these covenants. He is a faithful, a covenant keeping God.

Nor does He permit the one who has trusted in Him, who

is, therefore, righteous, *to be moved*, for it is written "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved" (Psa. 55:22). "Though he shall fall, he shall not utterly be cast down, for the Lord upholdeth him with His hand" (Psa. 37:24). "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Psa. 1.5:1). "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

Nor shall the righteous ever be ashamed. "O my God, I trust in Thee, let me not be ashamed" (Psa. 25:2). "My people shall never be ashamed" (Joel 2:27). "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, unto the ages of ages" (Isa. 45:17). "They shall not be ashamed that wait for Me" (Isa. 49:23). "And hope maketh not ashamed" (Rom. 5:5). "For the Scripture saith, whosoever believeth on Him shall not be ashamed" (Rom. 10:11). "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 2:28).

He will never leave nor forsake those who have put their trust in Him, no matter how poor, miserable, erring, stumbling and ignorant we may be. "I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:15). "And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed" (Deut. 31:8). "I will be with thee; I will not fail thee, nor forsake thee" (Josh. 1:5). "For the Lord will not forsake His people for His great name's sake" (1 Sam. 12:22). "The Lord loveth judgment, and forsaketh not His Saints" (Psa. 37:28). "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. 41:10).

He will never let the believer in His ever blessed Son, the Lord Jesus Christ, perish. "I give unto them eternal life, and they shall never perish, neither shall any pluck them

out of My hands. My Father, who gave them Me, is greater than all; and no man is able to pluck them out of My Father's hands" (John 10:27, 28). "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).

And the coming kingdom over which He rules and reigns, in which His redeemed have their glorious share, *shall never be destroyed*. "The God of heaven shall set up a kingdom which shall never be destroyed" (Dan. 2:44). "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations" (Psa. 145:13). "And the Lord shall reign over them in mount Zion from henceforth, even for ever" (Micah 4:7). "The kingdoms of this world are become the kingdom of our Lord and His Christ, and He shall reign for ever and ever" (Rev. 11:15). "Wherefore we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).



Eternally Safe Now and then we receive a letter questioning the eternal security of all true Christians, who are born again, indwelt by the Holy Spirit and who are therefore members of the Body of Christ. Our good friends who cannot believe in this blessed eternal safety pass by many passages in Scripture which give us this assurance and select a few misapplied Scripture passages, which they think contradict the eternal security of all true believers.

One of the best statements we have read on this doctrine of comfort was written many years ago by Charles H. Spurgeon, who said: "The very least of God's people is safe, because the love of Christ is as much set upon the least as the greatest, because He has as much bought with blood the least as the greatest; because Christ is as much the surety of the little saints as of the strong saints; because the least in the family is as dear to the heavenly Father as the older sons; because the absence of the feeblest saint would make a gap in heaven quite as much as the loss of the greatest; because if our Lord should suffer one of His

people to perish, He would as much break His suretyship engagements by losing the least as the greatest; because it would be as much dishonor to Christ to suffer the meanest as the best to fall, for Satan would say: 'He kept the strong and could not keep the weak,' because Christ's love encompasses the lambs as much as the sheep, and eternal grace makes as sure their salvation as that of the apostles and martyrs. God will not be thwarted, and Christ will not be robbed, the Holy Spirit will not be defeated, the covenant shall not be broken, the oath shall not fall to the ground, the blood shall not have been spilt in vain, and intercession shall not go up unheeded for any of these little and weak ones—they must, they shall be kept. Though earth's old columns bow, not one of these shall ever perish."



**The Eighth
Day**

One hears much about the Sabbath, the Seventh Day. Certain sects, like Seventh Day Adventism, with their perversions of the Gospel and the Truth of God, tell us that we must keep the Seventh Day. They teach that keeping Sunday is the "mark of the beast" and those who do not keep the Seventh Day are lost. Only Seventh Day keepers have a share with the Lord. How absurd! Where is there anything said in the Epistles, which teach the Gospel and Christianity, that we should keep the Seventh Day as a Sabbath? Every other commandment in the decalogue is mentioned in the exhortations to true Christian living, but the commandment "Remember the Sabbath Day" is nowhere even alluded to. Of course Christians are not under the law.

There is no Seventh Day in this dispensation, but there is an Eighth Day. The Eighth Day, the day after the Sabbath, hence the First Day of the Week, is the day of resurrection, the beginning of a new life, the day of the new creation. The Church of the Lord Jesus Christ has kept it from the very day when the tomb was empty, and the risen Christ appeared in the midst. The world has nothing to do with it. It is folly to force the world to keep the Lord's day.

Perhaps even some of our readers have never noticed the

prominence of the Eighth Day in Scripture, foreshadowing this day of rest and worship, as kept by the true Church. It was on the Eighth Day, the morrow after the Sabbath, that the sheaf of the first fruits was offered. This was a type of the resurrection of Christ. The first feast of the Lord was Passover, the type of the death of the true Passover Lamb. He died before the Sabbath and rested in the grave during the Seventh Day. After the sheaf of the first fruits had been presented before the Lord, the next feast was the feast of weeks, which we call Pentecost. This also took place on the morrow after the Sabbath. It was on the Eighth Day when the Holy Spirit came from heaven to earth, to begin His work, to witness of our Lord's resurrection, ascension and place at the right hand of God, and by this witness to call out the Church. It was also on the Eighth Day that the first born of all, men and beasts, was given to the Lord (Exod. 22:29, 30). On the Eighth Day the consecrated priests entered upon their ministries (Lev. 9). On the Eighth Day circumcision was performed (Lev. 12). Any believer who has a slight knowledge of spiritual truth sees that these three events of the Eighth Day must be connected with the redemption of the Christ who died and rose on the Day after the Sabbath. In Him we are sanctified; in Him we enter into the Holiest as priests, and the circumcision of the flesh signifies the death of our old nature. The Feast of Tabernacles also makes prominent the Eighth Day. The last day, the great day of the feast was on the Eighth Day.

The Church possesses something better than a Seventh Day. Whoever keeps the Seventh Day in the sense of the Old Testament puts himself back under the law and is fallen from grace. With all his law and Sabbath-keeping he will not enjoy peace; his restless heart will know no rest.

The Eighth Day, the First Day of the Week, is a day of devotion, of worship and adoration. The spirituality of a Christian believer must be very low if he says he can do as he pleases on this hallowed day. The spiritually minded believer will cease from all labor on this day, devote as much of it as possible to worship, to praise, remembering Him, reading His Word, and to prayer.

**The Source
of All**

Why all this religious unrest? Why this increasing liberalism? Why is the Gospel of Christ, the power of God unto salvation, given up and rejected? Why do hundreds of preachers mumble something about a new economic system, a new social order, and support socialism and even communism? Why do thousands of professing Christians listen to the Japanese Kagawa and think he has discovered a new plan of world salvation? Why is the sermon on the mount held up as the model for world-recovery, as if the principles laid down could ever be practiced by an unsaved world? Why do religious leaders, who reject the real Prince of Peace, and the fact that peace was made in the blood of the cross, continue in their hopeless world-peace agitations? Why this obnoxious federation of the faiths (so-called), in which rationalistic, liberal Jews unite with Romanism and Protestantism, to bring about a better world-order? Why do many thousands waste their energy, their time and their means, in bringing about a better world through political means and reform, which they think will bring a "Nowhere-Utopia"?

We could add many more questions. *But why?* There is a simple answer. God's Word is not believed. What God has been pleased to reveal by all His holy prophets, what God the Son, our ever blessed Lord Jesus Christ, predicted about the present age, its political and moral conditions and its sunset in a red and lowering sky, what His holy Apostles with their divinely guided pens wrote as to the future of Christendom, its declension and apostasy, all is disbelieved, ignored and even ridiculed. Instead of believing what God, His Son and His Spirit say, Christendom listens to its false prophets with their sole text of delusion, "Peace, peace," when there is no peace. The rejection of the Word of Prophecy, the rejection of God's uncovering of the future and the divine solution of present day problems, is the source of the religious "confusion worse confounded."

But the most saddening thing is that those who have faith in the Bible as God's Word are also in line with modernists, rationalists and others in rejecting prophecy. All is based on a "religious evolution," which has no scriptural founda-

tion whatever. That Postmillennialism and Amillennialism are held and defended by fundamentalists is a most deplorable fact. That these brethren should thus be linked with the schemes and hopes of infidels is strange indeed.



The Red and Lowering Sky Our Lord said it—"Ye say . . . it will be foul weather today, for the sky is red and lowering. O hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:1-3). As we say in the preceding note, the end of our age is not a clear sunset—but the sky is red and lowering. Red is the chosen color of the revolutionists. The red flag, the emblems of red everywhere. Red is predominant. Red is the color of blood. Bloodless revolutions are a rarity in human history. The horrors of the Spanish revolution seem to outdo the terrors of the second Russian revolution. And so in the end of the age the beastly arises more and more till the final great beast, in the form of the little-horn-dictator, appears upon the stage of history. That religious leaders can actually advocate a revolution in our country and thus side with the worst elements of the race is almost unbelievable. We end another year. For over twenty-five years the Editor said at the close of each year, "it will not get better; if another year comes it will end with worse conditions than the present year." We say the same as we leave 1936 behind. If you look for world-improvement, for world-peace and world recovery, you will be disappointed. Never before in the history of our age is the sky as red and lowering as in December of our year.

But let the world look at the red and lowering sky. God's people can through faith look behind it all and see the glorious day-dawn, the morning without clouds.



What a Difference One of the great feasts of Jehovah, commanded to Israel, is the "Day of Atonement," the *Yom Hakippurim*. Its marvelous ceremonial, the carrying of the sacrificial blood into the Holiest by the high priest, the sprinkling of the blood, and after the return of the high priest

the ceremony with the scape goat, all was prophetic. All was a great prophecy of the true sacrifice brought on the cross by the Son of God, of Himself as the High Priest who has entered into heaven itself, and of His return when Israel's guilt will be forever removed, as seen in the sending away of the goat. Modern Judaism still keeps that day; also orthodox Judaism. But there is no more ceremonial, for there is no temple, no sacrifice and no priest. This is a testimony in itself that the true sacrifice and true priest have been provided, and our Lord is both.

To show the perversion of that great day of atonement as done in reform Judaism we quote the following editorial from the leading English Jewish Weekly, the *Jewish Chronicle*.

The most solemn day of our calendar is at hand. This evening, in every synagogue, the familiar tones of *Kol Nidre* will stir the imagination of the worshipper standing amid the awed and expectant throng. Pictures flit across the mind. Recollections of *Kol Nidre* nights in years past and gone bring wistful thoughts. How many times, we shall think, have we listened in just such a mood; how many years ago was it that we stood as children by our father's side; for how many generations have Jews stood just so and heard the Chazan's voice; in how many lands and in what differing circumstances will Jews be standing this very evening in their synagogues in every quarter of the habitable globe. We shall think of the happy ones in lands of freedom like our own; of the miserable ones in the all too many countries where to be a Jew is to bear a burden of humiliation and contempt—and physical fear. We shall think of the forlorn grey-beards in Russian synagogues, sadly contemplating the wreckage of an ancient spiritual heritage, yet comforting themselves, perhaps, with the thought that, though the fire of the faith be stamped out there, it is nevertheless burning brightly elsewhere, and that some spark of it will never be quenched. And chiefly, no doubt, we shall think of those in Eretz Yisrael itself, their feet in the Promised Land, yet with many a hard struggle still before them against foes material and moral before they shall have rebuilt the City of God on the soil from which the knowledge of God and His Law were disseminated among humankind. Consolation and hope will come to us from contemplation of our past history and the unity of the House of Israel, but Atonement Day will be wasted if we do not learn its chief lesson, that only by calling upon the ample spiritual reserves that our religion has stored up for us can we find new energy to take up once more the tasks of the workaday world and give them a worthy meaning.

Not a word about sin, not a word of humiliation, not a word of repentance. Nothing about the blood. In its place self-righteousness and "ample spiritual reserves," nothing but an empty word.

Then we passed an orthodox synagogue and listened to the mournful chanting of the prayers. Then came a pause for rest. They swarmed out of the synagogue to the sidewalk to talk over business, money matters and family affairs. Then they returned to continue their chantings with the swaying of their heads and bodies. We could not help but think of Isaiah 29:13. "Forasmuch as this people draw near me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men . . ." the very word used by our Lord to rebuke their unbelieving lip worship (Matt. 15:8).

But there is a change coming. The veil some day will be taken away. Their eyes will see Him and know Him, when, like the high priest in the Old Testament, our great high priest returns from the Holiest above "to turn away ungodliness from Jacob" to take away their sins (Rom. 11:26). They are judicially blinded now, yet God has not cast them away. As we have shown in our *Hopeless, Yet There is Hope*, theirs is a glorious hope which our faithful and covenant-keeping God will in His own time bring to pass. The broken off branches of the good olive tree, the emblem of Israel, will be put back upon their own root (Rom. 11:17-24).



A Request Please, if you desire to order books and Scofield Bibles, do so now. It will mean much to us, for our office force is small, and it will mean prompt delivery to you. For several years, on account of delayed orders, we had to call in extra help to make possible speedy delivery. Make use of the special offers at once and if you desire other combinations please let us hear from you. *Marantha Bells*, is a charming gift book, but more than that it has brought great blessing to many hundreds of homes. In all probability we shall not print another edition. A few hundred only are left and these will soon be gone.



Oral Ministry The Editor had a delightful ministry in *Durham, N. C.*, our first visit there. As elsewhere, there are many hungry hearts in this city with the magnificent Duke University. The Lord helped many into a better knowledge of the Truth. Visitors came from Charlotte, N. C., Wilson N. C., Glendon, Carthage, N. C. and other places.

Our up-town *New York Monthly Meetings* in the Broadway Presbyterian Church, started well. There were fine audiences and blessing rested upon the Word. God willing, they will be continued monthly in the same place on the fourth Tuesday of every month.

The first three days of November were spent in *Bridgeport, Connecti-*

cut. It was here in 1880 the Editor conducted a small mission for a few months. Our "Half A Century" will give you more information. The meetings were held in the Westminster Presbyterian Church and in the afternoon we addressed about 500 young people in a hall.

We cannot give an account of our visit to *St. Louis, Missouri*, as this issue will be in print when the Editor is there. In December we have *Altoona, Pa.* December 7 and 8. Why do we give these reports? Because we know hundreds of our readers follow our work with daily prayer, and we know these prayers have been wonderfully answered in the past. So please continue.



Prayer Fellowship For some 30 years we have devoted the entire evening of the last day of each year to the prayer of intercession. What a privilege it is to be obedient in this way to the command of God's Spirit "*Bear ye one another's burden, and so fulfill the law of Christ*" (Gal. 6:2). He bears our burdens, and sharing burdens with others is pleasing to Him and must result in great blessing. Tell us of your requests. We shall spread them before the Lord.



Such Appreciation We receive monthly many letters expressing great appreciation for "Our Hope." Many say it is getting better and better. We know His blessing will continue upon this testimony, for it is for Him, who is "Our Hope" for time and eternity. For many years we have experienced His gracious help month after month; He gave the "meat in due season" for the household of faith and therefore to Him we give the glory. Continue to circulate the magazine. Help others to it. Scores of young preachers were led out into the knowledge of the Truth by some one subscribing for them.



Blessing in the School also We have around 120 boys in the *Stony Brook School*. Special evangelistic meetings were held this fall and a number of boys accepted Christ while all were spiritually helped. The School is a work of faith. The faculty has daily prayer meetings. Please join us in prayer that all needs may be supplied and that His blessing may rest upon each boy.



This Preaching Mission Numerous requests have come to us to express our opinion as to the preaching mission under the management of the Church Federation. What good can there come from an organization which for years has had a modernistic leadership, such as Bishop McConnell, whose modernistic and socialistic tendencies are well known, as well as others. It should be enough for every true believer to be suspicious of this religious effort, as the leadership seems to be mostly in the hands of Mr. Stanley Jones. Some of our readers may have overlooked what we said of him a few months ago; so we repeat it.

"In his book '*Christ's Alternative to Communism*' he lauds Communism. Here are his words: '*When the Western World was floundering in an unjust and competitive order God reached out and put his hand on the Russian Communists to produce a juster order and to show a recumbent church what it has missed in its own Gospel*' (page 224). He also says on page 32—'*I am persuaded that the Russian experiment is going to help—and I was about to say, to force Christianity to rediscover the meaning of*

the kingdom of God on earth.' Blind leader of the blind! The Russian, vicious atheists with a hell-bound program to drench the world with blood and to stamp out every form of religion are held up as a pattern from which the church is to get its inspiration to build the kingdom of God on earth!!!—Our advice to all true believers is to stay away from a movement which has for one of its leaders a man who praises the Soviet atheists. Like the 'Men and Religion' movement and 'the Inter-church Movement,' this preaching mission will also flop.'"



Splendid "Listen! God Speaks," has found a most gracious welcome. Several excellent reviews have already
Endorsements appeared in magazines. Some say that the message of this new volume from the pen of the Editor surpasses the previous productions, such as "The Conflict of the Ages" and "Hopeless, yet there is Hope." Private letters pay similar tribute and several express the hope that our college youth should be induced to read it. We hope to say more about this in our January edition. Have you a copy of this new book?



Unfinished A great many people fell in love with an article
Symphony written by the Editor on the "*Unfinished Symphony*." They have requested again and again that it be published in an attractive style for gift purposes. We have done so, and added a marvellous larger poem by Horatius Bonar on the "*New Creation*" and another inspiring essay by the Editor on "*Seeing the Unseen*."

It is bound in beautiful white cloth, with title stamped with genuine gold. The price is 50¢ a copy. We have not printed many copies, so please send in your order at once.

The Book of Psalms

Psalm 115

The writer of this Psalm is not mentioned. Some claim that it is a post-exilic Psalm, composed after the remnant's return from the Babylonian exile. Those who think it was used in the liturgical service of the second temple have divided the Psalm as follows: Verses 1-8 chanted by the congregation; verses 9-11 sung by the Levites; verses 12-15 by the priest; and verses 16-18 the response by the congregation.

It is obvious that the Psalm consists of a contrast between Jehovah, the God of Israel, and the idol-gods which man has produced. There is a plea to assert Himself, and exhortation to trust in Jehovah, who is the help and shield of His

people. The final verses make known the blessedness of His trusting Israel, which is more fully revealed in the Psalm which follows:

I. The Prayer—Plea to Jehovah (Verses 1-3).

Not unto us, Jehovah, not unto us,
 But unto Thy Name give glory,
 Because of Thy loving kindness and for
 the sake of Thy truth.
 Why should the nations say,
 Where is now their God?
 But our God is in heaven;
 He hath done whatsoever He pleased.

The taunt of the heathen nations challenged the God of Israel. When calamity and affliction came upon Israel they mockingly sneered "Where is their God?" These sneers are mentioned several times in the Psalms (42:3, 10; 79:10). In Joel 2:17 it refers to the taunts yet to come when the Northern army presses down on Jerusalem, and when the coming of the Lord will answer the sneer, "Where is their God?" We must also remember Isaiah 36, when the blaspheming Rabshakeh defied the God of Israel. "Not unto us—Jehovah, not unto us" reveals that the godly in Israel realize their own unworthiness; the glory of His name is involved. His loving-kindness and His truth demand an answer. Here is a lesson for our own days. This dying age is a sneering age, atheism with its sneers is increasing; defiance of God is seen on all hands. Where is your God? Why does He not act? Why does He not manifest His power? God's glory, the glory of His name, His promised loving-kindness and His truth—all is at stake. But the day is coming when He will arise for His own glory and silence His and His people's enemies.

And how is the taunting question answered in this Psalm? "But our God is in heaven; He hath done whatsoever He pleased." The heaven here is that heaven above the created heavens. There Israel's and our God thrones in glory unseen and from there He rules all things. And He is a sovereign God. And in spite of all opposition and defiance, He accomplishes His eternal purposes and carries out His counsel, as He spoke through Isaiah, "My counsel shall stand

and I will do all my pleasure" (Isa. 46:10). Let the nations rage and the people imagine a vain thing, let them try to break loose and rush against God and against His Anointed, as revealed in the second Psalm. He laughs at it all and holds them in derision. Then He will manifest His sovereign power in judgment.

II. The Contrast with Idols (Verses 4-8).

Their idols are silver and gold,
 The work of men's hands.
 They have a mouth and speak not;
 Eyes have they and see not;
 Ears have they and hear not;
 A nose have they and smell not;
 Hands have they and they handle not;
 Feet have they, and they walk not;
 Neither make they a sound with their throat.
 Like unto them are they that make them
 And everyone that trusteth in them.

We have the same description in Psalm 135:15-18 and an even more sarcastic picture in Isaiah 44:9-20. Idolatry and what goes with it is the deepest degradation of the human race; it is the result of having turned away from God. Idolatry was unknown in the beginning of human history. All outstanding, scholarly anthropologists (science of man) are agreed that the human race in the beginning was monotheistic, worshipping the unseen God, the creator of the heavens and the earth. The process of religious evolution is fully described by the inspired pen of Paul in the first chapter of Romans (verses 19-23). The foolish, sinful heart of man, turning away from the knowledge of God first and then making their own gods, is responsible for idolatry, and having left the knowledge of God, they rushed into deepening darkness and corresponding moral corruption, till man is dragged down below the beast. And what a contrast! Man manufactures his gods, the true God is the self-existing One. Idols are dumb, they cannot speak, our God speaks and He hears and sees, while idols of silver, gold, wood or stone can neither see nor hear.

And Israel, the favored nation, the nation to whom God revealed Himself in His majesty and glory, when they turned from God also did what the heathen did, they turned to

idols. It was their great national sin, on account of which judgment came upon them. Moses as the prophet spoke long before this happened that they would become idolators. Speaking of their future dispersion Moses wrote: "And there ye shall serve other gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell" (Deut. 4:28). After their captivity this evil spirit went out from them. Of this our Lord spoke in Matthew 12: 43-45. Some day the spirit of idolatry will possess them again and the very temple they will yet erect in Jerusalem will be the scene of the worst idolatry, when Satan's man will sit in that future temple and will demand worship for himself (2 Thess. 2:1-10).

And when Gentiles turn away from the knowledge of God, reject His Word, His Christ and the light which shines in this darkness of the world, they too turn to idols—ideals, they call them—and while they do not make figures of silver and gold, wood or stone, before which they fall down (though this is done in the Romish night), they make themselves gods to suit themselves and the result is moral declension and lawlessness.

III. O Israel, trust in Jehovah! (Verses 9-11).

O Israel, trust in Jehovah!
 He is their help and their shield.
 O House of Aaron, trust ye in Jehovah!
 He is their help and their shield.
Ye that fear Jehovah, trust in Jehovah!
 He is their help and their shield.

Three classes are exhorted to trust in Jehovah to find out that He is their help and their shield. Israel, the nation as the people of God, in covenant relation with Jehovah. Aaron of Levi singled out to minister to His people, through sacrifice, that which assures His help, His gracious protection. And "those that fear the Lord", are not, as some have imagined, proselytes of the Gentiles, but they are Israel likewise. As the people chosen by Jehovah, they are the objects of His grace; the priestly ministry through Aaron points to sacrifice, which secures that grace and "fearing Jehovah" is the work of God's Spirit in His people. And

what help there is in Him! Help from sin and its curse.
And what a shield He is! Shielding from judgment, from
condemnation and all other evil.

IV. The Assurance of Blessing (Verses 12-18).

Jehovah (who) hath been mindful of us will bless,
He will bless the house of Israel,
He will bless the house of Aaron.
He will bless them that fear Jehovah,
Both small and great.
Jehovah will increase you still,
You and your children!
Ye are the blessed of Jehovah,
Who made heaven and earth.
The heavens are Jehovah's heavens;
But the earth He hath given to the children of men.
The dead cannot praise Jah,
Neither all they that go down in silence;
But we will praise Jah
From this time and for ever. Hallelujah!

What a blessed assurance to know that "Jehovah is mindful of us." Israel's history declares this and as He is the Lord who never changeth, they know also that He will remember them and bless them in the future. He will keep His covenant promises and will increase them still.

Greater yet is that knowledge which comes to us through His great love wherewith He has loved us. God is mindful of us, God is for us, because "He spared not His own Son but delivered Him up for us all." With Him was given us freely all things. But this is not in view here in this Psalm. Israel inherits the earth in that coming day when they turn to Jehovah and trust in Him. The heavens are Jehovah's. And we can add that these heavens have been opened for that wonderful body, the Church, which is His body, through Him who is the forerunner and who has promised to come again and to "receive us unto Himself," so that where He is His redeemed ones will be with Him—in the Father's house above.

No Christian who is in Christ, one spirit with Him, whose life is hid with Christ in God, needs to sing "Nearer, my God, to Thee, nearer to Thee." It was composed by a Unitarian.

Be sure to send in your orders for Special Offers at once.
Do not wait till a week later. Do it now.

Christ Greater Than Solomon

BY THE EDITOR

“Behold, a greater than Solomon is here” (Matt. 12:42). The scribes and Pharisees had demanded a sign from Him. He spoke to them of Jonah and the sign of Jonah. Then He added, “a greater than Jonah is here.” He mentioned the Queen of the South, who came to visit Solomon, and said, “Behold, a greater than Solomon is here.” Nothing is said about what the scribes and Pharisees answered Him. We imagine they stood there with sneers on their lips, as they looked upon Him, who had said that foxes have holes, and birds nests, but He had not where to lay His head. They looked upon Him, the man from Galilee, whom they called the son of Joseph, the carpenter. They knew He had been brought up in Nazareth, and “Can there come a good thing out of Nazareth?” The ignorance of the people of Nazareth was proverbial in that day. And this Nazarene said that He is greater than Solomon! How they must have sneered. Perhaps they thought He was beside Himself, as some of His relations thought He was (Mark 3:21). Certain German infidel critics have used this statement to point out that it evidenced a mind not well balanced, while others have uttered worse blasphemies.

But the words which are a stumbling block to the wise, that is those who are wise in their own conceits, to the scribes, the Pharisees and the Sadducees, are for us who believe and who know Him, words of beauty, which reveal the dignity and the glory of His matchless person. When He said that He is greater than Solomon, we know that it is the truth.

Solomon was great in many respects. We do not err when we say that in him and his kingdom, Israel had reached the climax of glory and splendor. No king ever sat on David’s throne possessing such greatness as Solomon.

He possessed great wisdom. It was wisdom which he did not have in himself, for it was *given* to him in answer to prayer; because he had cast himself on the Lord as a **helpless** young man, who acknowledged his ignorance and weak-

ness. Then when he had asked for a wise heart the Lord said, "Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee" (1 Kings 3:12). His wisdom excelled the wisdom of all the wise men of the East, and surpassed all the wisdom of Egypt, which was then at its best. It is expressly stated that Solomon was wiser than all men, than Ethan, Heman, Chalcol and Darda (1 Kings 4:30-31). All the nations round about heard of his great wisdom. He was a great poet, for he spoke three thousand proverbs and his songs were one thousand and five. He knew and understood God's creation, for he spoke of trees, from the tall cedar of Lebanon unto the small hyssop that grows out of the wall; beasts, fowls, creeping things and fishes were known to him also (verse 33). According to an ancient book, "The Wisdom of Solomon," he had knowledge of astronomy, geology, the natures of the wild beasts, the forces of spirits, the thoughts of men, the medicinal qualities of plants and roots. Jewish tradition says that he could even converse with the wild beasts. When therefore a great queen, the Queen of Sheba, came to prove him with hard questions, Solomon satisfied her "and told her all her questions; there was not anything hid from the king, which he told her not." Then she was overwhelmed with astonishment and said, "It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not their words, until I came, and mine eyes had seen it: and behold the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard." Such was Solomon's great wisdom.

Far greater than Solomon is the wisdom of the Lord Jesus Christ. He had no need to ask for wisdom, as Solomon asked for it, for He is Wisdom personified. When Solomon penned the eighth chapter of Proverbs, he spoke by the Spirit of Him, who said, "a greater one than Solomon is here." He is the Wisdom, set up from everlasting; who was present when the heavens were prepared. It is the Son of God, called Wisdom, who speaks thus—"I was by Him, as one brought up with Him, and I was daily His delight,

rejoicing always before Him.” Even as a boy He was filled with wisdom (Luke 2:40). Because He is God, even in His humiliation He was omniscient. The disciples confessed it when they said, “Thou knowest all things.” He knew what Solomon did not know, the thoughts of men. He knew every secret, whether it was the plottings of His enemies, or the troubles of those who followed Him. He had greater wisdom than Solomon for He made known the eternal counsels of the Godhead, revealed the unseen Father in His attributes, spoke the words of eternal life, so that even His enemies confessed that never did man speak as He spake. Ever since He uttered His words of wisdom and life, in every generation, these words have been studied, searched and explained by some of the master-minds of the human race, but they have never been exhausted; they can never be exhausted. The last word will never be spoken. Heaven and earth will pass away, but His words will never pass away.

Solomon had wisdom in God’s creation, but it was a limited knowledge. The Lord Jesus Christ is greater than Solomon, because by Him and for Him were all things created. He knows the mysteries of all creation, the mysteries of the heavens above and of the depths of the earth and the sea below. While Solomon knew about the fishes, he had not the power to command a fish to carry a coin and then bring that fish to a hook. But our Lord manifested such power (Matt. 17:27). Solomon probably had wisdom about the storms, the sea and the weather (Eccles. 1:6), but he could not command the wind and the sea, so that the storm was suddenly changed into a calm. While he knew something about nature, the Lord Jesus had a perfect knowledge of all nature; and more than that, He had power over nature.

Solomon’s greatness consisted in riches. His riches were inherited and also given to him. He had inherited immense riches from his father David, but there was also great wealth given to him. Hiram the king of Tyre gave him a fortune in valuable timber and all the gold he desired. The gold amounted to six score talents. But in 1 Kings 10:14 we read, “Now, the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.”

The queen of Sheba also gave him one hundred and twenty talents of gold, besides a great store of spices and precious stones. The wealth of Solomon must have outdone every contemporary monarch. According to a conservative estimate the riches of Solomon amounted to many billions of dollars.

But in comparison with the Lord Jesus Christ Solomon was but a pauper.

He is greater than Solomon in His Riches. The silver and gold of all the world is His. All the wealth of creation is His. As the head of the new creation, the glorified Man Christ Jesus was made by His Father the heir of all things. This includes more than the planet on which man lives, the earth. This includes more than all the riches, seen and unseen, deposited in and on the earth. It includes the universes. It includes every one of the billions of stars, every solar system, the depths of the heavens and its tenants, depths beyond the ken of the finite creature. Solomon with all his earthly riches fades into insignificance before Him, who is greater than Solomon.

When Hiram and the queen of Sheba brought their presents to the feet of Solomon, it was a but a faint prophetic picture of what will happen on this earth some future day. The true Solomon, the Prince of Peace, will receive, when He comes again, the throne of His father David. Then all kings will fall down before Him, all nations shall serve Him. To Him shall be given the gold of Sheba, the kings of Tarshish and all the isles shall bring presents. All nations will worship and adore Him, and all nations will call Him blessed (Psa. 72).

Solomon was great as a King and as a Judge. He had great glory. We let the divine record speak. "The king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind, and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps; there was not the like made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon

were of pure gold, none were of silver, it was nothing accounted of in the days of Solomon. . . . So king Solomon exceeded all the kings of the earth for riches and for wisdom" (1 Kings 10:18-23). Upon the throne he ruled in righteousness and in peace. The wisdom of God was in him to do judgment (1 Kings 3:28). "And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon" (1 Kings 4:25).

But the glory of his kingdom did not last and the wise man with all his wisdom, the great king with all his glory, became the fool he had pictured in his Proverbs. The glorious kingdom passed away and disaster followed upon Solomon's sin. The promises made to David were not realized in Solomon, but will be realized in Him, who according to the flesh is the son of David. He is greater than Solomon in His coming Kingdom and in His righteous rule as Prince of Peace over the nations of the earth.

His throne will be more glorious than Solomon's throne. While the coming King will have His throne on earth, He has also His throne in the New Jerusalem. Then will be fulfilled what is written in the last verse of the first chapter in the Gospel of John: "The angels of God will ascend and descend upon the Son of Man." While Solomon built a *wonderful house of the Lord*, He who is greater than Solomon will build a much more glorious temple. "He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and He shall be a priest upon His throne" (Zech. 6:13). His judgments will be greater than Solomon's. "He shall judge the people with righteousness, and thy poor with judgment. . . . He shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor In His days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Psa. 72).

Our Lord Jesus Christ, our Redeemer, our Friend, to whom we belong, is greater than Solomon, and when the day comes which will demonstrate His greatness and reveal all His glory, we shall share in His glorious kingdom and in His Riches of Glory.

O U R H O P E

His Name is Called Jesus He Saves !

The Son of Jehovah came down from on high,
In Bethlehem's stall in a manger to lie,—
All sinless, for sinners to suffer and die.
His name is called JESUS. He saves!

He came as foreseen by the prophets of old.
In Scripture's pure pages the story is told.
The visions of myst'ry in Shiloh unfold.
His Name is called JESUS. He saves!

He healed all afflictions,—gave breath to the dead,
With manna from Heaven the hungry He fed.
To life-giving fountains the thirsty He led.
His Name is called JESUS. He saves!

He purchased my pardon on Calvary's tree.
He died that the Father might justify me.
He rose. Now my Righteousness truly is He.
His Name is called JESUS. He saves!

And now in the Glory for sinners He pleads.
My High Priest each moment for me intercedes.
Each day toward the Homeland my footsteps He leads.
His Name is called Jesus. He saves!

His Spirit within me speaks peace to my heart.
His Word Everlasting can solace impart.
His Father's Arms shield me from Satan's vile dart.
His Name is called JESUS. He saves!

His love will through ages eternal endure.
Through sorrows and trials His face oft obscure,
I joy in the knowledge salvation is sure.
His Name is called JESUS. He saves!

If through the dark valley of death I must go,
The waters of Jordan will not overflow.
My Pilot will guide me to Glory I know.
His Name is called JESUS. He saves!

Some day He will come in the clouds of the sky
To take His redeemed to the mansions on high.
Transformed in His likeness, I'll nevermore die.
His Name is called JESUS. He saves!

O laud Him, ye ransomed, in psalter and song!
O echo the praise of the heavenly throng!
All glory and honor to Shiloh belong.
His Name is called JESUS. He saves!

—Anna Hoppe.

Christ the Executor of all Future Judgments*

BY THE LATE DR. M. GRAY

The great classic on this theme is Christ's own words in John 5:28.

He is meeting His enemies on the question of His equality with God, and after declaring such to be the fact, He confirms it by an argument drawn from His divine knowledge, power and authority.

As to the last-named, He says: "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father" (22, 23).

As Dean Burgon puts it, there is an *original*, supreme, judicial power, and there is also a *derived* judicial power, i. e., a power given by commission. Christ considered as God, possesses the original power equally with the Father; but Christ considered as the son of man, possesses the derived power as having received it from the Father. In this sense judgment is the special, the peculiar work of the Second Person of the Trinity, and is not shared by the other Persons, the Father or the Holy Spirit. What a fitness there is in this, that He who was condemned by an unjust judgment, and who died for sinners, should have it as His peculiar office to judge the world! A corresponding passage is in Paul's words to the Athenians on Mars Hill, where in God's Name he commands men everywhere to repent, "Because He hath appointed a day in which He will judge the world in righteousness by that man Whom He hath ordained, whereof He hath given assurance in that He hath raised Him from the dead" (Acts 17:30, 31). The "day" which God hath thus appointed is not one of twenty-four hours merely, but a long period, including as will appear, several distinct acts or scenes of judgment.

*Address given by Dr. Gray, in our New York Carnegie Hall Prophetic Conference.

I

The first of these is recorded in 2nd Corinthians 5:9-11, and is a judgment of Christian believers and of them only, which takes place when Christ comes into the air, and the Church, which is His body, is caught up in clouds to meet Him.

Possibly it may surprise some to learn of a judgment of Christian believers, when we are so plainly taught in Romans 8:1 that "There is therefore now no condemnation (judgment) to them that are in Christ Jesus." But the explanation is that this is not a judgment unto condemnation, but rather to determine the question of rewards. It does not take place until believers are already glorified with Christ, and have been made like Him, hence it can in no wise be a judgment of their persons but only of their deeds.

It is referred to more specifically in Paul's first letter to the Corinthians, where at chapter 3:11-15, he says:

"For other foundations can no man lay than that is laid, which is Jesus Christ.

"But if any man build on this foundation, gold, silver, precious stones, wood, hay stubble;

"Every man's work (i. e. every believer's work, every man who has built on the true foundation), shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work (i. e., any believer's work) shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

Recently my eye fell on an interesting comment on these verses which I should like to pass along. The author said; this is a judgment which assumes that we are God's sons, and only measures how far, in accordance with our standing and calling we have walked; like as a man now regards the behaviour of his own children because he is their father. And in that judgment by the Lord Jesus of all our works, we shall all heartily concur. We shall perceive where we failed, and what we allowed to hinder our full obedience to Him who saved us. And glad shall we be to see all those works of ours which He could not accept burned up, while all that He can reward He will. What a solemn warning it is however, and what an urgent motive for every believer

to order his daily life and conduct in accordance with His will! It was stated that this judgment is scheduled for the time when we shall meet the Lord in the air, but this is not to say that He and we shall remain there in the air. That is our meeting-place with the Lord, but not necessarily our abiding place. It serves as the location of the judgment and for the adjudication of our rewards of our places in the coming Kingdom, but the meeting there is followed by the coming with Him to the earth. Dr. John Lillie, the Presbyterian Commentator, is to be credited with the discovery that there are only three other places in the New Testament where the phrase "to meet" is found as it is used in 1 Thessalonians 4; and in all of them, the party who is met continues after the meeting to advance in the same direction in which he was moving previously.

II

This leads us naturally and easily to the second scene of judgment, which takes place on the earth and the object of which is the nation of Israel. To one unfamiliar with the Bible and with God's broad scheme of redemption for the world, it may seem strange that a single nation from all the other nations should be thus singled out for special judgment. And especially so when that nation is identical with a race so few in numbers as compared with other races, and when it is at present, and has been for many centuries, without any abiding place of its own.

But Israel has a great mission in God's plan of redemption for the world. He has not dealt with any other nation as with her. It is her disobedience and unfaithfulness heretofore which has prevented her from fulfilling that plan. But nevertheless, "the gifts and calling of God are without repentance" (Rom. 11:29). He has not changed His plan and will not change it. The prophets are a unit that Israel will be restored to her land again. Great Britain and her Allies are making this possible and even probable today. But this return will be in unbelief so far as her acceptance of the Lord Jesus as her Messiah is concerned. In that attitude towards God she will in some degree re-establish

her former state and her former worship. But her hour of tribulation, which is her hour of judgment, will then appear. All the prophets speak of it from Genesis to Revelation, from Moses to John. "Alas! for that day is great, so that none is like it. It is the time of Jacob's trouble, but he shall be saved out of it" (30:7) says Jeremiah. Zechariah is very specific. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." We see also the Person of the Judge here as in the former case, for it is written further; "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives And the Lord my God shall come and all the saints with thee" (14:1-5).

It is of this day, and this judgment, that Christ speaks in the 24th of Matthew, where He says:

"Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

"And then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." (29-31.)

III

The foregoing allusion to all the tribes of the earth suggests the third scene of judgment which also takes place upon the earth, its object being the Gentile nations. For its description we turn to the familiar prophecy of the sheep and the goats in Matthew 25.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

"And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." (31-46.)

The prevalent idea is that this is a description of the last judgment of all the quick and dead and that it synchronizes with the text in Revelation 20. But this is a mistake.

We have here a judgment of the living Gentile nations which takes place on the earth some time after the second coming of Christ; which means some time during the Millennial age or the Day of the Lord. The date doubtless is early in that period and following Israel's tribulation, but possibly, the judgment will cover considerable time and include several stages. As confirming this, observe (1), that the word "nations" in the text is one that occurs over 100 times in the New Testament, and always with reference to *living* nations, i. e., those that are upon the earth at the time to which the passage refers.

Observe (2), that the hypothesis of such a judgment agrees with many other parts of the Bible. Isaiah's words are familiar: "Come near, ye nations, to hear; and hearken, ye people, let the earth hear, and all that is therein, the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies. He hath utterly destroyed them; he hath delivered them to the slaughter" (34:1,2). Similar predictions are found in Joel, in Ezekiel, Zechariah and the book of Revelation.

Observe (3), that there is not the slightest reference in this prophecy to a resurrection from the dead; and, as others have pointed out, this is an event of such importance as to most certainly be mentioned if our Lord had intended to include the dead as well as the living in this judgment.

Observe (4), that the decision between the two classes named, the sheep and the goats, leaves no room for doubt that all the dead as mentioned in Revelation 20, are not in mind here.

That decision rests on the kindness shown by the one class and not shown by the other class, to "these my brethren" as Jesus calls them.

"These my brethren" is a third class altogether distinct from the other two. Prof. J. T. Cooper, formerly of the Allegheny Seminary says, "It requires no words to show that, not to mention infants, there are millions upon millions who have died, to whom these reasons would have been wholly inapplicable. What multitudes in the ages of the

past, have passed away who never heard of the Name of Jesus, or His brethren."

Observe (5), that the form in which this judgment is presented is altogether distinct from that in Revelation 20, in that case, as we shall see, there is a formal trial, an opening of books and a judging out of the things written therein; but here there is nothing of the kind. Here there is a King, sitting on the throne of His glory, and calling up subjects, rebellious or obedient. On these is pronounced the sentence of punishment or reward, and in such a way as to presuppose their previous innocence or guilt. All these features go to show that we are not dealing with the last judgment of Revelation 20, but that of the Gentile nations, especially with them among those nations which have shown kindness or failed to show kindness to the brethren of Jesus. And who are these brethren of Jesus? We remember that He once said, "My brethren are those who hear the Word of God and keep it"; but we are persuaded that here He is not using the word in that spiritual sense, but in the fleshly sense of Israel. We are persuaded that the words are to be taken in the light of Romans 9:5 where Paul says, that, as concerning the flesh, Christ came of the fathers, i. e., Abraham, Isaac and Jacob.

In other words, this judgment of the living Gentile nations at Christ's second coming has an intimate relation to, and in a sense, grows out of the tribulation of Israel previously referred to. The Gentile nations have been an instrument of her tribulation in all the centuries, and never will they have troubled her more sorely, than at the end time of this age. Then it is that the prince of Daniel 9, the beast of Revelation 13 will be at their head. And the beast was taken we are told, and with him the false prophet, and they two were cast alive into a lake of fire burning with brimstone. As to the nations you know the sequel. The sheep on the right hand of the king inherit the kingdom prepared for them from the foundation of the world, which is equivalent as we are told later, to their entering upon eternal life; while the goats on His left hand go away into eternal punishment.

This indicates by the way, that although it is with nations we are here dealing, yet nevertheless, it is not simply in their collective or corporate capacity. The punishment on the one hand as well as the reward on the other seems to single out the individual.

IV

This brings us to the fourth scene of judgment which is that of Gog and Magog and the devil who deceived them, at the end of the Millennium. The record is in Revelation 20:7-10:

“And when the thousand years are expired, Satan shall be loosed out of his prison.

“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of them is as the sand of the sea.

“And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them.

“And the devil that received them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.”

While this is spoken of as the fourth judgment, yet as intimated at the beginning, “Any one who desires a distinct view of the prophetic sequence of events, must grasp the thought that the whole millennial period is more or less a ‘day of judgment,’ because in one sense or another judgment characterizes it throughout. The Eternal Judge is in no haste. Leisurely, and with class after class, His irrevocable work proceeds.” This loosing of Satan at the close of the thousand years, that he might tempt the millennial nations seems to be absolutely necessary in God’s plan. During the millennial age men living on the earth will have every inducement to be godly, for everywhere evil will be repressed and righteousness rewarded. Still this favor shown to man must have its time of testing. As one interpreter remarks, if you have an employee who never robbed you, no praise is due to him if the reason be that he never had an opportunity. Therefore the question is, will the beautiful and perfect rule of the Righteous Judge be any exception to the ages that have preceded it? Will man be shown to be any better then, in his own nature, than he was before? The result shows that he will not.

Sir Edward Grey tells of a native African chief who pro-

tested to a British official against having to pay taxes. It was explained to him that they were used to keep order in the country so that men and women, and flocks and herds, and possessions of every tribe were safe, and that each could live in its own territory without fear. Thus the payment of taxes was for the good of all. But the effect on the chief was to make him angry. Before the British came, he said he could raid any neighbor as he pleased, and return with his captives and his captures of all sorts, and be received in triumph by the women and the rest of his tribe. To be sure his own tribe sometimes needed protection from such raids, but then he was willing to undertake that himself. "Now," he said, "you come here and tell me that I ought to like to pay taxes to be prevented from doing this, and that makes me mad." So will it appear to be with the millennial nations at the end. By many of them, if not by most of them, the reign of Christ will be regarded as intolerable, and when a vast rebellion is organized against it the exposure of unregenerate humanity will be complete.

The rebels in this case are termed Gog and Magog in obvious allusion to those designated in the same way, which at the beginning of the millennium are seen to swoop down upon Palestine after the destruction of the anti-Christ, as recorded in Ezekiel 37 and 38. In that case the nation of Israel alone was the objective, but now it is the same plus the glorified Church of Christ, if so we may interpret the words, "The camp of the saints and the beloved city." Satan uses no agents in this last assembling of the enemies of God. There is no anti-Christ, no "beast" to be seen here. No subordinate is trusted, but he himself leads the attack against the heaven-appointed King. However, once more the battle is the Lord's. Nor is there any delay or any measure in their punishment. Fire comes down out of heaven and destroys them. And as for Satan who had been confined to the bottomless pit at the beginning of the Millennium, he is here cast into the lake of fire at his close, to be "tormented day and night forever and ever."

V

This brings us to the last judgment, whose record is found in Revelation 20:11-15. It is sometimes called the

judgment of the dead, for as only the living are before us in Matthew 25:31, only the dead are before us here. "I saw the dead small and great stand before God." "The sea gave up the dead." "Death and hades delivered up the dead." And yet the dead, doubtless they stand before the Judge in resurrection bodies.

But of what nature or character are those bodies? In reply let me say that there will be none of the righteous among the dead. The righteous were all raised from the dead at the beginning of the millennial age, and it is probable that during the Millennium none of the righteous die. However that may be, the *results* of this judgment show that there are no righteous, no believers on the Lamb in this company.

It may be therefore, that just as the righteous dead are raised in glorified bodies like unto that of Christ Himself, so these will appear in all the hideousness of their sinful nature, and in bodies formed to endure torments which otherwise would dissolve them in a moment. Held up to view to expose what they are and what they had been, thus may the scripture be fulfilled which reads: "O Lord, when Thou awakest, Thou shalt despise their image" (Psa. 63).

The location of the first scene of judgment was in the air, that of the next three is on the earth, but this is neither on the earth nor in the air.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

During the Millennium the full blaze of Christ's personal glory, while vouchsafed to His Church which is in the glory with Him, will not be the privilege of dwellers on the earth. That glory is only revealed to mortals as they are able to endure it. He is rebelled against and rejected in His lower glory by these millennial nations, and hence as His wont is, He retires into a higher glory (Lincoln).

But now when their rebellion has been judged, the veil drops from His face, and instantly, the earth and the heaven, terror stricken at the full refulgence of His Deity, flee away. There is no place for them wherein to hide from His awful gaze. The earth recedes and the dead are exposed to view.

The bottomless pit which contained their souls, the graves which contained their bodies—both are gone. Even the fathomless ocean can no longer be a cover for its prey when God's time of judgment has arrived. Yet, notwithstanding this, here we have an orderly assize, a strictly judicial accounting.

"The books were opened, and another book which is the book of life. And they were judged out of those things which were written in the books according to their works."

All they have done is carefully examined. They had an opportunity to be judged in Christ, by faith in His blessed Name, but this they wickedly rejected. They chose to stand upon their own record rather than on His. They gloried in *their works*, they did not glory in Him. And God has kept an accurate record of that in which they gloried. This record is now exposed before their eyes in order that they may be convinced before they are condemned. Then will they condemn themselves, and as a result not one of them shall escape. Whoever is not found written in the book of life, is cast into the lake of fire, and not one of these is found written there—not one.

That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When, shriveling like a parched scroll
The flaming heavens, together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead.

—*Sir Walter Scott.*

There is but one answer to this question. Christ who is the executor of all future judgments, is in Himself the only hope of men. But He is an all-sufficient help, free, as He is accessible. In the very same breath almost in which He spake of Himself as the One to whom all judgment had been committed, He revealed the way in which the consequences of that judgment might be turned aside!

"Verily, verily, I say unto you, he that heareth My words, and believeth Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

Believest thou this?

Current Events In the Light of the Bible

The Election is Over. What was expected has come to pass. The present administration continues in power. Millions on relief were forced to uphold the relief program and millions dependent on Federal support had to fall in line. The Socialist and Communist vote was small, for they realized their great advantage in standing with the present order of things, though they hate our form of government and especially the constitution. It is to be hoped, with election over that the un-American class-hatred fostered through the political campaigns will subside and that we may continue to lead "a quiet and peaceable life in all godliness and honesty."

Yet all that is going on in the United States is in full swing with the predicted end of our age. These are the breaking up times. Political conditions revealed through Daniel 2,500 years ago are now universal. Moral corruption and religious apostasy sweep on. The future for the nations of the world and the Jews is darker than ever before. The future of the true Church was never as bright and glorious as now.

What a comfort it is to know that all is in God's hands. Two Scriptures arrested our attention on the day after election. The fourth chapter of Jonah we read first. God reveals in this chapter His greatness, His power and His mercy. Here we find a discouraged prophet. Then God prepared a gourd for the comfort of His servant Jonah "to deliver him from grief." He enjoyed the comfort. But next God prepared a worm to gnaw at the root of the gourd; it withered. Next He prepared an east wind, and with the gourd gone and the heated wind Jonah fainted. After that God spoke to Jonah of His infinite mercy. So God still "prepares" things and in all His acts and permissions His own purposes are accomplished. Then we turned to Isaiah 46:11. "Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea I have spoken it. I will also bring it to pass; I have purposed it,

I will also do it." That one from the East was Cyrus and though a heathen monarch God used him in the fulfillment of His counsels. And God is still the same; He is upon the throne and His purposes can never fail.

The Palestinian Disturbance. It has been going on for months, this clash between Arabs and Jews. So far it has cost hundreds of lives, many wounded and the loss of millions in property. Great Britain has adopted energetic measures and hopes soon to get the upper hand.

But the revolt against the Jews spreads in every direction. In ancient Damascus, Jews are frequently attacked by Arabs. They have begun wearing the fezes, the headgear of Moham-medans, and seldom venture out into the streets after dark. And in Iraq, antisemitism spreads like wild-fire, the Moham-medan population being inspired to action by the disturbances in Palestine. In Algeria and all along the North African coast the same conditions exist, while the situation in Eastern Europe, in Poland, Roumania and other sections remains unchanged. These persecutions are the evidences of the rapidly nearing time of "Jacob's Trouble," spoken of by our Lord as the great tribulation.

David Lloyd George on Germany. Several months ago the English statesman, David Lloyd George, made a visit to Germany and spent some time with Adolf Hitler. Mr. George brought back a glowing report of the bettered conditions in Germany and that the people are happy. The "Jewish Chronicle" of London makes the following remarks on this visit:

"I have never seen a happier people than the Germans," said Mr. Lloyd George, after his recent personal visit to Hitler.

He is full of enthusiasm for the Nazi dictatorship, though he admits that "freedom of criticism is, for the time being, in suspense." In a highly laudatory article in the *Daily Express*, he refers to the disfranchisement and economic, moral and social subjugation of half-a-million people in the following apologetic terms: "Unfortunately, the German leaders set this (Russian 'abuse' of Germany) down to the influence of prominent Russian Jews, and thus the anti-Jewish sentiment is being once more stirred up, just as it was fading into torpitude. The German temperament takes no more delight in persecution than does the Briton, and the native good humor of the German people soon relapses into tolerance after a display of ill-temper. Every well-

wisher of Germany—and I count myself among them—earnestly prays that Goebbels's ranting speeches will not provoke another anti-Jewish manifestation. It would do much to wither the verdant blades of goodwill which were growing so healthily in the scorched battleground which once separated great civilized nations."

A Warning from St. Patrick's Cathedral. A few weeks ago a preacher in the great New York Cathedral of Roman Catholicism sounded a warning before a large audience. He said:

"Make no mistake about it. The time is not far off when not only Catholics, but Protestants and Jews and all those who believe in the one and only true God will find themselves in the position, forced there by the ruthlessness of their enemies, of taking aggressive steps to defend their faith, the sanctity of their homes, their families, and, in fact, their very lives.

"Christ is called the 'Lion of Judah.' We know the Lion of Judah did not stay passively in His lair. He sallied forth and denounced His enemies in no uncertain terms. Can we, who pride ourselves on being soldiers of the Christ, do less than that?

"The spirit of Anti-Christ, spoken of in the Apocalypse, is abroad in the world today. When you go home read the Apocalypse (the Book of Revelation) carefully and see if the conditions described do not correspond with those today."

These utterances are far ahead of the non-sensical words one hears from certain "Protestant" pulpits in New York City, utterances in words "smoother than butter," but evidences that the god of this age has blinded their eyes. No modernist urges the people to read the Book of Revelation as this Catholic priest did.

France on the Verge of an Internal Revolution. The political situation in France is very precarious. We hear but little of the real conditions which exist in that country. Evidently ever since France made the fatal pact with the Soviets, the latter are doing the same that they do in the United States—increasing propaganda to bring about a revolution. The following is taken from the report of a reliable European correspondent.

OUR HOPE

There are certain signs that the French Communists, acting under the orders of the Soviet leaders, intend to make use of the troubles in Spain to bring about a bloody revolution in France. None other than the notorious Jewish world revolutionary Trotsky-Bronstein writes in the American *Nation* that the French revolution has already begun, and that this second wave of proletarian activity will give concrete results, if necessary with the help of the most terrible operations. Trotsky-Bronstein must know best about the revolutionary situation in France, since it was he himself who prepared the revolution in that country. And it is probably no coincidence that Trotsky's Jewish private secretary is at present in France. It is also worthy of notice that the Communist party in France has for some weeks been developing a steadily increasing activity. One communist mass meeting follows another. With the plea that the Spanish Communists must be given aid, the French Communists are worked up into a feverish revolutionary excitement, and are ready for the revolution in France. The following occurrence is characteristic of the state of tension in France: In the well-known Michelin motor tire factory in Clermont-Ferrand a workman had been sentenced to a slight disciplinary punishment for gross abuse of a superior. This occurrence led to a sympathetic strike on the part of all the workers of this great concern. They occupied the factory, hoisted the red flag at the entrances, and sang the International. This occurrence shows that a spark could possibly explode the whole powder barrel of France. It is needless to add that the Communists do everything in their power to bring about this explosion. At present they are attempting with an army of trained agitators to incite French labor into a general strike, which if successful, could have immeasurable consequences. Another aim upon which the Communists are concentrating all their energy is the lifting of the ban on arms for the Spanish Communists imposed by the French government.

The Onward March of Sovietism. Caught in a Trap. Although disclaiming any attempt at disrupting the world situation, Russia is often caught in its own trap and the cry of "wolf" reverberates from the capital of the red conspiracy of the world.

Some months ago Russia's agents of conspiracy were accused, and it was pretty well proven, of starting the whispering campaign resulting in runs on American banks, and following with a well greased campaign of agitation and smear that broke down confidence in American banks, which resulted in temporary chaos within our borders.

Previously Russia's agents were accused of crop market manipulations, short sellings, etc., in our country to depress prices for farmers. This also was pretty well proven.

Recently they were caught in the act of creating commotion in money markets by taking advantage of the French crisis which Russia's agents precipitated. Only by the quick action of the United States and England was the

Russian shock absorbed. Hoping by their manipulations in selling francs in huge quantities to rock the financial structure of Europe and thus the outside world, Russia was caught in the act, met with a defensive move, and pulled in its horns. Even Secretary Morgenthau of the U. S. Treasury, who heretofore has shown no enmity for Russia, was forced by the dastardly incident to point a critical finger at Russia and to denounce Russia as acting in bad faith.

It was back in 1926 when Lenin announced that the Five Year Plan was to be used to bring about chaos in capitalist countries and advancement for Russia; it was in 1928 when Stalin and Molotov, both Soviet officials, announced to Communists that "stabilization of capitalism must be prevented." The rebels are consequently playing the game of destruction, knowing that such chaos will anger people and create a revolutionary fervor and result in red revolutions, of which the reds were warned by Stalin to be prepared to accept the leadership and to march on to the completion of the Third International task of setting up a "world soviet."—*National Republic*.

How Near a World-Revolution Including the United States? It is a familiar saying "The Devil never takes a vacation." And so the Soviets are everlastingly at it to produce a world revolution. Though defeated over and over again, they never seem to be discouraged. The following information is taken from the "National Republic" and shows how active they are and how secret are their manipulations.

A few of the alarming incidents throughout the world within the past few months have indicated in no small way why Russia, the head of the world revolutionary conspiracy against all other governments, is not the least concerned about the size of other nations' navies or over one of any considerable size for herself. Russia, while maintaining the largest land and air forces in the world and the largest reserve and highest percentage of youth under "compulsory" training at all times, has about the smallest navy in the world.

Russia's land and air forces, as will be seen by present day news dispatches, can place a small sized equipped army, in the midst of its enemy's lines or back of or at each flank of the enemy by airplane. It has chemicals that kill when carried by the winds. It has secret

forces, the communists, back of its prospective enemies' lines in each country in the world, in munitions factories, in navy yards, in the armies, air and naval forces of all other countries and even in the governments of most nations. There are, however, no spies within their own camps; that is taken care of immediately by Russia's secret police, as is witnessed by the wholesale murders recently of the so-called "Trot skyites," the Russian goat for the liquidating of its own resentful inhabitants.

Recent developments include mutinies within the Italian ranks in Ethiopia; in the British Navy, which the National Republic helped Scotland Yard to uncover, and which was due to communist conspiracy directed from the communist ranks in the United States and England; mutiny in the French, Bolivian, Cuban and Chinese navies and armies, and recently the actual stealing of a part of the navy of Portugal.

On our own soil we have seen plenty of this conspiracy, too. Some months ago as the huge U. S. Battleship *Colorado* steamed through the Panama Canal, she caught fire. This was traced to man-improvised short circuits in the cables, and an inside job. The battleship was sent to the Brooklyn Navy Yard for repairs. Here she underwent a complete renovating, but with the signal to shoot the electric energy through the new electric system, it again became a mass of blaze, a second time. Immediate investigation showed phonograph needles had been implanted throughout the cable lines. This was also necessarily an inside job. With all the high-powered intelligence forces of the U. S. government, these red plotters against our government have not as yet been caught. Later, the navy dirigible *Akron* was sabotaged. Yes, the alien red who committed this act was apprehended; he was in the employ of the company building the *Akron*. He was arrested and tried, convicted but not deported. He went to work immediately in communist circles in Ohio. Rivets were left out at points of strain on the *Akron*. This was discovered before it was completed, otherwise there may have been many deaths from its first flight; there were deaths later. The U. S. Battleship *Quincy*, undergoing renovation and improvements in the Boston Navy Yard, a few weeks ago, was sabotaged twice by unknown persons. Once a short circuit was found and the next time a loose bolt was found in its gears. Now, the U. S. *Indianapolis* has been sabotaged in the Brooklyn Navy Yard, a short circuit being caused by nails in the cables, this time, instead of needles. This has all cost the U. S. government and its taxpayers plenty of money. Numerous armories have been destroyed by fire originating from unknown causes. The Naval Academy at Annapolis was saved from fire recently when it was found the newly installed electrical system had been sabotaged. But the most serious aspect of all is, what would be the result if such acts continued to happen and we were faced with war. What if when the country's safety is at stake, our ships are burned or are put out of commission? It requires months to repair these floating forts, when even minutes are important in time of national stress.

Something must be done about this. Congress can laugh it off if it wishes, as it did in the last session when it refused to enact the Tydings-McCormack bill, but the people will change that laugh into something else, once the stupidity of Congress puts the nation in such a predicament as the above. It is up to Congress to choose now, between loyalty to America and Americans or to Russia and its communist conspirators within our borders

Question Box

No. 298. A prominent evangelist said that the unpardonable sin is committed by true believers only, and when committed by resisting, grieving or quenching the Spirit that one is lost. Please answer.

These statements are a veritable hodge-podge. A true believer has received the Holy Spirit and He dwells in his heart. He is born of the Spirit, eternal life is imparted unto him by that Spirit; He is in the believer as the Spirit of sonship, and he is sealed by the Spirit. Is this sealing by the Spirit only for a time? No! for Scripture tells us that we are sealed "unto the day of redemption," that is when our Lord returns and we receive the redemption of the body (Ephes. 4:30). Furthermore, in promising His Spirit to His own our Lord said "that He may abide with you forever."

No true child of God can ever commit the "unpardonable sin," nor can a true believer be lost. If we grieve or quench the Spirit, as is so frequently the case, the believer acknowledges it, confesses it and our gracious, loving Advocate with the Father restores us and the Holy Spirit will continue His work in us and through us. Read Matthew 12:24-33 and you will discover what the Lord meant by the sin against the Holy Spirit. It was committed by the Jewish leaders of that day, who knew well that our Lord did His great miracles through the power of God and that the Spirit dwelt in Him, but deliberately they charged Him with doing it all not through the Spirit's power, but through the power of the devil. Nothing is said about this sin in the Gospel of John, where we find the complete teachings of Christ as to salvation, eternal life and the Holy Spirit. Only in the synoptic Gospels, in connection with the Jews is that sin mentioned. It was committed by those who saw our Lord's power, and it cannot be committed by true believers who have received His life and His Spirit. An unbeliever does not need to commit this sin in order to be lost, for he is lost already.

No. 299. A young evangelist has made the statement in the London *Christian* that the former and the latter rain must be applied to the Church. The former rain happened on Pentecost and the latter rain is now about due in a great world-wide revival and only after that the Lord can come? Is this sound?

This is exactly the interpretation which Pentecostalism makes in connection with the former and latter rain. They claim that their spurious, counterfeit "New Pentecost," the new "outpouring" of the Holy Spirit, the other Pentecost, is the latter rain. They base their delusion on the closing verses of the second chapter of Joel. We do not accept this interpretation. We repudiate it. The former and latter rain has nothing whatever to do with the Church of Jesus Christ.

No. 300. Do you think a great world-wide revival will soon come to bring Christendom back to the old landmarks and end Modernism?

Not according to the Word of God. When Laodicea is here, as it is today, it is not followed by another reformation or restoration period. The next after Laodicea is the "door opened in heaven." There is no promise that the last days, the perilous times, will be followed by a great revival.

On the other hand, we believe that as long as the Gospel of Grace is preached, God will honor the testimony and the blessed work of the Holy Spirit will continue till the fullness of the Gentiles comes in. The work of salvation continues the world over and will continue till the shout announces the home-call of the Saints of God.

No. 301. What is the difference between soul and spirit?

The beast is a living soul (Gen. 1:30 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 1:24-32 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 2:16).

No. 302. Give me light please on I John 2:19—"They went out from us, but they were not of us." Were they born again Christians?

No; they were not. They crept in unawares into Christian fellowship. They took upon themselves a Christian profession, but the fact that they turned against Christ and became apostates is proof that they never were born again.

No. 303. Do you think it is a true statement to say "the Presbyterian denomination is now in complete apostasy?"

This statement is too sweeping. Apostasy is found in all the different denominations; in some it is more pronounced than in others. There are cliques of liberals who try to rule the different denominations. But in spite of these conditions there are many hundreds of loyal, Bible and Christ loving ministers of the Gospel, and thousands of earnest believers in the Presbyterian denomination which have no sympathy with Modernism and who bear a strong testimony against it. It is the same in the Baptist and other denominations. And their testimony against the most subtle infidelity which will culminate in "complete apostasy" after the true Church is no longer here will certainly be owned by our Lord.

No. 304. Will the coming of the Lord as revealed in

1 Thess. 4:16-18 be visible to all the world, or will it be known and visible only to believers?

Our Lord after His resurrection was seen only by those who had believed on Him, by His disciples and at one time by five hundred—not worldings—but brethren. No unbelieving Jew saw Him in His resurrection glory. And when He ascended upon high, when He was lifted up and a cloud received Him out of their sight only His own saw Him. And so will it be at the coming for His saints. The world will certainly realize that something has happened, for the sudden disappearance of thousands upon thousands for which no natural explanation can be found, will be known throughout the world. When 1 Corinthians 15:51 and 52 is fulfilled, in that moment when God's waiting saints on earth are not unclothed (by death) but over-clothed, we shall see with a vision which will be marvelous. It is indescribable and next to unimaginable. We shall see the air filled with His saints and "together with them" we shall be caught up in clouds to meet the Lord in the air. But the world has no eyes to see that great coming event.

No. 305. Recently a man was lecturing here and in his discourse said—"the group of Revelation 7:9 is the church." Is this correct?

No! it is incorrect and unscriptural. There are lots of would-be-teachers of prophecy but they have never learned the simple fundamentals of prophetic interpretation. As we show in our exposition, and many others do the same (Walter Scott, F. W. Grant, William Kelly, etc.) the Church in Revelation is only mentioned in chapters 2 and 3. The great multitude in Revelation 7 are the converted nations who accepted the final message, during the concluding seven years of our age, the message preached by the sealed Israelitish remnant, that remnant which the Lord calls after His purpose in our age is accomplished and the Church, His Body, is no longer here.

No. 306. Where in Revelation is the same judgment as in Matthew 25:31-46?

It is indicated in the part of Revelation 19 following His visible manifestation as King of kings and Lord of lords. Verses 17-21 describe His judgment work among the nations and the chapter which follows describes His kingdom reign in which His saints above the earth participate, while the converted Israel and the converted nations (seen as sheep in Matt. 25) will be in the kingdom on earth.

No. 307. Why does God allow Satan to have power of sin over the world?

Because the world does not accept Christ as Saviour, and instead of accepting Him rejects Him and refuses the deliverance from the power of darkness which God has made possible through the sacrificial death of His Son. The Editor's new book, "Listen! God Speaks," enters fully into this question.

No. 308. Tell us something about the drive which the Federal Council of Churches intends to make throughout the country?

The Editor has no use whatever for this organization nor does he follow its attempts of so-called religious endeavor. The leadership has been for years Modernistic. What good thing can come out of Modernism? We understand that Stanley Jones, who lauded communism as a God directed movement, in one of his recent books, is one of the leaders in this "drive."

No. 309. What do you think of Hebrews 8:28—"Unto them that look for Him." Do you not think that this would infer that He would not appear for those who are not looking for Him to appear?

All true believers, we mean those who are born again, believe that Christ will make good His Word some day, and come again. Thousands have not the Scripture light and understanding, yet they in some way look for Him, expect to see Him some day and be with Him. But the true meaning of this passage lies in another direction. The Epistle was originally addressed to Hebrews. It will have a great significance for Hebrews in the near future. After the Church is gone the Lord removes the veil from the eyes and hearts of Jews and these form the remnant of the end-time. Their testimony will include the message of the visible return of our Lord as King. And so they and those who believe on that coming One during the end of our age, will look for Him, and when He returns He will come for them "unto salvation"; they will be saved out of the great tribulation and from the judgments.

No. 310. Do not the Scriptures Proverbs 15:24 and Isaiah 19:9, 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 is 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. 20:11-15). 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. 12:7). Further than that, as to location, is not revealed; so let us beware of asserting what we do not know.

No. 311. In Daniel 8:13, 14, what is the sanctuary which is trodden under foot, and when and how is it to be cleansed? When did the 2,300 days begin to count?

Daniel 8:9-14 and 11:21-35 both refer to Antiochus Epiphanes. The sanctuary was the temple in Jerusalem of that time. It was profaned by Antiochus offering a sow on the altar. This was in 168 B. C. It was not cleansed until some years after, when the Jews regained possession of the temple. Whether the 2,300 days refer to the past profanation by Antiochus, or to the future we cannot say. But the future periods seem to leave no room for it. See Daniel 12:11-13. It is to this last that the Lord refers in Matthew 24:15. See the Scofield Reference Bible.

A Message for Each Day

FRANK E. GAEBELEIN

December 1. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

We have in this verse a statement of the practical outcome of prophetic study. In His great Olivet Discourse the Lord Jesus has been describing the signs of His coming. Then, with a powerfully logical "therefore", He tells His disciples to be ready. Notice that the statement is an imperative, not a mere suggestion. Christian, the Lord Jesus is saying in effect, you *must* be ready. You must be ready at all times, for My coming will be unexpected.

Now it is certainly true that never before have so many of the signs of Matthew 24 been visible as today. On the very authority of Christ Himself His coming must be near. The issue, then, comes to this generation of believers with tremendous emphasis. Dear friend, are you ready, now, today to meet your Lord?

December 2. "Therefore be ye also *ready* . . ." (Matt. 24:44).

Let us look again at this solemn imperative given by Christ to His disciples. What does *ready* mean? The Greek word in this sentence means "to be prepared to receive a coming one." But how is the believer to be prepared for the Coming One? Well, obviously he must know that He is coming. There we have one justification for special prophetic study. But a person may be the greatest student of prophecy in the world and yet be woefully unprepared for Christ's return. There is another and more important preparation—that of the heart. Do you love the Lord? If you do, you will keep His commandments (John 14:15). Are you ready for Christ, ready in heart and life as well as in prophetic knowledge?

December 3. "That at least the shadow of Peter passing by might overshadow them" (Acts 5:15).

A man's shadow is the natural type of his influence. And the question for each of us is this: What kind of spiritual shadow do you cast; what kind of influence do you exercise? For it is a law of the spiritual life that you can no more escape radiating influence than you can evade casting a physical shadow. It is the light behind and above you that makes your shadow. And it is the illumination behind your life that forms your spiritual shadow of influence. Make sure that you are walking in the true light of Christ, the Sun of Righteousness, and your shadow will be a healing one like that of Peter. But walk in the false light of Satan and his hosts, and your shadow will have a withering effect upon those on whom it falls.

December 4. "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak" (Ephes. 5:19, 20).

After asking for prayer for all the saints, Paul in these words especially requests prayer for himself. There is a good deal of comfort for the timid Christian in his request. One of the outstanding characteristics

of the great apostle's testimony was its courage. But that courage was evidently an acquired, not a natural characteristic. For he expressly asks that prayer be made that he be given boldness in the Gospel. Perhaps you are timid in your witness. Perhaps you are afraid to testify. Then take heart. *Pray* for boldness. And, if you really mean that prayer, God will give you this grace according to His good pleasure.

December 5. "They came to the iron gate . . . which opened to them of his own accord" (Acts 12:10).

Peter's miraculous deliverance from prison is a great type of the way God deals with difficulties in the Christian life. When He is leading us, no barrier can stand. It is the universal experience of the saints that, when insurmountable difficulties have been faced, suddenly the way has been opened by God's power. How true it is that our part is but to follow on where God leads! There may be fast closed doors, double locked and barred against us. But if God is leading, the gates will open before us. Samuel Rutherford beautifully voiced this truth in his *Letters*. "What iron gates or bars," he wrote, "are able to stand it out against Christ? for when He bloweth, they open to Him."

December 6. "But the Jews . . . expelled them from out of their coasts . . . and the disciples were filled with joy, and with the Holy Ghost" (Acts 13:50, 52).

There is something uniquely Christian regarding this brief statement of historical fact. On the one hand, persecution; on the other hand, joy and the infilling of the Spirit. When trial comes, the true Christian finds his greatest compensations. He not only submits to calamity with quiet resignation (the nobler pagans such as the Stoics did that) but he finds in affliction a holy joy through the Holy Spirit. Have you learned the secret of rejoicing in your deepest distress?

December 7. "Now when they . . . were forbidden to preach the Word in Asia . . . They assayed to go into Bithynia; but the Spirit suffered them not" (Acts 16:6, 7).

Paul and his companions must have been sincerely perplexed. Their desire was a good one; they wished to preach the Word in certain places. But the Spirit Himself checked them. Why? Because He had a greater goal to reach. And so, because Paul was obedient to the guidance of the Holy Spirit at this point in his ministry, the Gospel went over into Europe.

Dear friend, are you blocked in performing what seems to you a good work for God? Does your testimony appear to be held back and your ministry comparatively fruitless? Don't be distressed, provided that you are really in the place of surrender and readiness to do God's will in everything. Remember that our being blocked and held back may be but the prelude to a great advance of God's work through you.

December 8. "And what I say unto you I say unto all, Watch" (Mark 18:37).

Have you ever thought of watching as an evidence of your love for your Lord? A dear one is absent from home. The day of his return draws near. The hour is almost at hand. How eagerly those who are waiting watch for the first sight of the well-loved form and the first sound of the cherished voice.

We Christians claim as the supreme object of our love the Lord Jesus.

He is not with us in actual Person, but some day soon He will return. Are we watching for Him? Do we really want to see His face and hear His voice? Do we love Christ enough to watch—every day, all the day?

December 9. “As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever” (Psa. 125:2).

The tasks and possible trials of today are as various as the persons who will read these words. But there is no variation in the great fact of God’s absolute protection of His own. Meditate upon the Psalmist’s beautiful figure and make it your strength and your joy this day.

December 10. “Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts” (Haggai 2:4).

“Be strong and work!” This is tonic advice. A sovereign remedy for discouragement is work. “Not slothful in business” is one of the phrases in the latter part of Romans. God’s servants cannot afford to give in to moods of laziness and low spirits. “Be strong and work” is the command, and it is reinforced by the further assurance, “For I am with you, saith the Lord of hosts.”

December 11. “He shall not be afraid of evil tidings” (Psa. 112:7).

God’s Word makes provision for all the varied needs of our lives. If you do not need this verse today, mark it for the future. For there will surely come a time when you will face the agony of waiting for evil tidings—perhaps in connection with the deadly illness of your dearest, or the wrong-doing of one close to you, or the failure of a business. Then this promise will be pure gold for you. You will find that it is possible for God’s child to be delivered from the fear of evil tidings, because, as the rest of the verse states, “his heart is fixed, trusting in the Lord.”

December 12. “As many as touched Him were made whole” (Mark 6:56).

Have you touched Christ today? Have you had personal contact with Him in prayer, and have you met Him through His Word? The great principle of soundness in Christian life and faith lies in being in real touch with the Lord Jesus. Don’t make the mistake of trying to walk through even one day out of touch with your divine Friend and your Guide. Make the song, “He leadeth me,” a reality through living close to Christ.

December 13. “We will rejoice in thy salvation, and in the Name of our God we will set up our banners” (Psa. 20:5).

There’s an exultant ring to that verse. Do it now, Christian friend, even as you face another day of living for Him Who died for you. Rejoice in His salvation. Do it openly that all the world may see your banner of rejoicing. Set up the banner of victory in the Name of your God. He *will* fulfill everything that He has promised.

December 14. "Verily I say unto you, this generation shall not pass away, till all be fulfilled" (Luke 21:32).

The original word for "generation" means, of course, "race." The reference is to the Jews who are, in God's plan, a standing witness to the truth of the prophetic word. Totally aside from their great significance in other ways, the very presence of the Jews is a silent witness to the surety of God's promises. Have you been thinking of them in that way rather than with the contempt that some visit upon the Lord's earthly people?

December 15. "But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Micah 3:8).

Sometimes God's servants are called to the very difficult ministry of rebuke. To declare the transgression of the sinner takes something more than courage. It requires nothing less than the power of the Holy Spirit. If you are in a place where you feel called upon to administer a serious rebuke, make sure that you have first sought the guidance and strengthening of the Spirit of the Lord.

December 16. "The trial of your faith . . . much more precious than gold" (1 Peter 1:7).

Notice the comparison in this lovely phrase. Our faith is said to be more precious than gold. Precious to whom? To the one who tries it, is the logical answer. And that is God Himself. Have you ever thought that nothing honors God so much as true faith? He values it more than the most precious substances He has made. Let us, therefore, present Him this precious offering, even our faith.

December 17. "Then are they glad because they are quiet" (Psa. 107:30).

It is the peace of God that passeth understanding that brings Christian happiness. After the storm comes the calm; and with the calm comes peace of heart. Do you know that peace? Have you found rest in Christ Who alone can give true quietness?

December 18. "That they may be made perfect in one" (John 17:23).

According to this petition of our Lord Jesus Christ, the secret of spiritual perfection is unity. What kind of unity? It is the unity with one another in God and Christ for which the Lord Jesus prays.

There is much talk of church unity today. But mere unity is not enough. It must be unity with God, which means holiness and separation from the world. For the alternative unity with the world means compromise and sin. Unity with God cleanses and makes perfect; unity with the world defiles.

December 19. "That the world may know that Thou hast sent Me" (John 17:23).

This is the outcome of the unity for which Christ prayed. It is the great credential to a lost world that God has sent Him. Dear friend, are you so united with God in Christ and so linked in Him to your Christian brethren, that your unity is a witness of the Lord Jesus to a lost world?

December 20. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

What kind of liberty is it that the Spirit of the Lord brings? Obviously the reference is not primarily to political liberty, freedom of speech, thought, and conscience, precious though these things are. Rather is it, as the context of this verse shows, freedom from the legal dispensation because of the Spirit of Christ. He does not exempt from the moral law but, as He indwells the believer, He gives perfect freedom in fulfilling it through the supreme law of love. He brings freedom for worship and service, not for the activity of self.

December 21. "I will come again" (John 14:3).

This is a definite statement of purpose, a personal promise. If it were the only statement of the kind in the Bible, the return of the Lord Jesus would be certain. It would be certain simply because He promised it. For Christ does not have to promise a thing more than once for us to be sure of its fulfillment. The most hopeful thing in the world is not business improvement or individual prosperity. It is this personal promise to His children that the Lord Jesus *will* come back.

December 22. "By manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2).

This is the way your Christian witness must be accredited. The principle was true for Paul, who states it, and it is true of us also. The truth must be manifest (i. e., made visible) in your life. He Who is the Truth must dwell in your heart by faith; His Spirit, which is love, must so motivate your living that those who are lost may see Him made visible in you.

December 23. "Endure afflictions" (2 Tim. 4:5).

Samuel Rutherford, that great Scotch Christian of long ago, has a penetrating comment upon this phrase in his *Letters*. "It cost Christ and all His followers," he wrote, "sharp showers and hot sweats ere they win to the top of the mountain. But still our soft nature would have heaven coming to our bedside when we are sleeping, and lying down with us, that we might go to heaven in warm clothes; but all that came there found sharp storms that did take the hide off their face, and found to's and fro's and up's and down's, and many enemies by the way."

December 24. "That the man of God may be perfect" (2 Tim. 3:17).

The clause is the logical sequel to Paul's great statement regarding the inspiration of Scripture. Scripture is given by inspiration with a purpose—the perfecting of the man of God. Now whether or not the Greek word translated "perfect" means "complete" or "whole", the issue is the same. God's standard for His man and woman, His boy or girl, is a high one. It is a standard of perfection, of wholeness and completeness in Christ. May we all be delivered from satisfaction with anything at all that falls short of God's perfect standard for us.

December 25. "Put away all fear" (Luke 2:10, Weymouth).

There, in four words, is the crux of the glorious Christmas message.

Christ has come. And He dispels darkness and fear. He does it, because He is love manifest in the flesh. For God is love, and He is God. And, as the apostle says, "Perfect love casteth out fear." When the Gospel really lays complete hold upon a life, fear has got to go.

December 26. "Let us now go as far as Bethlehem" (Luke 2:15, Weymouth).

This is what the shepherds said on the first Christmas. Would that all men would say it at this Christmas time! Would that they might leave the commercialism and human sentimentality that encrusts the day and go back to Bethlehem there to see God in Christ, beginning the great ministry of reconciliation! The wish comes naturally to the Christian mind. But let him who desires it make sure of one thing—that he himself has once again gone back to Bethlehem to worship at the manger.

December 27. "The Holy Spirit came down in bodily shape, like a dove upon Him" (Luke 3:22).

This solemn scene is unique in Scripture, for here the Three Persons of the Trinity are manifest visibly at the same time. God the Father speaks from heaven acknowledging His Son; the Second Person is present in the Form of the Lord Jesus; and the Third Person, the Spirit, is visible in the Dove.

We do not now see the Holy Spirit as a dove. He does not take upon Himself that likeness. But He does in these latter days condescend to dwell in human beings. Think of it! The very Spirit of God dwells in you and in every true Christian. When we really grasp that fact, we shall be convicted anew of the need for some housecleaning in our lives.

December 28. "For ye are bought with a price" (1 Cor. 6:6).

Any man would be a fool to take an expensive article of furniture and cast it upon the rubbish heap. He would be a fool simply because the piece of furniture had been purchased for a great price and was therefore of value. Unfortunately, however, our material logic far outruns our spiritual logic. We who scorn to misuse our earthly valuables do not hesitate to mistreat and break down our bodies, which are the sacred temples of God. And some men even debauch for the sake of the world's tawdry allure their immortal souls. These things are precious, infinitely so. They have been purchased with the blood of Christ. Is God unjust in demanding that we cherish them?

December 29. "Wisdom is the principal thing; therefore get wisdom" (Prov. 4:7).

The truth of Solomon's advice is undeniable. But for the place and means of getting wisdom we must turn chiefly to the New Testament. James, for instance, tells it to us in words of utter clarity: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Practical words indeed! And it is enlightening to read on (James 1:6) and see the condition for securing wisdom from God. "But let him ask in faith, nothing wavering." That statement is significant, for there are some who would press James's later emphasis upon works so far as to relegate faith to a secondary place. Ask God for wisdom, for He will give it. But you must ask in faith.

December 30. "Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:28).

"Apart from sin unto salvation," is the better rendering of the last phrase. The sin question has been settled by the Lord Jesus at Calvary. There our salvation from the guilt and penalty of sin has been purchased. But there are other aspects of salvation aside from sin. The word is a broad one and includes our salvation from this present evil world. It is this that will take place at His appearing, and it is this to which we may confidently look.

December 31. "Therefore if any man be in Christ, he is a new creation: old things are passed away; behold all things are become new" (2 Cor. 5:17).

It is New Year's Eve. Very soon the world will be hailing another annual milestone. But unless a man is born again, the New Year means only another step toward the ultimate and tragic doom of being eternally lost. Dear friend, are you sure that you are a new creation in Christ? Then every day may be filled with new joy for you as you move on toward that blessed heavenly life with Christ when time will be no more.

Faithful Unto Death in a Time of Persecution*

BY WILBUR M. SMITH

Joseph Parker once said, in a wonderful sermon from Deuteronomy 8:16 on "The Design of Affliction," that the Bible "seems to have been written on purpose to talk about affliction, sorrow, pain, death. It would seem as if the Book could have no existence but for darkness and trouble, sorrow, and anxiety. No feature of affliction escapes the attention of the Bible." In fact, thousands of God's people have borne testimony, down through the ages, that many rich passages of God's Word were not really understood, or at least not appreciated and appropriated to their own hearts, until a day of affliction and persecution and trouble fell upon them. Many today, in these dark and trying times, have found in their reading of the Word of God a new sweetness, and have heard messages from its pages to their hearts, messages of comfort and encouragement that they never knew were in the Bible before. Is not this true especially with many passages in the Book of Revelation? And concerning none of them is it more true perhaps than the words of our Lord addressed to the Church at Smyrna.

*Address given in Stony Brook Prophetic Conference.

Inasmuch as the entire letter to Smyrna is only four verses in length, we quote it here entire, as it occurs in the Revised Testament, that the reader might have the very text before him as he follows through this exposition:

And to the angel of the church in Smyrna write: These things saith the first and the last, who was dead, and lived *again*: I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death (Rev. 2:8-11).

The city of Smyrna is mentioned only twice in all the New Testament, here and in the preceding chapter (Rev. 1:11). It is never referred to in all the journeys of the Apostle Paul. The city itself was an ancient one, located on the western coast of Asia Minor, at the head of a gulf which reaches thirty miles inland. Prof. E. J. Banks tells us that "Standing as it did upon a good harbor at the head of one of the chief highways to the interior, it early became a great trading center and the chief port for the export trade. In Roman times Smyrna was considered the most brilliant city of Asia Minor, successfully rivalling Pergamos and Ephesus. Its streets were wide and paved. It was celebrated for its schools of science and medicine and for its handsome buildings. Among them was the Homerium, for Smyrna was one of several places which claim to be the birthplace of the poet. In the year 23 A.D., a temple was built in honor of Tiberias and his mother Julia, and the Golden Street connecting the temples of Zeus and Cybele is said to have been the best in any ancient city. It was the discovery of America and the resulting discovery of a sea route to India which ruined the Smyrna trade, yet modern Smyrna is still the largest city in Asia Minor with a population of about 250,000."

While the name of the city occurs only twice in the New Testament, yet another word, with exactly the same spelling, except for a slight change in the first letter, is found twice in the Gospels (Matt. 2:11; John 19:39), and is translated in our Bible by the well-known word "myrrh". It

was *myrrh* that the Wise Men brought as one of their gifts to the Babe Jesus lying in the manger at Bethlehem, and *myrrh* was part of the ointment which Nicodemus used in embalming the body of the Lord Jesus, a use to which it was often put because of its antiseptic qualities. It is quite significant that the city specifically identified with tribulation and death in the Book of Revelation should bear a name so closely identified with death in another form.

The message to Smyrna is the briefest of all the seven messages of the risen Lord to these churches of Asia, and is also the most eulogistic of them all. It should be carefully noted that, of the seven messages, only two of them contain no word of rebuke, the message to Smyrna, and the one to Philadelphia, and yet it is only of these two churches that persecution is definitely predicted. Thus may we say that the precious word in Hebrews, "whom the Lord loveth he chasteneth," may be applied not only to individual believers, but to churches loyal to the Lord Jesus as well. In these four verses, we first have an announcement concerning the Person of the Lord Jesus, who is sending the message; then an account of the persecution which the Smyrna church was then suffering; then a prophetic utterance concerning the persecution that yet awaited the Church; and, finally, a promise to those who were faithful unto death. We will return to our Lord's words concerning Himself later, and look now for a moment at the account which He Himself gives of the conditions which he knows are prevailing in the Church of Smyrna at the close of the first century—tribulation, poverty, and the blasphemy of false Jews. Our Lord long before had said: "In the world ye shall have tribulation" (John 16:33). In the parable of the seed falling in four different places, our Lord vividly taught, in His words concerning the seed sown in stony places, that many who did joyfully receive the Word, did not have root in themselves, but when tribulation or persecution should arise, *because of the Word*, they would be offended, that is, they would not faithfully endure persecution, but would give up that which was the cause of their suffering and trial. The Apostle Paul often suffered persecution for the sake of

Christ (Rom. 8:35; 2 Cor. 1:4, 7:4), and writes to the Colossians that he “fills up that which is lacking of the afflictions of Christ for his body’s sake, which is the church” (Col. 1:24). The Apostle John, who recorded these very words to Smyrna, told his readers, in the preceding chapter, that he, their brother, was a partaker with them in tribulation (Rev. 1:9).

The Lord knew that, down through all the ages, sometimes more keenly and sometimes less, sometimes in one place and sometimes in another, his faithful followers would suffer for His Name’s sake. We are not to be surprised if the Lord allows us to endure great tribulation—it belongs to the experience of many who are his most yielded, separated saints, and is never an indication, in any way, of the Lord’s displeasure, nor a punishment for sin on the part of an individual or a church. Often it is the very opposite, a testimony to the loyalty, the love, the fervor, and courage of an individual or a church.

Tribulation may take many forms. Often it is of a physical nature, and how the greatest of all the apostles himself suffered physically for his loyalty to the Lord Jesus as the risen Christ said he would when He called him to be an apostle (Acts 9:16). “Are they ministers of Christ? (I speak as one beside himself), I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness” (2 Cor. 11:23-27). Often such persecution will take the form of ridicule, of exclusion from certain social circles, of a boycott against business, and many other forms which will suggest themselves to any reader.

We know of a well-known minister of this country, who,

after a very brilliant career at Princeton University, was a candidate for a graduate Fellowship at one of the great European Universities, but who, when he answered the question before the Board of Directors at Princeton University, who had the distribution of these scholarships in their care, and told them that when he finished his graduate work, he expected to go to China to preach the Gospel, he was ridiculed by one of the famous members of the Board, who has since died, one of the great journalists of our country, who frankly told him that China had a religion of its own and did not need any other, certainly not one from the West.

One particular phrase might be passed over by the casual reader unless his attention was especially drawn to it, and that is the phrase, "thy poverty". As Marcus Dods says, in his excellent little book on these seven epistles: "To be poor among the poor would have been no such severe trial; but to be poor among the rich, and among men who esteem all things by their money value, is quite another matter. The form of persecution most common in this city was such heavy fining as deprived the Christians of all their worldly possessions, and such branding of them as would effectually prevent the most industrious from again rising in the world." One cannot read such a comment as this without thinking at once of the suffering of the Jewish people in Germany along this very line, the ultimate wiping out of huge Jewish fortunes, and a more and more severe legislation preventing Jews in Germany from securing employment in the professions for which they have been trained.

The text clearly indicates that much of this bitter persecution came from the Jews living in Smyrna, who, though they claimed to be Jews and were, according to the flesh, yet were not *true* Jews at all, for they had rejected their Messiah and were now turning in furious hatred upon those who, believing the Old Testament and believing that Christ had fulfilled its prophecies for whom all Jews looked. This is not the first time in the Scriptures that Christian believers are found to be the subjects of Jewish persecution. When Paul was at Antioch, we read that: "The Jews urged all the

devout women of honorable estate and the men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders" (Acts 13:50). When Paul came to Iconium he spoke with such effect in the Jewish synagogue that a great multitude, both of Jews and of Greeks believed, but we read: "The Jews that were disobedient stirred up the souls of the Gentiles and made them evil affected against the brethren" (Acts 14:1, 2). During the same missionary journey when Paul was at Lystra, "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" (Acts 14:19; see also 17:5). Paul in the very first of his Epistles, says to the Christians of Thessalonica: "Ye also suffered the same things of your own countrymen even as they did of the Jews" (1 Thess. 2:14). In fact, the greatest persecutor of the early Christian Church was none other than a Jew of the tribe of Benjamin, a Pharisee of the Pharisees, Saul of Tarsus. It is very significant that in *The Encyclical Epistle of the Church at Smyrna Concerning the Martyrdom of the Holy Polycarp*, who was martyred in A.D. 168, we read concerning the activity of the Jews in this hour: "This, then, was carried into effect with greater speed than it was spoken, the multitudes immediately gathering together wooden fagots out of the shops and baths; the Jews especially, according to custom, eagerly assisting them in it. In fact, in chapter seventeen of this Epistle, Satan himself is made the energizing power of this very martyrdom, and, in the same chapter, is the activity of the Jews again referred to. We take space to quote this most interesting early Christian document. "But when the adversary of the race of the righteous, the envious, malicious, and wicked one, perceived the impressive nature of his martyrdom, and (considered) the blameless life he had led from the beginning, and how he was now crowned with the wreath of immortality, having beyond dispute received his reward, he did his utmost that not the least memorial of him should be taken away from us, although many desired to do this, and to become possessors of his holy flesh. For this

end he suggested it to Nicetes, the father of Herod and brother of Alce, to go and entreat the governor not to give up his body to be buried, 'lest,' said he, 'forsaking Him that was crucified. they begin to worship this one'. This he said at the suggestion and urgent persuasion of the Jews, who also watched us, as we sought to take him out of the fire, being ignorant of this, that it is neither possible for us ever to forsake Christ, who suffered for the salvation of such as shall be saved throughout the whole world (the blameless one for sinners), nor to worship any other."

(To be continued.)

The Heart of the Lesson

By Arthur Forest Wells

PAUL'S PARTING COUNSELS

Dec. 6. 1 Tim. 6:6-16; 2 Tim. 4:16-18

Golden Text: 2 Tim. 4:7

Daily Readings

Mon., Nov. 30, 1 Tim. 1:1-17. Tues., Dec. 1, 1 Tim. 2:1-15. Wed., Dec. 2, 1 Tim. 6:3-21. Thurs., Dec. 3, 2 Tim. 1:1-18. Fri., Dec. 4, 2 Tim. 2:1-26. Sat., Dec. 5, 2 Tim. 3:1-17. Sun., Dec. 6, 2 Tim. 4:1-22.

The Outline of the Lesson

I. *Godliness with Contentment*, 1 Tim. 6:6-10. II. *The Good Fight of the Faith*, 1 Tim. 6:11-12. III. *The Christian Motive to Faithfulness*, 1 Tim. 6:13-16. IV. *The Faithful Lord*, 2 Tim. 4:16-18.

The Heart of the Lesson

The world has long been disturbed by a feeling of unrest. Of course the real cause of this evil is sin that leads men to reject God's way of life for them. This sin expresses itself in many ways; but it is no more manifest than in man's attitude toward the simple necessities of life and their relation to luxuries and comfort. There is a deep reason for this. It is found, on the one hand, in the lofty purpose of God in the creation of the race, and, on the other hand, in the sin by which the race forfeited its right to the attainment of its highest ideals. That is to say, God made man with a holy ambition for high things and then revealed the ample provision He had made for its satisfaction; but Adam and Eve impatiently and disobediently overstepped their bounds, and this led the Lord to put further restrictions on them, until such a time when they would be redeemed and be willing to follow faithfully in His way. If Adam and Eve, innocent thought they were, could be tempted to reach out for things which were not meant for them at the time, how much more are men, sinful as they now are, liable to fall into the temptation of seeking to break the bonds by which Divine righteousness now holds them. The restlessness of men points to the fact that they are not in their right element, and also to the fact that they are chafing under the Divine government that will not let them have their own way. There is a good reason why foxes have holes and birds their lodging places, for they have been made for this earth (Luke 9:58). Man, however, is

a sojourner here, and he cannot live the abundant life intended for him unless he has the Lord's bounty of another world (Psa. 119:19, 17). In the wisdom of God man's privileges have been curtailed in this life, and therefore it behooves him to receive his restrictions with humble submissiveness. The Lord Jesus Christ had said that if God's people would seek first His kingdom and His righteousness all necessary food, drink and raiment would be added to them (Matt. 6:19-34). Paul's statement shows that the Lord kept His word. The apostle can therefore add his inspired word of caution to Christians to the effect that they should not fret to run beyond such providence. His words are: "Having food and covering we shall be therewith content."

The reason for this caution is that, if it is not heeded, ambition of an ungodly sort will plunge the reveller into "foolish and hurtful lusts, such as down men in destruction and perdition;" for, as he explains, "the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

The temptation to yield to such a program of sinful expansion is possible to the best of men. Something must therefore be done by them in order that they might stand against the sin of overmuch love for gold. The apostle mentions three items of this program of victory. The man of God must flee, follow and fight. He is to flee from the snare; he is to follow after the elements of a godly life; he is to fight the good fight of the faith. Fleeing is not enough, for a house empty of sinful lusts is liable to be filled with demons far worse than its former occupants (Matt. 12:43-45a). There must be a following after or, to use our figure of the house, a moving in of righteousness, godliness, faith, love, patience, meekness. But even such an endeavor is not enough, for the victory cannot come in human strength. The man of God must exercise faith in the Lord Jesus Christ to gain the necessary power over the foolish and hurtful lusts. Such faith is best exercised "in the sight of God, Who giveth life to all things, and of Christ Jesus, Who before Pontius Pilate witnessed the good confession." This brings us again to the place toward which all Christian roads lead—to the person and work of our Lord Jesus Christ.

Our lesson happily does not fail to include the comforting word of assurance that the Saviour is not only able but always willing to deliver His saints from their enemy, and to guarantee them a place in His heavenly kingdom.

JOHN'S VISION ON PATMOS

Dec. 13. Rev. 1:4-18

Golden Text: Rev. 1:17c-18

Daily Readings

Mon., Dec. 7, 1 Cor. 15:35-44. Tues., Dec. 8, Rev. 1:1-8. Wed., Dec. 9, Rev. 1:9-20. Thurs., Dec. 10, Rev. 2:1-17. Fri., Dec. 11, Rev. 2:18-29. Sat., Dec. 12, Rev. 3:1-13. Sun., Dec. 13, Rev. 3:14-22.

The Outline of the Lesson

I. Grace and Peace from the Triune God, Rev. 1:4-8. II. John's Position and Commission at Patmos, Rev. 1:9-11. III. The Vision of the Glorified Lord, Rev. 1:12-16. IV. The Effect of this Vision on John, Rev. 1:17a. V. The Lord's Comfort to His Servant John, Rev. 1:17b-18.

The Heart of the Lesson

This text is full of marvelous revelations. It begins with a salutation of grace and peace given in the name of the Trinity. It tells of His love, redemption and purpose for us. It unveils the glories of the

ascended Christ, reminds us of his power over death, and places Him in the midst of the church as its Authority and Power.

The name of God is given in the terms of the title "Jehovah" which is an application to Him of the verb "to be." When Moses asked concerning the name of "The God of your fathers," God replied: "I AM THAT I AM . . . I AM." Jesus applied that title to Himself repeatedly, according to the Gospel of John. Possibly the central text of all these instances is that of John 8:58 which reads: "Jesus said unto them, verily, verily, I say unto you, before Abraham was born, I AM." To the woman of Samaria He said: "I that speak unto thee AM" (John 4:26). To the Jews He said: "Except ye believe that I AM, ye shall die in your sins" (John 8:24). On a number of occasions He applied this title-verb or verb-title to Himself and completed the sentence, as in John 14:6, where He said: "I AM the way, and the truth, and the life." It is "this" (Acts 1:11) "same" (Heb. 13:8) Jesus of Whom our lesson treats. The proof of this statement lies in the fact that the Father and the Son are "One" and that the Son therefore can apply to Himself the title which belongs to the Father. Compare Rev. 1:4, 8, 21:6 with Rev. 22:16, 13.

Jesus is "The Alpha and the Omega." This truth is revealed in Rev. 1:8, 21:6, 22:13 on an ascending scale. In the first of these passages we have the mention of the Speaker and His titles; in the second, we have the mention of the Speaker, a doubling of His title, and the addition of the promise; in the third, we have the mention of the Speaker, a tripling of His titles and the addition of a twofold promise. In the first instance the Speaker is "The Lord God, Who is and Who was and Who cometh, the Almighty." The title "Almighty" is rare. It is the name given to God in the Greek language for the Hebrew title which means "The Breasted One" (Gen. 17:1). He is "The Lord God;" because He could not be Lord unless He be God; and since He is God, He is the Lord. It is noteworthy that the verb "to be" is applied to Christ in the past and present tenses, but in the future tense it gives place to the stronger verb "to come," for the hope of Christians is not found in the words of existence but in the verbs of action. Therefore, John 1:1 needs John 1:14, 18 to complete its gospel. It is the coming of Christ, not the mere future existence of Christ, that gives believers courage and joy. In the second text the Speaker is "He That sitteth on the throne." This speaks of Him Who ascended, after His resurrection, to the place of authority at His Father's right hand. In the third instance the Speaker is the One Who alone has the right to say: "Behold, I come quickly." The titles are all grouped in the last text (Rev. 22:13). He is "The Alpha and the Omega," "The First and the Last," "The Beginning and the End." He is "The Alpha and the Omega;" that is, He is the Language or Alphabet through Whom the Father speaks to man. This language or alphabet is especially that of the New Testament, as the Greek letters indicate, and this suggests a meditation on those things which are particular to the gospel of grace: such as the Trinity, grace, resurrection (life), indwelling. The Lord Jesus is the complete revelation of the Father, for alpha and omega are to the Greek alphabet what "a" and "z" are to ours. I once read about a sign in China which read: "English Taught up to the Letter 'G'." Well, a gospel "up to the letter 'g' or even 'w'" would not satisfy us; we need one from "a" to "z." This we have in the Lord Jesus Christ. The Lord is also "The Beginning and the Ending." This means that He was before all things, and that He is the Support and Goal of all things. We are derived and dependent; but not so He. Since He is the Beginning, no life can be successful unless it get its start in Him; and since He is the End, none can wear a crown without His benediction. Jesus is also "The First and the Last." As "The First" He can come

to youth with a plan of blessing in all things; and as "The Last," He has the one message for old age, namely, that He is the One Who is just as precious in the end of life as He was full of promise in its beginning.

There is another great title of the Lord Jesus Christ in verse 17-18. There "The First and the Last" claims to be "The Living One" Who "became dead" "but is alive for evermore," and Who "has the keys of death and of hades." The basic marvel of salvation is that "The Living One" *became* dead by a voluntary and authoritative act (John 10:17-18). No matter how much we might dwell on spiritual things, we would move only among the fringes of glory until we reached the fact of Christ's death and resurrection. The resurrection must be coupled with the Death, or else we could not understand that title which declares Him to be "alive for evermore." This He certainly is, as our Saviour-Priest (Heb. 7:25). It is in this capacity that John saw Him on Patmos—high and lifted up, and yet upholding the angels of the seven churches. In view of what Jesus is and what He has done, as described here, He has "the keys of death and of hades;" that is, He has the authority over them.

This is a chapter of majesty. How wonderful, therefore, that in just such connection we should read of God's love for and redemption of us in these words: "That loveth us, and loosed [or, washed] us from our sins by [or, in] His blood." Note, that, as always, the love precedes the redemption; for the redemption flowed from the love of God: it did not cause it. A mother loves her child even before she has washed him! Yet while the word "love" takes its true redemptive position, it is found to be in the present tense, which means that the love which caused our redemption is continually flowing to us from the heart of the Father (Rom. 5:8-9). Since this is a chapter of the three tenses, we are privileged to find here also the future tense of the Christian's salvation: "He made us (to be) a kingdom, (to be) priests unto His God and Father." We are priests now; but we shall also share in the glories of His future kingdom. This is a moving thought. No wonder John put its revelation in the form of adoration. Let us do likewise.

THE SUPREME GIFT OF LOVE

Dec. 20. 1 John 4:7-19

Golden Text: Luke 2:14

Daily Readings

Mon., Dec. 14, John 15:12-17. Tues., Dec. 15, 1 John 4:1-21. Wed., Dec. 16, John 3:1-16. Thurs., Dec. 17, Luke 15:11-32. Fri., Dec. 18, Luke 7:36-50. Sat., Dec. 19, John 14:1-24. Sun., Dec. 20, 2 Cor. 9:1-15.

The Outline of the Lesson

I. Love in Relation to the Nature of God, 1 John 4:7-8. II. Love in Relation to the Grace of God, 1 John 4:9-10. III. Love and the Divine Indwelling, 1 John 4:11-16. IV. Love in Relation to Judgment, 1 John 4:17-18. V. The Reason for Our Love, 1 John 4:19.

The Heart of the Lesson

1 John 4 is one of the great "love chapters" of the Bible. Count the number of times that the word "love" and its cognate "beloved" are used. Every verse in our lesson is important but we can hardly miss the heart of it if we concentrate on verses 8b, 9-10, 19. The fountain from which all its graces spring is the closing part of verb 8, which tells us, that "God is love."

Love has been defined as "desire for, delight in, and self-sacrifice for another." Love is "desire for another." Of course, it goes without saying that this desire is of a noble sort. The New Testament has

two much-used verbs for "love"; they are "phileo" and "agapao." The word used in 1 John 8 is the latter of these. "Phileo" is thought to designate an emotional affection, which is not and cannot be commanded; but "agapao" is said to express a rational and benevolent affection which springs from deliberate choice. It is founded in admiration, veneration, esteem. There was nothing in us to commend us to God's desire; yet we know that the whole Bible is an argument for the desire that God has for every sinner. Peter wrote that the Lord "is long-suffering to youward, not wishing that any should perish, but that all should come to repentance" (2 Peter 3:9). Isaiah wrote: "Seek ye Jehovah while He may be found; call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:6-7). Paul was inspired to give us this word: "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. Much more then, being now justified by His blood, shall we be saved from the wrath (of God) through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life" (Rom. 5:6-10). And what shall we say about the three parables that the Lord Jesus Christ gave us in Luke 15! Let none despise the love of God, for it is to it that we must trace every good thing and opportunity.

Love is also "delight in." Moses wrote: "Only Jehovah had a delight in thy fathers to love them, and He chose their seed after them, even you above all peoples, as at this day" (Deut. 10:15). Of wisdom it is written in Proverb 8:30, "I was daily (His) delight [or, had delight continually]. And concerning Jesus, God's Son, the Father said: "This is My beloved Son, in Whom I am well pleased" (Matt. 3:17). Surely none other than the Lord Jesus Christ can give God the delight that He seeks or cause His delight to have such a precious object to rest upon. Yet, through grace it is possible for God to find something in the hearts of those, who once could not please Him (Rom. 8:7-8), to rejoice Him. It is when one contemplates such love, that the wonders of grace become exceedingly amazing.

Love is also "self-sacrifice for another." Love expresses itself in giving. This is why we have the truth of John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have eternal life." "God so loved . . . that He gave." "Love, in the true sense of the word, is living good-will, with impulses to impartation and union; self-communication; devotion, merging of the "ego" in another, in order to penetrate, fill, bless this other with itself, and in this other, as in another self, to possess itself, without giving up itself or losing itself. Love is therefore possible only between persons." In James 1:5 God is called "the giving God."

"There is a love unstained by selfishness,
Th' outpouring tide of self-abandonment,
That loves to love, and deems its preciousness
Repaid in loving, though no sentiment
Of love returned reward its sacrament;
Nor stays to question what the loved one will,
But hymns its overture with blessings imminent;
Rapt and sublimed by love's exalting thrill,
Loves on, though frown or smile, Divine, immortal still."

But Scripture speaks of God's giving as a giving through sacrifice or suffering. Therefore we read of the Lord Jesus Christ as saying: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Paul testified that the life which he was living in the flesh he lived in the faith of the Son of God, Who loved him, and gave Himself up for him (Gal. 2:20). To the Romans he wrote by inspiration that God "spared not His own Son, but delivered Him up for us all" (Rom. 8:32). A Psalmist wrote: "Blessed be God, Who daily beareth our burden, even the God Who is our Salvation" (Psa. 68:19). Isaiah prophesied: "In all their affliction He was afflicted, and the Angel of His presence saved them" (Isa. 63:9). So we see that love reveals itself in self-sacrifice. This is the phase of God's love which is most prominent in our lesson. "Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son (to be) the propitiation for our sins."

There can be only one practical, personal application of this. It is that we have such desire for and delight in God and those that are dear to Him, that we will be willing to spend ourselves for Him and them. This is the true Christmas spirit for the Christian.

REVIEW: THE SPREAD OF CHRISTIANITY IN SOUTHERN EUROPE

Dec. 27. Heb. 2:1-4. 11:32-12:2

Golden Text: Rev. 11:15

Daily Readings

Mon., Dec. 21, Luke 1:26-38. Tues., Dec. 22, Luke 1:39-56. Wed., Dec. 23, Luke 1:67-79. Thurs., Dec. 24, Matt. 1:18-25. Fri., Dec. 25, Luke 2:1-20. Sat., Dec. 26, Luke 2:21-39. Sun., Dec. 27, John 1:1-18.

The Outline of the Lesson

I. The Macedonian Call, Acts 16:6-15; Rom. 15:18-21. II. Becoming a Christian, Acts 16:22-34; Phil. 3:7-14. III. The Spoken and the Written Word, Acts 17:1, 5-11; 1 Thess. 2:7-12. IV. Christianity as Love, Acts 18:1-4; 1 Cor. 13:1-13. V. Law, Love, and Temperance, Rom. 13:1-14. VI. The Christian Warfare, Acts 19:8-12, 18-20; Eph. 6:13-20. VII. The Heroism of Christian Faith, Acts 21:12-13, 27-34; Rom. 9:1-5. VIII. An Ambassador in Chains, Acts 28:16-24, 30-31; Rom. 5:6-11. IX. Christian Brotherhood, Philm. 1:4-20. X. Paul's Parting Counsels, 1 Tim. 6:6-16; 2 Tim. 4:16-18. XI. John's Vision on Patmos, Rev. 1:4-18. XII. The Supreme Gift of Love, 1 John 4:7-19.

The Heart of the Lesson

The texts of the title of our lesson call our attention to some of the unveilings of the Epistle to the Hebrews. The heart of these may be said to be Heb. 12:1-2. This passage opens with a word which strongly calls attention to the statement that is made. This "therefore" is like a sign on a road, some hundred feet in advance of an object to which it urges our attention. So let us give heed to the truth of which it is the herald.

The writer of the Epistle calls attention to the great cloud of witnesses which encompassed the saints of his day. Some of them are described in the latter part of Heb. 11, and this tends to the view that a goodly part of these witnesses were martyrs, which is the first meaning of the Greek word "witness." We need not pry deeply into the meaning of the great mass of believers which lay around them as a cloud; enough

to know that they were in existence whether in or out of the flesh. This is a proof-text for the conscious existence of departed saints, which is not often quoted. Whoever they were, they had all been saved by the work of Christ as it had been reckoned to their account by God and applied to their hearts by the Holy Spirit. The purpose of the mention of the cloud of witnesses seems to be that, as they had run their race victoriously, so should we. Some of them may not have had the advantage of the example of others, but we have such an incentive.

So we are exhorted to "run with patience the race that is set before us." The Divine program for us is here described as a race, and a race in the sense of a contest. Competition is not mentioned. The thought seems to be that each of us should run our race with patience and steadfastness. We should run it with patience, because, despite the obstructions that might come into our path—as the fact that some of the witnesses were martyrs would suggest—the contest has been planned or permitted by the heavenly Father. And we should run it with endurance, because it is the one sure track laid out for us. Lack of steadfastness would indicate doubt as to its genuineness or worth. He that is sure of his salvation and certain that the way that lies ahead of him is God's will for his life must not turn aside or back. It would be dishonoring to the Saviour and dangerous to the runner.

This contest, to which God's grace and His given faith in the Lord Jesus Christ has led us, cannot be run, however, without a searching, thorough-going preparation for its needs. Some things must be laid aside. They are "every weight, and the sin which doth so easily beset us." Workers and racers must be clad for their task. The workers of the ancient world seem not to have learned that—if we are to trust the pictures that artists give us; but possibly the artists are wrong. At any rate, it would surely prove to be fatal for some of these orientals to pry around in a modern factory with their long-flowing garments. They would soon get caught in some piece of machinery. The dress of the East exposes the East to its lack of industry! But racers did seem to have learned the fact that weights had to be laid aside in order to preserve strength and gain speed. The point here is that in the spiritual race a similar thing must be done: heavy things, things that the gravity of the world of evil attracts, must be put off, if the believer is to run successfully. Nor can any habits that sin has tailor-made for us be countenanced. Things that easily beset us enslave us, and such things have no part in a program of victory.

The power to run such a race flows from Christ. Therefore we must look "unto Jesus the Author and Perfector of (our) faith, Who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." The word "looking" has the force of "looking away from one thing to another." We must therefore look away from the world, the flesh and the devil, and look toward the Lord Jesus Christ. This is the matter of repentance and faith in another dress. The Lord is the Leader and Perfector. The cloud of witnesses may encourage; but power comes from the Son of God. It is said of Him that He did certain things "for the joy that was set before Him." This may mean that the possession of this joy was His objective, or it may be interpreted in the sense of Philemon 2:5-8 as meaning that Jesus chose the way of the cross in preference to the joy of heaven. In any event, He endured the cross for us, despised its shame, and ascended to the throne of God as our victorious Representative. It is as we turn to Him in the light of this work for us that we get power and courage for life's contest.

Book Reviews

BY FRANK E. GAEBELEIN

Pastoral Problems. By W. B. Riley, A.M. D.D. Fleming H. Revell Company, London, and Edinburgh and New York City, New York. Cloth, 192 pages. Price \$1.50.

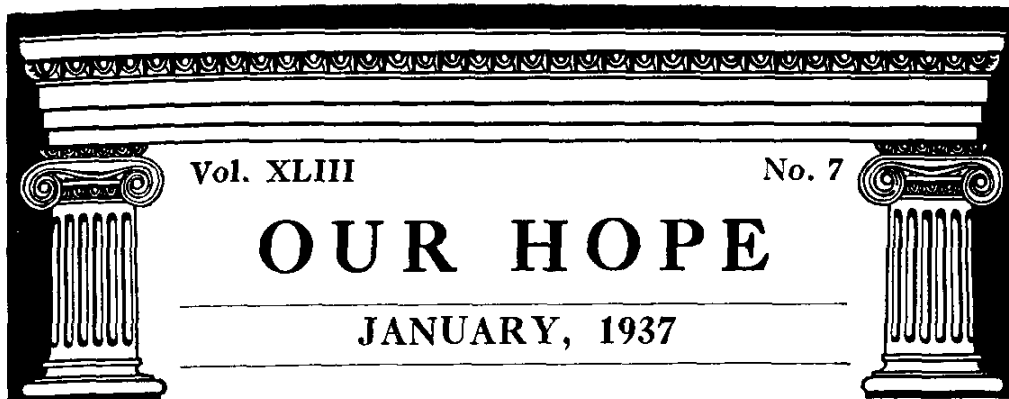
The value of this book lies in the rich experience of its author and his skill in making that experience available to his readers. Dr. Riley has written a brief manual for young ministers that is of really absorbing interest. The chapters cover practically all phases of the minister's life from his call and appointment to his sacred office to his relationship to details of Church music, finance, and the inevitable difficulties that occasionally arise in every church. Although the book was written for the author's classes in the Northwestern Evangelical Seminary, it should certainly be read by church officers as well as by ministers and candidates for the ministry. There are many lessons plainly stated that, if well learned by both pastor and people, would do wonders for the peace of certain churches. Like the capable and seasoned preacher that he is, Dr. Riley drives home his points with effective illustration or quotation. It should be added that the book, being written by a convinced Baptist, necessarily reflects the author's denominational point of view. But this does not impair its value as wise counsel for pastors of all denominations.

Fairest of All. By Herbert Lockyer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Cloth, 157 pages. Price \$1.00.

This is a collection of sermons by a man who loves his Lord and who knows how to exalt Him in the pulpit. Mr. Lockyer's messages in this volume unite about the Person of Christ. They are interestingly written and vividly illustrated. Best of all there is frequent and refreshingly direct personal application to the reader's life. The result is a volume of sermons of searching quality that both preachers and laymen will find suggestive and quickening in their love for their Lord.

Studying Our Lord's Parables. By R. C. McQuilkin, D.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth, 168 pages. Price \$1.00.

By no means least in difficulty among special topics of New Testament Study are the parables of our Lord. Yet, properly considered, they are among the most rewarding portions of Christ's teaching. Dr. McQuilkin, the well-known President of the Columbia Bible College, has in this volume given the Christian world a succinct and thorough treatment of the parables. It is apparent that the book comes from the pen of an experienced teacher, for Dr. McQuilkin follows an orderly method in his exposition of the different parables with the result that his presentation has a valuable order and unity. Although a good many readers may disagree with the author at certain points, the fact remains that this is a fine treatment of the parables. It deserves a permanent place in the literature of sound and enlightened Bible Study.



Editorial Notes

Looking Almost eight hundred years before Christ the prophet Isaiah received a direct and startling message from the God of Israel; “*Look unto Me*, and be ye saved, all the ends of the earth; for I am God, and there is none else.” The divine communications Isaiah had received before, as well as the other prophets, were addressed to Israel, but now the ends of the earth are called upon to look to Him in order to be saved. The call to look unto Him is preceded by equally significant statements. “There is no God else beside Me; a just God and a Saviour; there is none beside Me.” And again, “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.” (Is. 45:21-23). What a glorious assurance that ultimately the knowledge of the glory of the Lord shall cover the earth, cover all nations, as the waters cover the deep! And how intimately this great message is woven into the blessed revelations of the New Testament. In that great Gospel chapter of the Roman Epistle we read, “That He might be just, and the justifier of him who believeth in Jesus” (Rom. 3:26). And in the second chapter of Philippians we find quoted what Isaiah declared, every knee must bow and every tongue confess.

And He to whom Jew and Gentile must look for salvation, He who has made possible, that God can be a just God and a justifier, a just God and a Saviour, He who some day will be the worshipped Lord over all, is the Only Begotten of the Father, the Son of God. And the work by which God is enabled to save and to bless is the work of the Cross.

Look unto Me! It points back to the wilderness scene, when Israel's camp of rebellion experienced God's judgment, when suffering and death rolled their mighty waves over the murmuring multitudes. Then the brazen serpent was lifted up on the pole with the good news "every one that is bitten, when he *looketh* upon it shall live" (Numbers 21:8). And so it was. They looked and lived. Over a thousand years later He who spoke to Isaiah—write "Look unto Me," who declared God's righteousness in salvation, before whom every knee must bow, was here on earth to do the mighty work, the work He alone could do. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish but have eternal life."

"Lifted up was He to die;
It is finished was His cry."

That deep, unfathomable work when the Holy One, Jehovah manifested in the flesh, He who knew no sin, was made sin for us, when God gave His Son to be the propitiation for our sins, has made possible the salvation of the ends of the earth. There is but one condition—to believe on Him, and believing on Him means to look to Him in faith.

"There is life in a look at the crucified One;
There is life at this moment for you."

This is God's message, God's command, God's offer of love and grace. Whoever rejects it and refuses the offer of love seals his own eternal doom. The feet which refuse to turn to the cross, remain on the road which leads into eternal night.

Another year has begun. It will be darker than the year which has ended. But in all the increasing darkness of our fast dying age, God's call through His Son, our Lord, remains the same, "Look unto Me," and the promise of salvation is the same. But how much longer will He permit the wilful rejection of His Son and His salvation?

"*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" (Hebrews 12:2). This exhortation is addressed to all who have become the children of God by faith in Jesus Christ. He is the author, the originator, as well as the finisher, the perfecter of faith. He is our great exemplar. To Him faith looks and after Him faith follows. A joy was set before Him. On account of that joy He endured the cross and despised the shame connected with it. That joy for Him was the joy of salvation, not that He needed salvation, but the joy of becoming the salvation for lost sinners.

That joy was also stated by Isaiah. "When Thou shalt make His soul an offering for sin. He shall see His seed. . . He shall see the travail of His soul, and shall be satisfied; by His knowledge shall My righteous servant justify many; for He shall bear their iniquities" (Isaiah 53:10-11).

In His patient suffering He is our pattern. The exhortation which follows makes this clear. "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." If our Lord carries all loyal believers in the Lord Jesus Christ, in the Truth of God, the faith once and for all delivered unto the saints, may soon experience, as evil men and seducers shall wax worse and worse, the truth of Paul's words to Timothy, "All that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12-13). The second epistle to Timothy pictures prophetically the conditions of Christendom in the last days, the days in which we live, the perilous times, when sound doctrine is no longer endured, but hated. Behind the mass of apostates, the lovers of pleasure more than the lovers of God, the perverters of the faith, the enemies of the cross of Christ, stands Satan, the liar and murderer from the beginning. Those he cannot seduce with his lies or ensnare in modernism, he hates and persecutes.

Atheism is rampant, encouraged by the corrupt conditions prevailing today. It increases everywhere. Modernistic Christendom, as the writer has shown in his latest book, is the bridge which leads away from the Christ of God into the night of God—Bible—and Christ—denial. Perhaps soon all who are loyal to Christ may experience persecutions.

Then we look unto Him, considering Him, and if need be resist unto blood.

But as He had a joy before Him, a joy to which He looked in the suffering and shame of the cross, we also have a joy. The joy of knowing Him, the joy of being His, the joy of the fast approaching day when all conflict ends, when all suffering and affliction will be no more, the joy when we shall see Him as He is and shall be forever with Him.

Faith also looks to Him as being "set down at the right hand of the throne of God." *We look up and see Him on the throne.* All power is His in heaven and on earth. No matter what comes He will never forsake nor leave His own. He will keep and He will sustain. He will never fail and never be discouraged. Child of God, sheltered by His blood, secure in Christ with no more condemnation, look to Him, your Saviour, Lord and Friend! He is on the throne! Trust Him daily! In fellowship with Him look to the One "at the right hand of the throne of God."

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). This verse embodies one of the great essentials of our true Christian faith. The grace of God bringing salvation is the first. It is the Gospel of grace; believed and accepted it gives us salvation. But the same grace which has saved us teaches us and gives power to deny ungodliness and worldly lusts, living soberly, righteously and godly in this present age. The third essential is "looking for that blessed hope." That blessed hope is not death, but the fulfilment of His own promise "I will come again and receive you unto Myself, that where I am ye may be also." That blessed hope is more fully revealed in that great revelation recorded in 1 Thessalonians 4:17-18 and also in 1 Corinthians 15:51-53, "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. For this corruptible must put on incorruption, and this mortal must put on immortality." This blessed hope to which we are to look is not a far-away hope, in a distant future. It is an imminent hope. It is liable to be realized at any moment.

Nor is the last trump the seventh trumpet in the book of Revelation. If it were how could the inspired apostle have written "*we shall not all sleep*" and "*we shall be changed*"?

Never was that hope so imminent as it is with the beginning of 1937. Hundreds of thousands look for it, long for it, pray for it and expect it in faith. While the world is fearfully *looking* after those things which are coming on the earth, on account of the increasing "distress of nations," God's children, knowing that predicted events are coming to pass, do what He so graciously commanded, "*Then look up, and lift up your heads; for your redemption draweth nigh*" (Luke 21:28).

And what will it be when our "looking," our daily expectation ends? We shall see Him as He is; we shall be like Him. We shall be transformed into His image, that He might be the First-Begotten of many brethren and bring His many sons unto glory. "For our citizenship is in heaven; from whence also *we look for the Saviour*, the Lord Jesus Christ; who shall change our mortal body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil 2:20, 21).

Dear Children of God! In the beginning of this year, which may be the most momentous year in the history of our age, *keep on looking*. Linger much around the cross. Remember His dying love. Remember He gave Himself, and give yourself completely to Him. Look to Him who endured the cross and despised the shame; if sufferings and persecutions should come for Christ's sake, let His joy set before you be the conquering power. Look again and see Him on the throne, the Priest and Advocate, the Sustainer and Restorer of us all. His power is on our side. Look, oh look, hope and pray for that blessed hope. With such faith-looking all will be well.



**Let Not Your
Heart Be
Troubled.** "Let not your heart be troubled." Oh! precious words coming from such lips to comfort and to cheer. Our Lord uttered twice these words so dear to every child of God. We find them in

the beginning of John 14, and once more in the same chapter when He said "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."

He was communing with His disciples before He went to the garden and to the cross. He washed their feet, and they did not know what it meant. He announced that one of them should betray Him, and they asked "Is it I?" Lovingly His hands had dipped the sop and given it to Judas; he had gone out immediately, and it was night. For the first time He said "Yet a little while I am with you," and "Whither I go ye cannot come." They did not grasp His words. He told Peter that he would deny Him thrice, and they were puzzled. How they were troubled. Then His loving, tender voice broke the silence in that room and He soothed their troubled hearts. "Let not your heart be troubled." How little even then they knew all it meant. How little they could realize all the comfort He has for His own beloved ones. Blessed be God, the God and Father of our Lord Jesus Christ, that we can fully know and fully enjoy the comfort of these words, "Let not your heart be troubled."

Man is troubled in heart and life on account of his sins. Knowing the Lord, the sin troubled heart finds rest and peace. He said to His disciples "Believe on Me," and again, "I am the way, the truth and the life; no man cometh unto the Father but by Me." Believing on Him whom the Father has sent means salvation and eternal life. Through Him we have been brought to the Father. Our sins were paid by Him on Calvary's Cross. Peace was made by the blood of His cross. By Him we have received the reconciliation. Forever we are made nigh by the blood. Our sins are gone, they can never rise again. And as we walk in Him, the way, the truth and the life, as we walk in the Spirit, sin has no more dominion over us. The troubled heart has rest and peace in Him. Let not your heart be troubled. May we enjoy the comfort and the power of His salvation; may we walk in it and rejoice that all is well.

And in all the storms of life, in the temptations, in the ever present difficulties which beset the believer's

path, He speaks to us, "Let not your heart be troubled." We are secure in Him. "They shall never perish, neither shall any man pluck them out of my hand," He declared of His sheep. Whatever our lot may be in this little life down here, where all is uncertainty, this one thing is sure: we belong to Him, He belongs to us; we are one with Him. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Let not your heart be troubled." He spoke to them of another Comforter. One who should take His place, and more than that, abide in their hearts. "And I will pray the Father and He shall give you another Comforter, that He may abide with you forever." And He came in fulfilment of this promise. He is in us and with us, to do the work for which He is sent. He guides us into all the truth. He gives us power in the conflict and warfare which we have as his people on earth. He makes Christ a blessed reality in our lives, and in the Spirit we pray and worship. What gracious provision the Lord has made for His beloved for whom He died. The Comforter will never leave the trusting saint. Therefore "Let not your heart be troubled." We shall enjoy peace if in faith we use what He has provided for our life as redeemed ones, and for our comfort.

"In the world ye shall have tribulation." But in a world growing more restless, an age of darkness and confusion, the perilous times which are now upon us, we can be of good cheer. He has overcome the world. In the midst of the darkness, when troubles beset us and trials abound, we can enjoy His peace. It is the legacy He has left us: "My peace I give unto you, let not your heart be troubled nor be afraid." His own blessed life was lived in a world of sin and suffering in perfect calmness. What rest, what peace was His! He wants us to possess and to enjoy it as our portion. We may have it if we constantly have Him before our eyes and walk in His fellowship. "Thou wilt keep him in perfect peace,

whose mind is stayed on thee, because he trusteth in thee" (Isa. 26:3). And in all that troubles us we can come to Him and cast our burdens upon Himself. He has said in the same chapter "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." His ear is never closed to the cry of His own down here, and blessed are we if we constantly make use of Him and claim His promise, His peace and His power. Thus in His fellowship we shall ever enjoy the comfort of His words "Let not your heart be troubled."

But still more precious it is to think of that blessed comfort connected with His return. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also." If our hearts take in this promise and we fully believe it then we know the true anodyne for all our sorrows and troubles. "Let not your heart be troubled," come what may; the unchangeable destiny of every child of God is the Father's house with its many abodes. What that Father's house is and what is meant by the many abodes in it we do not fully know. We know, however, that it passes all human conception. How glorious, how beautiful our eternal home must be, when we take into consideration the cost price which was paid to swing open its gates for sinners and erstwhile enemies of God! That price was the blood of Jesus Christ, His Son.

And how soon this glorious home may open for us! David spoke of a step between him and death. We may say there is but a step between us and glory. His promise "I will come again and receive you unto myself" will some blessed day be fulfilled and He will take up all His saints to meet Him in the air (1 Thess. 4:13-18). As we think on this coming glory as imminent, liable to come upon us at any time, then indeed all our little troubles for the little while will be easily overcome. "Let not your heart be troubled."

**Pleasing
God**

To please God should be the daily and highest ambition of a child of God. When we think of the greatness and goodness of God, of His love and His power, how it should thrill our hearts, that we, the creatures of the dust, are called upon to please Him! The first great act in pleasing Him is to accept His Son, Jesus Christ, whom He has sent. He is His great love gift. "This is the work of God, that ye believe on Him whom He hath sent." No matter what man does, how he tries to do right, how charitable he may be, helping the poor and needy, if man rejects Him whom the Father sent, does not bow before Him in faith, he cannot please God. Such an one is unsaved, dead in trespasses and sins, and therefore a child of wrath. He cannot please God for it is written, "they that are in the flesh cannot please God" (Rom. 8:8). But when we believe that "God gave His only Begotten Son," that "Christ died for our sins" because "God delivered Him up for us all," we please God, who then justifies freely, and peace with God follows, as we are accepted in the Beloved One. The more we honor Christ as our Saviour-Lord, the more we glorify Him, love and adore Him, the more we please Him whom we know in Christ as "our God and Father, the God and Father of our Lord Jesus Christ." This is the fellowship with God of which John wrote. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). And the beloved disciple wrote this that the believer's joy might be full. This is our joy and comfort to know we love Him whom God loves, honor Him whom God honors, delight in Him who is God's own delight.

But this fellowship demands our walk in the light. "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:6-7). The children of God, in the new nature bestowed, and the indwelling Spirit, crave to be acceptable with God, knowing that in Christ they are accepted. Be-

cause believers have still the old nature in them, they sin. All that is wrong, down to the thoughts and intents of our hearts, must be brought into the light, confessed in His presence and put away. For this very purpose He is our Advocate with the Father. As we trust Him and depend upon His Advocacy "God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and thus we continue to please God. To please God demands a life of self-surrender and separation. We cannot be the friends of God and the friends of the world. This is the will of God, our sanctification, and sanctification means separation. How severely the Spirit of God deals with this through James. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Beloved in the Lord! our days down here are shortening. Soon we shall be face to face with Him. Let us use the little time which is left to walk in the Spirit, the walk which pleases God, for it gives Christ the pre-eminence in our lives. Let us exalt Him as we have never done before and express our appreciation and devotion to Him by being followers of God. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:1-2).



Following His Steps Peter's first epistle has for its keynote suffering and glory. What our blessed Lord said on the road to Emmaus, "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24:26) is also Peter's testimony. His people suffer, and glory is likewise in store for them. To say as some teachers of error say, that this applies to the Jewish Christians and not to the Church, the body of Christ, is misleading and dangerous. And so Peter meant all true believers who compose the body of Christ when he wrote "For even thereunto ye were called, because Christ also suffered for us, leaving us an example, *that ye should follow His steps*" (1 Peter 2:21).

To follow His steps is an impossible thing for the natural man with his nature of flesh. We are reminded of that miserable story which is still being published—“*In His Steps—What Would Jesus Do?*” As if the world and the men and women of the world could ever do what our blessed Lord did. But this is the essence of the spurious, the counterfeit gospel of modernism. It is “religiousness” without the cross, character building without true salvation, imitating Jesus without acknowledging His Saviourhood, self-improvement, which means fleshly culture and the vain attempt to practice the golden rule and the principles of the Sermon on the Mount, without being born again.

Only those who are born from above, born of the water (the Word) and the Spirit can follow His steps. It is as sheer an impossibility for an unregenerated person to manifest in life and walk the true character of Christ, as it would be for an elephant to walk on a tight rope. In the new birth the Holy Spirit imparts unto us the divine nature; we receive His life, the mind of Christ becomes ours. Not imitation is the result, but reproduction. It is that new life, and the indwelling Spirit in that life, which shapes our character and our conduct, which makes it possible to follow His steps.

Yet many who have accepted Christ, trusted in His precious blood and been born again do not follow His steps. Instead of walking in the Spirit, they walk in the flesh; instead of being spiritually minded they are the very opposite—carnally minded. And such a walk cannot please God. But if we walk in the Spirit we shall not fulfill the lusts of the flesh, and manifest the fruits of the Spirit in our lives. This means following His steps, walking even as He walked.

“Let this mind be in you, which was also in Christ Jesus.” The verses which follow this statement in the Philippian Epistle reveal what His mind was in humiliation and in obedience (Phil. 2:6-8).

His lovely character, His unfathomable moral glory, is revealed in the records of the four Gospels. A strange theory it is when certain Bible teachers say that the four Gospels are “Jewish,” that a Christian should omit reading them, that as being in the “heavenlies” with Christ, Ephes-

ians and Colossians and a few other prison epistles of Paul should alone be studied. But how can we follow His steps unless we follow again and again the blessed path in which He walked while on earth, so beautifully revealed by the Spirit of God through the four evangelists?

The Holy Spirit creates in the heart of every true believer this desire to walk as He walked, to follow His steps, to learn of Him who was on earth meek and lowly of heart. And He who creates the desire gives the power that this may be accomplished.



Now When the Sun Was Setting that had any sick with divers diseases brought them unto Him, and He laid His hands on every one of them and healed them" (Luke 4:40). What a scene it must have been, when that day was about to close, and the sun setting they crowded around Him and brought their sick ones to Him! In His unfathomable love and grace He healed them all. He did a quick work when the sun was setting. His loving heart would not permit a single one of those who were brought to Him by their believing, trusting friends, to be disappointed. Before the dark night came He healed them all.

The sun is setting. Man's day approaches rapidly its appointed close. A dark night is coming. But He is still the same as He was on that day when the sun was setting. Never will He disappoint a simple child-like faith in His Person and in His power. Let us bring to Him in faith our loved ones, and our friends who are unsaved, and in believing prayer ask Him to manifest His power in their salvation. He will respond to the prayer of faith and as we bring them to Him He will save them by His Grace. There is no failure in Him. The failure is wholly on our side. Keep on praying for those who are outside of Christ. Let us expect confidently that before the dark night comes on, the night of tribulation and wrath, those whom we have brought to Him will have been touched by His Spirit and brought to Himself.

2 Samuel 23 is an interesting chapter. **Our Great Opportunity** There the record is found of the men who were loyal to God's king. Among them three mighty men are mentioned who risked their lives in breaking through the ranks of the Philistines to bring to the king a drink of water from the well of Bethlehem. This is one of the unforgotten deeds which God has recorded in His Word. They loved David. They were devoted to the king and they did not shrink from the danger, but knowing the longing desire of their beloved king, they rushed forward in self sacrificing devotedness to refresh him. And beautiful it was that David "poured it out unto the Lord." What a glorious opportunity is ours, beloved readers, in a day when God's enemies and ours as well surround us. It is indeed a day when our Lord longs for the refreshing loyalty and devotedness of His own, as David longed for the cooling water of Bethlehem's well. Are we going to give it to Him? This is our blessed opportunity to show that we love Him, who has first loved us. If we do not refresh Him by our devotedness who else would? We are saved by Grace and indwelt by His Spirit, fitted to give to Him what His heart of Love craves. Let us not shun the promised cross, but in the courage of faith be His witnesses. "Thou hast kept my Word and hast not denied my Name" are His words of approval in Revelation. It is this He asks of us, to keep His Word, to obey His commandments and to exalt His Name. But we cannot do it in these days unless we have done with that which dishonors Him, denies His Name and rejects His Word. Only as we separate from the enemies of the Cross and refuse fellowship to that which denies Him and His Truth can we keep His Word and can we confess His Name. Let us be faithful! Let us make use of the great opportunity. As we are true to Him we serve Him, and He will present this service to His Father and His Father will honor us (John 12:26). O children of God! be loyal to the Lord Jesus. Show your love to Him by obedience. Exalt His Name! Serve Him! He is going to bless you for it even now, and will use you. But oh! that crowning day! What will it be? What will it bring?

Witness Against It Three years ago the Editor wrote his larger brochure on "Buchmanism." It has done great good. Inasmuch as this movement continues to expand we printed another edition. When first published *Dr. J. Gresham Machen* of Westminster Seminary wrote to the Headmaster of Stony Brook the following words of appreciation:

"Please let me take occasion to say to you what I am trying to say to your father, that his pamphlet on 'Buchmanism' seems to me to be one of the most splendid Christian utterances that I have read for many years. The reading has done my soul good, and I know that it will do good to the souls of other men. In combating error, your father has unfolded the richest and the most wonderful things in the Word of God. There are passages which give me in reading almost the thrill I feel in some of the passages of Bunyan's 'Pilgrim's Progress.' "

Our booklet (43 pages, same size as "Our Hope") not only exposes the Oxford Group cult, but it teaches what the true Gospel and true Christianity is. The first ten thousand has brought untold blessing, and a great many others have written to us as Dr. Machen did.

Let us continue to circulate this testimony, for the Lord will continue to bless it. Read it yourself and pass it on to others.



Attacking the Scofield Bible The Scofield Reference Bible, of which the writer was one of the original seven Associate Editors, stands four-square for the faith once and for all delivered unto the saints. In its notes and comments it honors our ever blessed Lord, magnifies that which is so precious in God's sight, the blood of the Son of God; it points out in scores of exegetical and illuminating notes God's way of salvation and the blessed work of the Holy Spirit in and through the believer, and makes clear that mystery, not made known in former ages, which is the Church, the body and the bride of Christ.

No wonder therefore that it has pleased God to use the Reference Bible in bringing spiritual light and blessing to thousands of hearts and homes. Hundreds every year since

its publication have been led through its use to accept Christ as Saviour and Lord. While many thousands have found through this Bible edition that Bible study is the most fascinating occupation a Christian can engage in.

Infidels of every description, also modernists, the middle-of-the-roaders, Christian Scientists, Seventh Day Adventists, and dyed-in-the-wool adherents of certain theological systems, have for years warned against this Bible. The enemies of this Reference Bible have now been re-inforced by those who teach such vagaries as "no baptism," and "no Lord's supper for the church——," who reject Israel's hope of restoration, teach the British-Israel delusion, while others are legalists, having never found out the truth of what Grace means. Sad it is to see among those siding with these men and systems, some of the teachers in the Westminster Seminary in Philadelphia. They object to the prophetic teachings.

But the writer is confident the Scofield Reference Bible will continue to have His approval; the Holy Spirit will continue to use it, because it gives Christ the pre-eminence in all things. It is the outstanding Reference Bible, as it does not neglect prophecy. In spite of unfair criticisms its sale increases daily.



Not Loving His Appearing The chief factor of this Reference Bible criticism, which attempts to discredit this Bible, belittle it and brand it as unreliable, is, that its foes are enemies of the premillennial coming of our Lord. They have little interest in His return. One said to the Editor "For all I care He does not need to come back for a thousand years." We also heard it said— "It would be a calamity if Christ came back now when we are just beginning to put His kingdom on the earth." Such utterances reveal a deplorable blindness.

Paul spoke of a class of believers "who love His appearing" (2 Tim. 4:8). That means "looking for that blessed hope," longing for it, praying for it and expecting it to happen at any moment. The most spiritual Christians, the happiest Christians, the most useful Christians in true service are those who "love His appearing."

They purify themselves even as He is pure. Can this be said of those who say "My Lord delays His Coming"?

Keep on loving His appearing! Continue your Bible study with the Scofield Reference Bible. It will help you in growing in the grace and knowledge of our Lord Jesus Christ.



This Preaching Mission This preaching mission arranged by the Federal Council of Churches, with its modernistic leadership, has turned out in many places as we fully expected. What can be expected when men do the preaching who are graduates of Union Theological Seminary, the Chicago University and other institutions of rationalistic tendencies. The worst of it is that some of these men were introduced as thoroughly evangelical! What we have heard from numerous places is that our ever blessed, adorable Lord Jesus Christ was not honored. They mumbled something about the leadership of Jesus and exalted the social gospel, which has upon it the curse of God (Galatians 1:6, 7), but the blood of Christ was not mentioned by these enemies of the cross of Christ. There may have been exceptions, but we have not heard of them.

A friend who is able to judge writes from Dallas, Texas:

"We have just been tortured here with the preaching mission of the Federal Council of Churches. Dr. Truett has been a great disappointment to me. He went into the thing, not only to open Dallas wide for this social gospel, but he has companied these men through the cities of the United States. Some terrible things were preached here in the name of the gospel. So far as I know, there was not one true gospel sermon preached. Even our Southern Presbyterian Churches that will not have anything to do with the Federal Council when they are at the annual Assembly have fallen into the thing here and gone with it as though it were a part of the denomination's program."

How can there be blessing if Christ is not exalted? How can there be a real spiritual revival if Christ is not given the place of pre-eminence? Certain posters were circulated by believing brethren who pray for a revival. They had "Uncle Sam" in the middle with uplifted hands, praying for a revival; Scripture texts were quoted all over the poster *but the name which is above every name was not mentioned once on this poster.* John 3:16 should have been printed, but it was not there. We may pray a long time, year in and

year out, for a revival, but it will NEVER come till the Lord Jesus Christ is preached in all His fulness.

But of course this is not palatable to modernism, which wants a revival also—to save denominationalism. Surely these are evil days.



**Additional
Confirmation**

The ink was hardly dry after writing the preceding paragraph when additional confirmation was received as to the spurious, counterfeit revival produced by the man-made, man-guided, modernistic “preaching mission.” We do not quote from private letters, but here is an extract from the “Chicago Tribune.”

The National Preaching Mission yesterday began in Chicago a four day modernistic evangelistic program which was hailed by the city’s Protestantism as the greatest effort ever made to reach the people with a message in tune with life as it is lived in the twentieth century. It is a “streamlined revival,” declared its leaders, who estimated that more than 30,000 persons attended loop meetings during the day and ten community meetings last night.

“There never has been anything like it,” declared William R. King of New York (Graduate Union Theol. Seminary), speaking before the ministers’ luncheon at Central Y. M. C. A., 19 South La Salle street. “It heralds *a new kind of ministry* for Protestantism in this country. *We have taken evangelism out of the hands of the ‘queer’ folks and have given it back into the hands of solid leadership in local churches.*”

Gone is the “sawdust trail” and gone is the old-time traveling evangelist. But convictions yesterday ran deep—possibly much deeper than they did when emotions were loosed from reason. *Heaven was not mentioned by yesterday’s speakers—nor hell.*

Well how can they preach heaven or hell when they deny the existence of both. But the day is coming when these deniers of the faith will find out that there is a hell, which God has prepared for the devil and his angels and which will be shared by all who obey not the Gospel of our Lord Jesus Christ.

And the “queer folks” mentioned are we, you dear readers and the Editor, who love the Lord Jesus Christ, believe in His precious blood and still preach “ye must be born again.”



**Jewish
Appreciation.**

We have mentioned before the fact that Jews who believe the Old Testament and the promises as to the coming of the Messiah appreciate our book, “Hopeless, yet there is Hope.” Several have written to that effect. We saw recently another letter written by a Jew who had

received a copy of the book from a Christian businessman. Here is a sentence from his letter: "I sincerely pray with Dr. Gaebelain that the day of our Messiah is not far off and that all men may soon dwell together in peace." Approach orthodox Jews with Christian kindness, place the right kind of literature into their hands and you will find a response, and you may be used in doing them good.



The Unfinished Symphony It seems this prophetic lecture has found a vibrating cord in hundreds of hearts. It shows forth God's redemption plan in a new and arresting way. It is bound to bring the light of the lamp of prophecy into hundreds of hearts; it will be read by many who pass by tracts and booklets on prophecy, for the style is pleasing and convincing.

The "**Unfinished Symphony**" is still more enhanced by a fine binding and the addition of a splendid poem by Dr. Horatius Bonar and by another prophetic lecture "**Seeing the Unseen**," also by the Editor of "Our Hope." It is a splendid gift book. The price is 50c. It should be a dollar. Order two copies and we send you free the late Dr. Wilbur Chapman's "A Reason for My Hope."



His Blessing Continues To minister Christ to His people, to offer Him to the unsaved as the all-sufficient Saviour, secures always the power of the Holy Spirit. We find it so continually in our little ministry. The Conference in the Memorial Presbyterian Church of **St. Louis, Missouri** was richly blessed by our Lord. The attendance on Lord's day was large and equally well attended were the week-day meetings. We were so glad to meet scores of old friends from St. Louis and vicinity.

The up-town New York Monthly meetings, held in the shadow of the hotbeds of modernism, Union Seminary, Columbia University and the Fosdick Church, have had our Lord's blessing. These meetings are held on every fourth Tuesday of the month in the **Broadway Presbyterian Church**, Broadway and 114th Street; John H. McComb, Pastor. We hope to continue, and look for an increasing attendance and pray that many young people will be attracted to these monthly services.

The **Boston Monthly Meetings** are held every third Tuesday of the month in the Park Street Congregational Church on the Boston Common. Here too the Lord has been pleased to give blessing.



Ministry to Come We have waited on the Lord for weeks to guide us to service during the opening months of 1937. So many calls are before us that it needed much prayer. It seems that the Southland is the part of the country where the Editor has to go. We have several invitations from **Florida**, where we expect to go first. After ministering there for a number of weeks the Editor hopes to be for several weeks in Georgia, South and North Carolina. To all we add, as we always do, the Lord willing.

Next to serving Him by exalting Him, we love His people and love to minister to them. Our heart is often moved when we look at the upturned faces of His sheep, eager to hear of Him.

We need the prayers of our friends for continued health and physical strength, for mental vigor and spiritual endowment. Thanks to all who are our fellow-helpers in prayer.

**Grateful
Missionaries**

“Our Hope” goes regularly to a large number of foreign missionaries. The letters we receive from them, as well as the personal words from missionaries on furlough, show that the monthly visits of our magazine are a great blessing to our brethren and sisters on the foreign fields. Hundreds of native Christians share these blessings, for many of our editorials and articles are being translated into foreign languages. We should send the “Hope” to several hundred more, and pray that this might be soon possible. **Exploring the Bible** in its Arabic translation for young seeking Arabs has not yet been accomplished. We still need more funds to bring it about.

The Book of Psalms

Psalm 116

Next to the twenty-third and one hundred and third Psalms, the one hundred and sixteenth is the most beloved by God’s people. Here the believer’s individual experience is beautifully told. It is a glorious assurance, “He saved me,” as recorded in this Psalm, and therefore the outpouring of the heart in praise and worship. But if we give to this Psalm only the individual application we miss the great prophetic meaning, as most readers of the Psalms do. We have seen once more how these Hallel Psalms are linked one to the other to give us prophetically Israel’s story of future deliverance and glory. The one hundred and sixteenth Psalm shows that deliverance and its gracious results for the God-fearing remnant of Israel. The very brief Psalm which follows, the one hundred and seventeenth, reveals how all the earth will join in Israel’s Hallelujah, after their covenant promises are so mercifully accomplished.

I. The Distress and the Deliverance. Verses 1-6.

“I love—because Jehovah hath heard
My voice and my supplications.
Because He hath inclined His ear unto me,
Therefore all my days will I call upon Him.
The toils of death compassed me;
And Sheol’s distress surrounded me;
Distress and sorrow did I find.
Then I called on the Name of Jehovah:
O Jehovah, I beseech Thee, deliver my soul.
Gracious is Jehovah and righteous;
Yea, our God is merciful.
Jehovah keepeth the simple;
I was in the depths and He saved me.”

“I love”—no need of telling the object of the believer’s love. It reminds us of 1 John 4:19, where the word “Him”

should be omitted. "We love—because He first loved us." The heart is filled with Himself and therefore filled with love "shed abroad in our hearts by the Holy Spirit who is given unto us." He heard when in distress of soul we called upon Him, and therefore the soul's determination to continue in trusting in Him, expressed by calling upon Him. The third verse brings before us Israel's great distress. Death stared them in the face. As we saw so often before in the Psalms, their enemies surrounded them, ready to make a complete end of them. Such has been their past experience. One final great, but short, period of distress is in store for them, the great tribulation. How near it is can be learned by the gathering of the dark clouds of world-wide antisemitism. Soon it will pass into history and the seed of Abraham will be plunged into deepest distress—death and Sheol ready to engulf them all. And out of these depths of distress and sorrow they cried to Jehovah, pled for deliverance and for God's intervention; they called for the display of His judgments upon their enemies, they prayed their imprecatory prayers, prophetically pre-written in so many Psalms. Then came their final cry and the answer followed speedily. From other Psalms we have learned that the manifestation of Jehovah in person brought them deliverance. They found that Jehovah is gracious and righteous—gracious in their deliverance and righteous in dealing with their blaspheming enemies. They were in the depths of sorrow and affliction. "He saved me" will be Israel's never-ending confessional praise. How all this can be applied to our own individual experience needs no further comment. He saved me! oh blessed assurance. And in our personal salvation He reveals His grace and His righteousness.

II. The Soul's Return to the True Rest. Verses 7-11.

"Return, my soul, unto thy rest;
 For Jehovah has dealt bountifully with thee.
 For Thou hast delivered my soul from death,
 Mine eyes from tears;
 My feet from stumbling.
 I will walk before Jehovah,
 In the land of the living.
 I believe now, for I speak;
 As for me I was in deep distress;
 I said in my confusion—
 All men are liars."

It is only in knowing "He saved me" that the soul can enjoy true rest and true peace. Then we find out how bountifully He has dealt with us, how fully He has provided every spiritual need in Him "whom He delivered up for us all" and "with whom He gives us freely all things." Then resting in Him we know His gracious deliverances. The soul from death; the eyes from tears, which, though we still shed them, He graciously promises to wipe them away; and our feet from stumbling (Jude 24).

But all this has a special meaning in connection with Israel's coming salvation. Israel had left her true resting place. Jeremiah and other prophets exhorted them to seek the old paths, to return to the resting place (Jeremiah 61:6). But they would not. But now after their death and life experience, after their salvation, they return to Him who alone can give rest, and is the rest and peace of His redeemed people. Their weeping ends. And is there any nation which has wept as the nation Israel? All is ended for them when He returns to be their glorious King. And so they will walk before Jehovah, not in a heavenly land, but in the land of the living. And now while they believe and trust they speak. (See 2 Corinthians 4:13). So faith looks only to Him, speaks of Him, trusts in Him, knowing that all in ourselves is deceitful, and looking to others proves "all men are liars," untrustworthy (Romans 3:4).

III. What Shall I Render unto Jehovah? Verses 12-15.

"What shall I render unto Jehovah,
For all His benefits toward me?
I will take the cup of salvation,
And call on the Name of Jehovah.
To Jehovah will I perform my vows,
Yea, in the presence of all His people.
Precious in the sight of Jehovah
Is the death of His holy ones."

This is the soul's cry which has received salvation and rest in the Lord—"what shall I render unto Jehovah for all His benefits toward me?" Wherever this deep desire is unknown, the reality of this salvation must be lacking. How can a true believer, if he knows and enjoys that great salvation, ever be thankless! The more we enter into the blessedness of our salvation and all that goes with it, the more we

shall praise and exalt Him. To take the cup of salvation which grace has provided and which grace offers, to enjoy it ourselves, to call on His Name, to let this salvation be the constant portion in our lives, to live in the power of that salvation, and to pass the same cup, filled with His grace and loving-kindness to others—this is well-pleasing in His sight. All this Israel in the day of salvation will do. And the vows Israel made and never kept, because their hearts were uncircumcised, will now be kept. But read the twelfth chapter of Isaiah as a commentary to these words of the Psalmist. That chapter contains the hymn of praise which Israel will sing in that day. They acknowledge Him as their salvation. Their self righteousness is gone. With joy they draw waters out of the wells of salvation. The fifteenth verse, "Precious in the sight of Jehovah is the death of His pious ones" has been variously interpreted. Some have tried to change the "of" into "for"—and then applied it to His death on the cross. The Hebrew does not permit such a translation, nor does the meaning of this Psalm permit it. The consecrated ones, or pious ones, are those Israelites who during the great tribulation die as martyrs, die on account of their testimony to the coming King, die on account of their loyalty in not receiving the mark of the beast. According to Revelation (Chapter 20) they will be sharers in the first resurrection and also reign with Christ for a thousand years. The preciousness of their death in His sight is here declared by the Spirit of God.

IV. The Great Service and Worship of a Redeemed People. Verses 16-19.

"Yea, Jehovah, for I am Thy servant;
 I am Thy servant, the son of Thy handmaid;
 Thou hast loosed my bonds.
 I will sacrifice to Thee the sacrifice of thanksgiving,
 And will call on the Name of Jehovah.
 I will perform my vows to Jehovah,
 Yea, in the presence of all His people;
 In the courts of Jehovah's House,
 In the midst of Jerusalem.
 Hallelujah!"

"Thou hast loosed my bonds." This is our happy lot in deliverance, loosed from our sins, their guilt, and loosed from the power of sin. Israel will acknowledge this, and as it is in

the case of individual believers now, we become His servants, so Israel will serve Jehovah, as the holy nation. Her calling will be realized, "a kingdom of priests and an holy nation." (Exodus 19:6).

His Church brings to Him now the spiritual sacrifices, the fruit of lips, the praises of His name. And the deeper we drink at the fountain of grace, the living waters, the more our hearts are filled with the knowledge of Himself, the more abundant will be our praise and our spiritual worship.

And so Israel redeemed, restored, spirit-filled, will offer "the sacrifice of thanks-giving." The courts of the Lord's house, in the midst of Jerusalem, are mentioned. This shows that it will be the millennial worship. Israel has no house of worship at the present time. Their worship, divinely instituted, is not possible as long as they are the wanderers among the nations of the world. And if they succeed, as they will, in the erection of a temple in Jerusalem, in connection with their Zionistic aspirations, that temple which unbelief builds will not be the scene of true worship; it will bring the worship of the man of sin. But when Israel is restored, cleansed and forgiven, another great house of worship will be built in Jerusalem. There Israel will worship and pay their vows; to that house the representatives of saved nations will come to worship the Lord of hosts (Zech. 14:16). Well may we say, believing all the prophets have spoken, and seeing it by faith—well may we say—*Hallelujah!*

Unspeakable Gift—Unspeakable Joy —Unspeakable Glory

RADIO ADDRESS BY THE EDITOR

In our devotional meditation I should like to call your attention to one word which is used three times in the New Testament. It is the word "*unspeakable*." We know what it means. It means something which cannot fully be expressed, something which is inexpressible. The first time it is used is in 2 Corinthians 9:15. "*Thanks be to God for His unspeakable gift.*" This outburst of praise is found at

the close of a chapter which deals with Christian giving. Here we read "God loveth a cheerful giver." God loveth such, if they are His true children, because He Himself is the great Giver. Every good and perfect gift cometh down from Him. How lavish He has been with His gifts in nature! How blessedly He has provided for the needs and comforts of the creature of the dust! "O Lord, how manifold are Thy works! In wisdom hast Thou made them all, and the earth is full of Thy riches" (Psalms 104:24). But His kindness in nature is not the unspeakable gift of which the Apostle writes. There are greater gifts through which our Creator has expressed His loving interest in man, whom He created for His pleasure.

A greater gift is the revelation He has given of Himself. The Bible, the Holy Word of God is that wonderful revelation. It is a priceless gift! Through His Word He speaks to our hearts and provides for our spiritual comfort and guidance, and meets many other needs. Yet this great gift is not the unspeakable gift of the text we have quoted. I mention still another gift which has come from above, the Holy Spirit, whom God bestowed upon those who belong to the household of faith, by whom He gives us life and by whom we are sealed. But is the Holy Spirit the unspeakable gift, great as God the Holy Spirit is? Does He ever speak of Himself as being this greatest, unspeakable gift? No! The unspeakable gift is He Whom God's Spirit glorifies and exalts, God's ever blessed Son, our Lord Jesus Christ. His own Son is God's greatest gift, a greater gift He cannot give, though His omnipotence knows no measure and no end.

And why is He such an unspeakable gift? He is such an inexpressible gift because of the greatness of His Person. Not a created being, not an angel, archangel or seraph, but His Only Begotten Son. He is the great love-gift. Had He given and sent an angelic creature, God would not have expressed the fulness of His Love nor exhausted His own possibility.

The One He gave, His Only Begotten Son, the Son of His love, is the sharer of His eternity, the sharer of His glory and of all His attributes. He is very God. He came from above, sent by the Father at His own appointed time, to

clothe Himself with a human body, the product of the Holy Spirit, who overshadowed the Virgin of Nazareth. Again we say, *He is such an unspeakable gift, because God gave Him to be the propitiation for our sins.* To that lost soul at Samaria's well, He said "If thou knewest the gift of God." She did not understand Him. And how many professing Christians there are who know but little of the meaning of this gift of God, and what it means, "God gave His only Son." They think of the manger, they adore the Babe of Bethlehem and think this exhausts God's giving. They think of His life of poverty and privation, that He who rested from all eternity on the Father's bosom had not where to lay His head, and see in His self-humiliation the meaning of "the unspeakable gift."

To know "how God gave" we must go to *the Cross*. There, and there alone, we can read the full story of God's love and God's unspeakable gift. "God commendeth His love toward us, that while we were yet sinners, Christ died for us." On that Cross, God made His own Son to be sin for us. The cross is the symbol of the infinite righteousness and infinite love of God. It confirms the severest condemnation which our consciences can ever pronounce on our sins; it reveals a mercy which transcends all our hopes. The awful, yet glorious fact, that the Son of God, the Creator of all, the coming King and Judge, died there that we might be saved, will forever thrill believing hearts with devout reverence and great joy and give peace for time and eternity.

Furthermore, He is the unspeakable gift because in Him and with Him God gives to those who receive Him all spiritual blessings He is able to give. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things," (Rom. 8:31). When God raised Him up from among the dead, He made Him, the firstbegotten from the dead, the heir of all things. In Him God has accepted us and has made us His sons, the heirs of God and fellow-heirs with Jesus Christ. Such is God's unspeakable gift. The gift of all gifts, the gift which transcends all our finite thinking, the gift for which we shall praise Him for ever and ever.

Unspeakable Joy

Another time, this word "unspeakable" occurs is in 1 Peter 1-8. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Oh how I love these words of the fisherman of Galilee! Do *you* love them? Those to whom Peter wrote, like ourselves, had never seen the Lord with their physical eyes, yet believing on Him, trusting in Him, they rejoiced with joy unspeakable. And this should be the glorious experience of every believer also. An experience made possible by the indwelling of the Holy Spirit.

There are many joys on earth, but none of them is satisfying, nor lasting. Some Christians rejoice in their achievements, their inward experiences, their emotions, their service and their increasing Bible knowledge. But these joys though spiritual, are not altogether satisfying, nor are they permanent; they are fluctuating. It is written, "the joy of the Lord is your strength." The only joy which is so inexpressibly, so unspeakably great, so lasting and ever increasing, is the joy of the Lord, rejoicing in Him. How beautifully this unspeakable joy is revealed in that lovely little Epistle to the Philippians. Paul was a prisoner in Rome. He was deprived of many comforts; he had afflictions upon afflictions. His circumstances were depressing, the outlook and the future dark. Yet the most precious notes of joy sounded forth from that prison. Christ was exalted by him. Christ was ever before his heart; Christ was the great object of his life, and the increasing desire of his heart was but one thing, "that I may know Him." While he rejoiced in the Lord, and all his joy was in Him, he exhorted his beloved Philippians to do the same: "Rejoice in the Lord always, and again I say, Rejoice." But so many Christians confess that they know so little of this true rejoicing and this unspeakable joy. It is not their daily portion. They are so often depressed, down-hearted and even murmuring and complaining. How then can this joy be obtained? It is the result of our heart-occupation with Christ, His Person and His Glory, and our full trust in Him. It is the result of our abiding in Him and He in us. Instead of looking to circumstances we must

learn to look to Him and have Him constantly before our hearts. This will lift us above all earthly circumstances, sorrows and afflictions.

Our highest ambition must be to live for Him. Our happiest hours must be the hours when we seek His face and are in fellowship with Him in Spirit directed worship and in prayer. Such heart-occupation will lead also to self-judgment, self-surrender and true humility, so pleasing in His sight.

But the knowledge of Christ which gives us this unspeakable joy depends a great deal on our constant spiritual use of His Word. In the Bible we find revealed the Lord of Glory and the Glory of the Lord; the Holy Spirit ministering to us through His Word will make the Lord Jesus Christ more real to our hearts, so that we see in Him the One altogether lovely. Then, as we "Comprehend with all saints what is the breadth, and length, and depth, and height" and learn to know better "the love of Christ which passeth knowledge" we shall be filled with holy joy, with unspeakable joy and full of glory.

Our days are the long predicted "perilous times." We shall be disappointed if we look for better things in this dying age. Powers are now at work which try to rob the flock of God of all. Indifference reigns. The eyes of many are being blinded by the God of this age. The days of Laodicea are here. Our need then is to cling closer to Him, to lean hard on Him, to look to Him for strength and victory, and continue to rejoice in Him with joy unspeakable and full of glory.

Unspeakable Glory

The third time the word "unspeakable" is used is in connection with the coming glory. What Paul wrote in the twelfth chapter of Second Corinthians was his own experience. Here are his words. "I knew a man in Christ about fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth). Such a one was caught up into the third heaven. And I knew such a man (whether in the body or out of the body, I cannot tell, God knoweth), how that he was caught up into Paradise and heard *unspeakable words*, which it is not lawful

for a man to utter.” Paul had this remarkable experience. It was more than a dream-vision. He was caught up into the heaven of heavens, into the third heaven, and entered Paradise. He heard unspeakable words. They signify the glorious mysteries of the coming glory which is in store for all who have accepted God’s unspeakable gift, who have trusted in Christ and are saved in Him. A great revelation was given to Paul when he penned the first epistle he ever wrote, which was the First Epistle to the Thessalonians. I quote this remarkable and unique communication. “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord” (1 Thess. 4:17-18).

Such is the blessed Hope of the true Church of Jesus Christ, His body and His bride. And Paul, the recipient of this great revelation, had an advance experience. As he was caught up into the third heaven, we shall be caught up with our loved ones on that coming, glorious day. As he heard the unspeakable words of glory, so we shall hear them. What a blessed day that will be! What unspeakable glories await us all! And how near that great change, this manifestation of the promised, never-ending glory is! In what a dreadful condition the world has been plunged. The boasted progress, demanded by the law of evolution, has been hopelessly arrested. On all sides we see the increasing corruption, heralding the dissolution of our civilization. There is political corruption world-wide; Europe once more an armed camp; corruption of morals, advancing atheism and religious apostasy. Ominous clouds are gathering. Men’s hearts are failing them for fear; perplexity of nations in every continent. It is getting darker and darker for this staggering world. But it is getting brighter for the Church of Jesus Christ and for His waiting people. The true Church of Christ will not share the coming, great tribulation, nor will the Church be involved in the threatened judgments, nor suffer from the wrath of God. We are facing the unspeakable glory of the Father’s House.

And my friend! Do you know God's unspeakable gift? Have you accepted that gift and with it eternal life? If not, accept Him now. And my Christian friend, learn to rejoice in Him with joy unspeakable and full of glory. Christian, look up and rejoice, redemption draweth nigh, and soon it may be "Face to Face with Christ our Saviour." Then shall we know God's unspeakable gift, for we shall see Him, no longer in faith but in reality. We shall see Him as He is, crowned with glory and honor. More than that—we shall be like Him, transformed into the same image. We enter then into our everlasting inheritance of glory which He purchased for us by the shedding of His blood. What a joy it will be for Him to have us all with Him in the Father's house with its many mansions. For this joy set before Him, when He came to earth, He endured the cross and despised its shame. And our joy will be full. It will then be as never before, "Joy unspeakable and full of glory." Oh! how sad when men and women despise such riches of Love and Grace and Glory. Once more let me say it—accept the unspeakable gift now, to become a sharer of unspeakable joy and unspeakable glory.

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

Israel groaned in Egypt; the groans were answered and He led them out to bring them in. The true Church is groaning waiting for His Son from heaven. He will keep His promise soon, "I will come again and receive you unto Myself, that where I am ye may be also." He will lead us out and bring us in.

Listen! God Speaks

Horatius Bonar, the great Scotch preacher of the nineteenth century, left a fine collection of spiritual poems and hymns of real value. Most of them are forgotten by our generation. In reading through the volume entitled "Songs of the New Creation," we came across some verses which are in line with the Editor's new book. If we had known of them earlier they would have been embodied in our book. We quote a part of the poem. The second edition will bring the poem in full.

But God is God! And man a wrinkled leaf,
Tossed o'er these hills and vales—By winds of joy and grief.

God will be God! The day is coming fast
When He shall claim His due—Jehovah, First and Last.
He speaks, and earth shrinks from His Voice of dread;
He summons man, but man is dumb and hides his head.

He speaks again! But from His face they flee;
The cry of agony is—Mountains cover me!

He speaks again! They gather round the throne;
Their boasts are at an end, their mockery is done.

He calls aloud! He lifts the iron rod;
His foes are crushed; and earth now owns the living God.

The idols fall! The idol shrines are gone;
Ye gods of lust and hate, your reign on earth is done.

The fool no more utters the atheist lie;
The scoffer's voice is dumb, and mute is blasphemy.

Faithful Unto Death in a Time of Persecution

BY WILBUR M. SMITH
(Concluded)

Mr. Panton has reminded us that, when John Huss was bound to the stake on July 1, 1416, an old peasant woman came up with a fagot and begged that it might be added to the pile; and, coming close up to the victim, Huss said to her: "Have I ever harmed you and yours that you are so bitter against me?" "Never," was the reply, "but you are a heretic. Wood is scarce this year and the winter, they say, is like to be a hard one. I can ill afford the fagot, but I would fain do God service by helping to rid the earth of an accursed heretic and therefore I make the sacrifice."

So many so-called followers of Jesus today are deliberately persecuting those who are bearing loyal witness to the Lord Jesus, and there is no question about it but that many so-called officials in some of our Protestant denominations, who themselves have denied the Christ of the New Testament and do not believe in Him as the Son of God, nor in his atoning sacrifice on Calvary, are deliberately determined to destroy at least the testimony of the position of many are fearlessly proclaiming the Gospel of the Lord Jesus Christ. We are to expect more of it as the days grow darker.

To these Asian Christians who not only were suffering severe persecution, but were going to have to endure even more, the Lord says, "I know." How sweetly comforting when one is in deep sorrow, or distress, to have a loved one or a close friend draw near and say, "I know," meaning that they not only know what we are enduring by observation, but they know what we are enduring by their own experience under similar conditions. The One who knows is the One who "was dead and lived again." He suffered persecution, he was ridiculed, he was denied by his own brethren, he was betrayed, spat upon, mocked, crowned with thorns, scourged, insulted, crucified. He suffered all through his life from the arch-enemy of faith, Satan himself. He suffered being tempted, he was conscious of the hatred of the devil throughout all of His glorious, sinless, victorious life

in the flesh. He knew all that those at Smyrna were experiencing because of their faithfulness to Him as He was faithful to God. Those today, wherever they are, suffering for the Name of Jesus, may look up into His face and hear Him say, "I know".

At the same time, the Lord does not promise the Christians of Smyrna either immediate or ultimate relief while they were in the flesh from the persecutions that were whirling about them. They not only *had* suffered, but the Lord speaks of the things they were *yet* to suffer, declaring that the "devil is about to cast some of you into prison that ye may be tried, and ye shall have tribulation ten days." The Lord has just said, "I know," and here He is revealed not only as the One who knows our present suffering, but He knows all that we are yet to endure. It would be tragic if *we* knew, possibly unbearable. It is strengthening to realize that *He* knows. No persecution will ever arise against the people of God that will take the Lord Jesus by surprise. He saw the awful sufferings in Russia before the Red Revolution. He saw the present condition that exists in the Christian Church today long before Modernism was even a word in our vocabulary. He knew, even in the days of Martin Luther, when Germany became so powerfully Protestant, that the day would come when the Lord Jesus would be denied by the leaders of the government of that very nation. Nowhere in the New Testament is the Christian Church promised any extended period when, throughout the world, it would be free from the persecution of the enemies of God, and the whole of the New Testament would seem to bear testimony that, in the last days, this persecution, in one way or another, would break out in unsurpassed fierceness. We read of seducing spirits (1 Tim. 4:1); of false teachers (2 Peter 2:1); of deceivers (2 John 7); of false prophets (1 John 4:1); and of the spirit of Anti-Christ (1 John 2:22, 4:3-6), all appearing on the state in the last days, doing everything that hell can conceive to destroy the faith of Christians, and to trouble and harass believers. Again and again in the New Testament, we are called witnesses unto the Lord Jesus Christ (Luke 24:48; Acts 1:8; John 21:24; Rev. 1:2, 9; Acts 20:21-24, 26:14-23), and it

should never be forgotten that the Greek word here translated "witness" is the word *marturia*, and, after the middle of the second century, it was a word, says that great scholar, Bishop Lightfoot, "used absolutely to signify martyrdom". The word in Greek literature, before the coming of Christ, never meant martyrdom, but after the Lord had come, and followers began to testify of Him, how significant it is that a *witness* became almost synonymous with a *martyr*.

Though the Lord, in addressing the Christians of Smyrna, does tell them that persecution will continue, and even will grow more intense, yet He does, at the same time, give to these tried and faithful witnesses a message of infinite comfort: "Be thou faithful unto death, and I will give thee a crown of life." I like to think often of the pronoun "I"—"I will give thee". After all is over, Christ remains. Whatever He allows the devil to do to His followers on earth, nothing will ever destroy the eternal relationship between us and our Saviour. Paul could ask at the end of the eighth chapter of Romans, "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" "No," says Paul, none of these things, not even death itself, "shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:35-39). Persecution may become so intense that Christians are slain, but the Lord will never be slain. Many Christians will be put in prison, but the Lord will never be put in prison. Let Satan and all of his host do what they can to faithful witnesses of the Lord Jesus in this life. They will never be able to even touch in the slightest way, nor even hurt with a word, any believer after he has passed from the body of humiliation on earth into the glory above. The fact that the Lord will give His faithful ones anything after persecution is over, bears testimony to the fundamental fact that the Lord is eternal, that the relationship of His faithful ones is an eternal one, that He will do as He pleases, that the day will come when conflict will be over, that the purposes of the Lord Jesus announced two thousand years ago will be executed! "I will give thee." It is not a question as to who will win in this great conflict—the Lord is the victor and will never be defeated. As to the exact meaning of the phrase, "the

crown of life," there is some disagreement, and perhaps every Christian will, in meditating upon the phrase, be led of the Holy Spirit to find in this promise that which will most strengthen and edify his own life, but the words of Dr. G. Campbell Morgan are well worth quoting at this point: "This crown is the crown of royalty. It is more. It is the crown of royalty victorious. It is still more. It is the chaplet that adorns the brow of the victor who comes laden with spoils, the crown of royalty, the crown of victory, the crown of added wealth. It is the crown of life, life which reigns because it has won, and reigns, moreover, in possession of spoils obtained through conflict. The life is the crown. This pressure of tribulation is not accidental and capricious. Out of the tribulation, we shall have our triumph. That is the whole philosophy of suffering."

We have not by any means exhausted the precious teaching of these four verses. In fact, we have not even referred to some of its phrases, nor do we have time now, but we cannot help but think, when looking at our Lord's words, "Be thou faithful unto death," of that great martyr, to whom we have already referred, Polycarp, who was put to death for the sake of Christ in this very city of Smyrna about seventy years after John recorded this message from the Lord Jesus. The ancient account of his death has been quoted down through the ages, and is known to almost all Christians, but is eminently worth repeating again: "Now, as Polycarp was entering into the stadium, there came to him a voice from heaven, saying, 'Be strong, and show thyself a man, O Polycarp!' No one say who it was that spoke to him; but those of our brethren who were present heard the voice. And as he was brought forward, the tumult became great when they heard that Polycarp was taken. And when he came near, the proconsul asked him whether he was Polycarp. On his confessing that he was (the proconsul), sought to persuade him to deny (Christ), saying, 'Have respect to thy old age,' and other similar things, according to their custom, (such as) 'Swear by the fortune of Caesar; repent, and say, Away with the Atheists.' But Polycarp, gazing with a stern countenance on all the multitude of the wicked heathen then in the stadium, and waving his hand towards them, while with groans he looked up

to heaven, said, 'Away with the Atheists.' Then, the proconsul urging him, and saying, 'Swear, and I will set thee at liberty, reproach Christ'; Polycarp declared, 'Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Saviour?' "

Seventy years ago (how time flies) Marcus Dods well said (with many of his writings, let it be said, we are not in agreement): "Every day, as their tribulation increased, constantly arose the question, 'Is Christ worth all this? Are these the great things He promised? Was the world not kinder?' And constantly did they suppress and stifle all such questioning; remembering his own words: 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' And thus, instead of being moved away from their faith, they were wrought to a more persistent and determined choice of Christ—pressed to a closer attachment by all this outward tribulation. They added to their first love all the intensity of love tried and approved—pledged now not only by word, but by suffering; Christ becoming more and more precious the more they gave up for Him, standing forth singly as the sufficient and complete portion that remains and fills the void that every loss has made."

Thus, while it is true that because lawlessness abounds, the love of many is waxing cold, yet, at the same time, there is abundant evidence on every hand, that the present distress in the Christian Church, the satanic pressure of Modernism, the persecution which many of God's people are suffering, and the conviction that, as Communism spreads over the world, this persecution will become more and more satanically crushing, true believers, those who truly belong to the blessed Lord Jesus, are experiencing a greater love for the Word, a greater longing for revival, a deeper passion for true holiness, a more patient, forgiving, loving attitude one toward another, a desire in everything to see the name of the Lord Jesus glorified. And so, persecution born of hatred for God only makes those persecuted draw nearer to God; directed against the Gospel, it makes the witnesses of Christ determined to be more faithful to the Gospel than ever; meant to destroy the Church, it only purifies the Church.

"I know!" "Be thou faithful unto death!"

The Present Evil Condition of Mankind and the Remedy Therefor

BY PHILIP MAURO*

An inquiry is on foot as to the cause of the world-wide "unrest" that prevails at this time among the peoples of the earth. Various explanations have been advanced, and serious remedies therefore have been proposed. This has been referred to by the writer in a previous article.

Whatever the true explanation may be, the fact undoubtedly is that the great masses of human beings upon whom the burden of the world's work rests, are thoroughly discontented with their lot, and are complaining loudly, and with increasing insistence, that they are not receiving a just share of the products of their labors. Moreover, it is becoming more and more evident to them that, so long as the present social system (styled by them "capitalism") is maintained the toiler never will receive a satisfactory proportion of the total fruits of human toil. Therefore the number of those who demand the abolition of the existing social order is constantly and rapidly increasing. The ascendancy of socialism is imminent.

It is apparent to all that the energies of human beings, when judiciously expended upon the available resources of nature, are ample to produce enough of the necessities of life to supply bountifully every man, woman, and child on earth. The problem, therefore, of a sufficiency of those necessary things for every individual, resolves itself into the problem of (1st) wisely directing the energies of human beings, and (2d) justly distributing the aggregate products of human labor.

The problem, in other words, is one of the Management of the social affairs of humanity. It is a problem of leadership, direction, headship; in a word, of **Government**.

The trouble with humanity is that it lacks a **competent head**, a manager having the capacity to direct its energies,

*Mr. Mauro wrote this excellent treatise for *Our Hope* just twenty five years ago.

and to distribute the products thereof. Mankind is looking for a head, a wise and a just ruler, one having the **capacity** to manage the complex affairs of human society, and having the **authority** to carry out all his counsels.

God's system of government for men contemplated such a governing head. Accordingly, when God gave over the affairs of the world into the hands of the Gentiles, He vested the Supreme authority in a single individual, an absolute monarch. But during all the "times of the Gentiles" the seat of authority in the social body has been steadily descending from the head towards the feet, as prefigured in the great image of Nebuchadnezzar's dream.

It follows that the "evolution" of government is not towards, but is **away from**, that form of administration of human affairs under which alone a sufficiency of the necessities of life could be secured to each individual. Hence, so long as the present trend of things continues, injustice, suffering, and consequent discontent, must increase; as is the case at this time.

But there is a limit. As in one direction authority cannot go higher than the head of the body, in the other direction it cannot go lower than the feet. When that limit is reached something is bound to happen. A catastrophe of world-wide dimensions is inevitable. We say of world-wide dimensions, for the movement that has produced the present disturbed conditions in western nations is taking place everywhere. Even in stagnant Asia, we have seen, within the short space of five years, gigantic strides toward democracy (the rule of the people) taken by Turkey, China, and Persia. Manifestly then, **the end of the existing social order is at hand.** What then?

The sure word of prophecy declares with clearness what will take place. "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). Unparalleled and unprecedented commotions, revolutions, and social upheavals will take place. Every human passion will be unchained. The mighty engines of warfare, by which the resources of the nations are now being absorbed, will be put to their intended use. Famine and pestilence will add their horrors; and

disturbances of nature will also occur, such as “earthquakes in divers places.”

In this crisis, when the need of a governing head for the human race will be most acutely felt, Antichrist will arise. As the French revolution brought forth Napoleon, so will the approaching upheavals bring forth Antichrist, whose coming upon the scene of human affairs will be “after the energizing of Satan, with all power and signs and wonders of the lie, and in all deceivableness of uprightness” (2 Thess. 1:9, 10). But his career of authority will be cut short by the coming of **that Man** whom God hath ordained to judge the world in righteousness; whereof He (God) hath given assurance unto all men in that He hath raised Him from the dead (Acts 17:31).

Jesus Christ, the incarnate Son of God, who has taken human nature that He, as Man, might fulfil all that God has purposed to accomplish through man, is the only human being who possesses the capacity to direct wisely the energies of mankind, and to manage justly all the complex affairs of the human family. Having this hope set before us, which is as an anchor of the soul both sure and steadfast, let us watch and wait for the appearing of our Lord Jesus Christ, who in His times He shall show who is the blessed and only Potentate, the King of kings, and Lord of lords (1 Tim. 5 14, 15).

Those who await Him for salvation (Heb. 9-28) are not looking for the terrible distresses and sufferings of the great tribulation; for their hope is to be kept out of the hour of trial that shall come upon all the world, to try them that dwell upon the earth (Rev. 3-10); and to be caught up to meet the Lord in the air (1 Th. 4-17).

Why all this confusion in the professing Church? Why all these schemes of improving world conditions? Why do men turn away from God’s Word and the Gospel of God and align themselves with radical systems? There is a simple answer—because they are ignorant of God’s revealed plan of the ages.

Current Events In the Light of the Bible

A Significant Suggestion. An attempt is being made here and in Europe to start a movement to establish in Jerusalem a kind of world-court, a clearing house for international affairs and difficulties. Its advocates fall back on the divine prediction of the second chapter of Isaiah. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

An Egyptian feminist sponsored this movement in an address given recently in the Town Hall of New York City. She said that Jews would fall in line with it most heartily, for they would see in it the fulfillment of this prophecy, and Christians would do the same, especially those who believe in prophecy. The Moslems would be likewise satisfied.

Satan is an expert in mimicry. He is a fine, cunning and experienced monkey. He has knowledge. He knows what is coming, for he knows the Bible better than most Christians know their Bibles. All these schemes of giving the world a Utopia, making the world a decent place to live in, improve material conditions so that humanity be made to forget the curse and the only remedy for the curse—all this is his work. He tries to bring about his millennium. Though he knows God's program he does everything to blind eyes so that they do not see.

Jerusalem will some day become the great center of the kingdom, and the prophecy in Isaiah will find its literal fulfillment, but not till it is fulfilled "He shall judge among the nations." As long as He is still at God's right hand in yonder glory Isaiah 2:2-5 remains unfulfilled. So no true believer who rightly divides the Word of Truth will be deceived by this suggested counterfeit.

The Powerful Increasing Atheistic Movements in the United States. Few readers of "Our Hope" have the faintest idea of the tremendous efforts put forth by the anti-religious forces in the United States. There is an astonishing propaganda going on from coast to coast. It is an im-

ported propaganda. Yet it is only one of the highly financed and powerfully organized movements of radicals, socialists, communists and anarchists, established for the purpose of breaking down the moral fiber of the people and at the same time destroying the patriotism and respect for organized government of law and order.

We print here part of an information which came to us from Washington, D. C. It should arouse every Christian in the United States.

There are scores of atheistic movements in the United States issuing literature such as that issued by the Haldeman-Julius publishers, one of the largest distributors of atheistic filth in the country. "The American Association for the Advancement of Atheism," one of the main anti-God movements, is an organization with national headquarters in New York City. It is attempting to abrogate all laws enforcing Christian morals; to stop "bootlegging of religion in public schools"; to stop "issuance of religious proclamations by government officials," such as Thanksgiving, etc.; to tax ecclesiastical property; to repeal Sunday (blue law) legislation; to tax and nationalize church property. It maintains a youth group, "The Junior Atheist League," which enrolls children between the ages of 7 and 17. These carry on a program of propagation.

"The Society of the Godless" fights against Bible reading. It sponsors lectures and debates for the atheist cause in the United States. The "American Anti-Bible Society," organized to prevent the use and belief in the Bible; "College Liberal Clubs," "Hedonic Hosts of Hell-Bent Heathens," "Thespian Society," the "Church Taxation League," the "Conception Controlled Society," "Free Speech Defense League," "World Union of Atheists," "Sons of Satan," the Socialist and Communist parties and their hundreds of subsidiary movements, the "Proletarian Anti-Religious League," the "Damned Souls," the "Ingersoll Forum," evolutionist movements, birth control organizations, the "American Rationalist Association," "National Society of Free-thinkers," the "American Secular Union," the "Anti-Religious Workers League," etc., are only a few of the far-reaching atheistic movements in this country.

From other reliable sources we hear that there are *over 600 organizations* at work to destroy the faith, the Church and every form of religiousness. And we do not figure in the many church-supported colleges and universities where the same damnable work is going on.

What can we do? Fight with carnal weapons? Look to our administration for help? The latter would be the most delusive hope, for in order to keep itself in power it must cater to these elements.

Our weapons must be spiritual. Not only individually "prayer changes things" but it changes things in every other way. It is true still "when the enemy comes in like a flood

the Spirit of God will lift up a standard against him." Let all Christians pray, testify, circulate His Word and the Spirit of God will act. At the same time all is rushing to the end-days of the man of sin. The beast out of the pit, Satan's incarnation will soon be on the scene, but before he appears His own, His true church, will have ended her testimony.

Diabolical Hypocrisy. You can trust a vicious dog, but not the vicious reds of Russia. Recently through their spokesman, Litvinoff-Wallach-Finkelstein, they entered a protest against Italy and Germany, claiming that they had broken their promises of neutrality and supplied the rebel forces of Spain with ammunition and other war materials, while they the Soviets had adhered to the neutrality pact.

To make the Spanish situation intelligent to our readers we wish to say that the *Loyalists, the left wingers, are in reality Communists, aiming at making all Spain another Soviet-Communistic Republic. The rebels are in reality loyal, nation-loving Spaniards who are aiming at what Mussolini and Hitler aimed at, the overthrow of communism.*

But now it has come to light that the Soviets have furnished large sums for the establishment of communism. Large sums have also been sent from the United States through a certain Dubinsky and others. More than that, ship after ship from Russia has carried for months ammunition, bombing planes, guns and other war materials to Spain to defeat the forces which try to save Spain from communism. Recently these forces caught a Russian general and a number of Russian soldiers fighting for communistic Spain. So while Litvinoff and others protested to the League of Nations, they were doing the very thing against which they had entered their protest.

The Confirmation of Russia's Vicious Duplicity. The "League of Nations" tried to white-wash Russia, saying the reports, as given in the previous paragraph, are not true. But now comes the most reliable report and confirmation from Great Britain which establishes Russia's vicious and

criminal duplicity. We print this as given in a Press Dispatch of the New York *Times*.

In connection with Foreign Secretary Anthony Eden's indictment of other countries as more to blame than Italy or Germany for sending arms to Spain, The Daily Express says today that its Istanbul correspondent reports that between Oct. 20 and 31 eighteen Russian ships laden with guns, airplanes and munitions passed through the Dardanelles. The correspondent gave the following details regarding some of the ships:

Karl Lepin, 3,974 tons, carried twelve army trucks, two airplanes and 500 tons of other war materials bound for Cartagena.

Transbalt, 11,439 tons, carried fifty trucks, twenty heavy guns, six airplanes, 1,500 tons of ammunition, 2,000 tons of food, medicine and other equipment, bound for Barcelona.

Shakhter, 3,128 tons, carried six trucks, four guns, two airplanes, 1,000 tons of war materials, bound for Alicante.

Varlaam Avanesov, 6,557 tons, carried 5,655 tons of gasoline, bound for Cartagena.

Kursk, bound for Spain, carried twenty-five trucks, two airplanes, ten guns, 1,000 tons of ammunition and 1,500 tons of food.

Blagoev, bound for Cartagena, carried forty trucks, six tanks, twelve heavy guns, 500 tons of war materials.

Skvorzov Stepanov carried 1,500 tons of cereals, 500 tons of ammunition and 1,000 tons of coal, bound for Cartagena.

The Daily Express says several of these ships were officially reported to have arrived at Spanish ports.

From the very beginning of this awful Spanish revolution Moscow has had its bloody hand in it. The so-called "Loyalist Government" is communistic. Should it succeed it would spell the doom of Europe. The so-called rebels are trying to drive communism out of Spain.

Another "Supposed Antichrist" Has Died. When the Editor was in London, England, in the early nineties, Mr. Michael Baxter handed him a book he had written on "Forty Coming Wonders." In it this good, but deluded man, had made certain predictions as to the appearing of the man of sin, the coming of the Lord and the setting up of His kingdom. It was all to happen before 1900. Of course these hallucinations never came true. Then certain publishers without any conscience got out new editions, moving the dates a few years ahead. But they were proven "lying prophets." We denounced these miserable deceptions years ago. Among other things Baxter predicted that the son of Napoleon III would be the Antichrist. He spoke to us about it. A few weeks later the supposed Antichrist died on the South African battlefield.

A few years ago certain mediocre men, who assumed the title of "teachers of prophecy," singled out a man whom Europe called "the mystery man" as being the sinister beast of the end of our age. His name was Sir Basil Zaharoff. As his obituary states, "he arose out of the slums to toy with men and nations." In a short time he amassed a fabulous wealth, claimed to be the wealthiest man of the world. He was a Turk, then became a Greek subject, and a British subject, a citizen of France, and a relative by marriage of the house of Spain. He made his billions in selling war materials, that horrible, satanic trade. It has been suggested that "The tombstone of a Million Men shall be his monument." In this respect he was a despicable monster. He controlled the war market and was called "Munitions King." Now the mystery man is dead and gone.

As they called Zaharoff the Antichrist, so they brand Mussolini to be that one. Adolf Hitler is also mentioned as being the little horn. During the war it was Kaiser William II. What folly! If only such men could be induced to stop their foolish predictions and confine themselves to the interpretation of prophecy, instead of assuming the roll of prophets. But nobody seems to be able to stop them and they have a following of the gullible, the curious and the mentally deficient.

The Pyramid Delusion Also Goes On. In spite of the ignominious failure of the predictions based upon the measurements of the great pyramid its adherents continue to circulate the exploded theories of this invention. They will invent new dates doomed to the same failures. One of the men who circulates "Pyramid literature" claims that on the date (September 15, 1936) when the Lord was to come, when nothing happened, the Lord gave him a special revelation why it was a failure. Error dies hard. In New York City a woman teacher, attaching to her name the word "Prophetess," gave a lecture on the same delusion.

We are certainly living in the days of "seducing spirits and doctrines of demons."

A New Movement to Support Communism. We have in this country "The Friends of Russia" composed of modern-

istic-infidel preachers and educators, and recently a new movement named "The American Friends of Spanish Democracy" has been inaugurated. We take the following information from the December issue of the "National Republic." In reading this account please remember that the so-called Loyalists of Spain are the Spanish Reds, supported by Stalin, the Red dictator.

The "American Friends of Spanish Democracy" is a new movement, having been only very recently organized in the United States. It is headed by Bishop Paddock of the Episcopal Church, Prof. John Dewey, Rev. Harry F. Ward, Samuel Guy Inman, Guy Emery Shepler and W. W. Norton. Gardner Jackson, a radical and former New Dealer, is chairman of its Public Relations Committee with offices in Washington, D. C., where propaganda for aid to the Red government of Spain is being conducted. Willard R. Espy is executive secretary of the movement. Sponsors of the movement are Roger Baldwin, of the Red-defending American Civil Liberties Union; Alfred Bingham, a young radical and editor of "Common Sense"; Reinhold Niebuhr; George Soule; Hubert C. Herring; Professors La Colle, Overstreet, McIlwain, Dos Passos, Henry Pratt Fairchild, Nussbaum, MacLeish, Schlesinger and Paul Douglas; Congressman Maverick and now ex-Congressman Marcantonio; Heywood Broun, Waldo Frank, Rev. John Haynes Holmes, Rabbi Israel, Curtis Bok, Mary Van Kleeck, Oswald Garrison Villard of *Nation* magazine, Bishop George A. Oldman and many others as well known in radical circles in this country.

The first action taken by the "American Friends of Spanish Democracy" was the registering of charges against Father John A. Ryan, of Catholic University, for an attack upon Russian communism and the Spanish Reds. The Spanish Reds, according to a report from the Vatican, have slaughtered over 5,000 priests, nuns and Catholic and Protestant missionaries in Spain, acting under direct orders from Moscow to "kill as many priests as possible." Official Vatican records, it is stated, indicate that 181 churches and convents have been completely destroyed by the Reds in Spain.

At the New York City rally, many of those who have been howling loudest in the U. S. for "disarmament of the United States," "No more war," "Prevent arms and supply shipments to other countries" and "peace," were howling for aid for the Spanish Reds. Dr. Ward, of the Methodist Social Service Federation and head of the communistic American League Against War and Fascism, pleaded with the audience, and called on them to demand permission to ship arms to the Spanish Reds. He said in part: "It is necessary to call the people of this country to the aid of Spanish democracy because Spain needs our help." Rev. Paddock stated "Spain needs America. America will respond." Roger Baldwin, chief mogul with Harry Ward, of the red defending American Civil Liberties Union and who claims to be an ardent pacifist but also admits his weakness for violent revolution if necessary to change our form of government, took up the collection. Checks, twenty, ten, five and one dollar bills, coins, etc., filled the passing hats many times, until it had mounted to a sum of \$15,000 or more, making the total of over \$33,000 raked in for the night, donated by the so-called "downtrodden" of the United States, from their side pockets to the Reds in Spain. Immediately following this meeting the daily press announced the shipment of fifteen bombing planes from the United States to the Spanish Reds.

What Will Happen in 1937? The world is up in arms as never before in all history. The Spanish revolution continues. Italy and Germany are outspoken in their opposition to the Reds. France is at sea—drifting towards nothing good. England seems to be bewildered. All European countries are suffering on account of these terrible war preparations. Russia lies about her internal conditions; want and suffering and a new slavery worse than the serfdom under the czars foster discontent and revolution, which may come in the near future. Germany, Italy and Japan in pact. Japan aggressively aiming at dominion of Asia. What will happen in Europe? What will happen in the United States? The whole world is a smouldering volcano. A great eruption threatens, and when it comes it will mean a world-conflagration which will not leave a shred of our Christ-less, God-less civilization. A conflagration which will enthrone Satan's power and Satan's man.

Pre-Eminence

Colossians 1:16

When earth from chaos first took form with time but scarce begun,
 Rotation's law brought day the sixth first glint of morning sun;
 'Twas then the Godhead, three, yet one, by counsel of their will
 Decreed that man should be the crown of their creative skill,
 And dowered with all perfections full be placed in garden fair,
 To reign supreme, acknowledged peer of all the creatures there.

And in some dateless unknown past when all was boundless space,
 Nor sun, nor moon, nor stars as yet the empty void did grace,
 From Heaven's throne was voiced the Word that made the pristine
 earth,

Whilst morning stars their anthems sang in welcome to its birth;
 And no less joyed, the sons of God gave vent to gladsome cheer,
 As from celestial vantage ground they saw the radiant sphere.

Then too, in distant age of yore, ere pristine earth began,
 We glimpse a trace, the primal dawn of all creation's plan;
 When Heaven's sov'reign, for His joy, and that His name be praised
 Created the angel host replete in shining light arrayed,
 Each in their fiery orbit free, with power to range afar,
 Yet reined by love to Maker's throne outshining future star.

Thus by the light of sacred page creation's course we trace,
 From scene of blest Edenic spot to realm of chartless space,
 Yet back beyond the reign of time, to finite mind remote,
 Long ere the void was rent by strain of sweet seraphic note;
 Yea, prior to all, supreme, unmade, the Son of God stood first,
 As God the Son, the final cause of all the Universe.

—R. C. Chaplin.

Question Box

Note. We have received questions upon questions which have been answered before in this department of "Our Hope." We cannot waste our space in answering them again. Then we receive questions from non-subscribers to the magazine. We cannot bother with them at all. And there is another matter we wish to mention. Certain questions are evidently aimed at certain preachers in local churches to expose conditions in these churches, and our answers are to rebuke these things. We cannot very well fall in line with this attempt.

No. 312. If the final week of the seventy in Daniel 9:24-27 is yet to be fulfilled, and God only counts time with His people while they are in covenant, how or by what means are the Jews again to be brought into covenant that the one week may be fulfilled?

But the seventy weeks is not God counting time with His people; for since the sentence "Lo-ammi" of Hosea 1:9 they are not His people. It was to let Daniel know the time that would elapse before they would become that again. They will never again be under the old covenant, but a new one. See Jeremiah 31:31 and Romans 9:11.

No. 313. Several months ago we answered a question concerning the meaning of 1 Timothy 2:15, explaining it as meaning literally what it says. Our brother and esteemed contributor F. C. Jennings attaches to this passage also a deeper spiritual meaning, which we pass on to our readers.

Let us briefly consider the Scripture itself. The chapter from verse 8 to the end deals with the respective distinctive appointment of the sexes (1 Tim. 2:8-15). The place of the *men* is to bear the responsibility of public life. Among Christians, the *men*, and the *men* only are to pray everywhere. It is merely the folly of perversity that pretends to deduce from this that women are forbidden to pray at all. It simply means that publicity marks the one, modest retirement the other. Then from verse 9, the divine appointment of the woman is enlarged upon: her very dress is to be a testimony, in its contrast with that of the unbeliever. She must not assume to "teach," and again this simply refers to publicity, in contrast with the men, for she must surely instruct her children. She must remember too that Adam had the priority of formation, nor was he deceived by the spacious falsehoods of the serpent as was Eve. Her sphere is to bear and rear children, and in this path the God-fearing woman will find salvation. The word *dia* translated "in" in the A. V. but more correctly in the Revised "through" is *casual*, she is fulfilling her divine appointment, and *in so doing*, the approval, the favor, the smile of her God is upon her, and that is here termed "the being saved." Aye, even if she should lose her life, yet "she shall be saved," for she is in her enjoined place and path.

I think I hear someone asking: Is there any confirmation of such a meaning being attached to "being saved" by occurrence anywhere else in Scripture? Surely there is; nor have we to go further than the 4th chapter of this same epistle to find it. Timothy is himself taken as the

representative of the path of this character of "salvation" for the *men*. He too must take heed to his conduct, and be a pattern to others in "love, faith and purity" and in this is to be discerned the correspondence with the "love, faith and holiness" required of the woman linking the passages together. Then he is to give heed to teaching (13) precisely as the woman was *not*, and again we have "continuance" in his case, as in hers, pressed (v. 16). Finally through filling thus this place of public responsibility he shall both "save himself and them that hear him" (See 1 Tim. 4:12-116) "Save *himself!*" What! *save his life? Shall his life be saved?* Shall his hearers be kept alive? Not at all. It is the path of God's appointment for him, and in taking it he will have the *approval*, the *blessing* the *acceptance* of God, and that is here, as in chapter 2, termed "salvation," as indeed it is!

But it is very true that we need to be careful, for in neither case is this acceptance of the divine appointment, the *Source* of eternal salvation: *that* comes from the Heart of God. Nor is it the *basis* of eternal forgiveness: that is alone due to the atoning work of Christ. Nor is it the *channel* for the communication of eternal salvation: that is found in living faith in Christ the Lord. But it is here the path and place of being "acceptable to Him," as says 2 Cor. 5:9 which is here a present salvation and is the road to the future.

No. 314. What is meant by quickening the mortal body in Rom. 8:11?

Making it immortal. The R. V. reads: "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall *give life* also to your mortal bodies through His Spirit that dwelleth in you?" It is not the work of the Spirit in our mortal bodies at the present time, but that which will take place at the coming of the Lord, when we, who are alive, will be changed "in a moment, in the twinkling of an eye," and this mortal body will put on immortality. It does not refer to those who have died; they will be raised from corruption to incorruption. It is the change of the living from mortal to immortal. Let us be always ready for "in a moment," and at any moment it may take place. Read 1 Cor. 15:50-54.

That the passage does not refer to any present action of the Spirit on the mortal body, while it still remains mortal, is seen by the character in which the Spirit dwells in us. He is "the Spirit of Him who raised up Jesus from among the dead;" God raised Christ from the dead; and the indwelling Spirit is the assurance of the same in regard to us. The Spirit's power enables us now to see ourselves identified with Christ as to enable us to say we are risen with Him; but this does not yet apply to the body. The law of sin is still in the members of the body, but we can also by the Spirit so see ourselves identified with Christ in His death for us, as to say "If Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10).

So, at the present time, the body is not quickened, but is to be reckoned dead. The quickening of the body will be its redemption from indwelling sin. Until then even we who have the first-fruits of the Spirit "groan within ourselves, waiting adoption, the redemption of our body" (Rom. 8:23). When that takes place it will be the full answer to the cry "Wretched man that I am! who shall deliver me out of the body of this death" (Rom. 7:24).

Quickening the mortal body then does not refer to raising us up from a bed of sickness. If it meant that we should never die, for the Spirit never ceases to dwell in us. We are raised up from every illness except the last one. Then, if the Lord does not come, we fall asleep, and still wait His coming and the resurrection.

A Message for Each Day

By FRANK E. GAEBELEIN

January 1. "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Romans 12:2).

Non-conformity to the world and its ways, transformation through a new mind, these are the ideals with which Paul confronts the Romans as he pleads for their surrender to God. At the beginning of another year we may well face this earnest exhortation and ask ourselves a few direct questions. Are we prepared to be non-conformists, conscientious objectors to the world? Are we willing to be thought different, to stand alone for the sake of Christ? Is our great heart hunger for a complete transformation (the Greek means *metamorphosis*, a "life-change") into the image of Christ? Above all, do we really want a renewed mind, an outlook upon life that is steadily less of the world and more of Christ? All these can be yours and mine, not through striving but through obedience to the will of God for us as we abide in the Lord Jesus.

January 2. "Jesus also being baptized, and praying, the heaven was opened" (Luke 3:21).

Behind this sacred scene of our Lord's baptism with its teaching of the sinless One's perfect obedience and submission there lie some secondary lessons of an intensely practical nature. Here is one of them. The heavens were opened, God was revealed, the Holy Spirit came down upon Christ. When? Luke alone of all the evangelists tells us in the words, "and praying." These momentous things happened to the Lord Jesus as He was praying.

Christian, do you feel far from God? Are there times when heaven itself seems to be shut against you? Then keep close to God in prayer. For it is at the time of prayer that the heavens are opened to God's children. Remember that real prayer is also communion. And communion is fellowship. It is not a one-way process, but we speak to God and He speaks to us.

January 3. "In everything ye are enriched by Him, in all utterance, and in all knowledge" (1 Corinthians 1:5).

That is what the spiritual life means—infinite riches in Christ. Knowing Him means an expanded and a deepened life. Upon everything Christ will place His touch. Every area of activity apart from sin He will transmute from the lower to the higher, from the good to the best. This is the absolute assurance of the Word. May we be delivered from the timid self-dependence that prevents our abandon in faith that will allow Him thus to enrich us!

January 4. "The testimony of Christ was confirmed in you" (1 Corinthians 1:6).

You may or may not belong to a denomination that practices confirmation. But if you are a believer in Christ there is a kind of confirmation that applies to you. Paul expresses it in these simple words to the Corinthians, "The testimony of Christ was confirmed in you." What did he mean? Simply this. The Gospel had a living and breathing confirmation in the church at Corinth. We of a latter day

should do well, when the subtle mood of criticism of fellow-believers comes upon us, to ask ourselves just one question: "Is the testimony of Christ being *now* confirmed in me?"

January 5. "God hath spoken once; twice have I heard this: that power belongeth unto God" (Psalm 62:11).

"Power belongeth unto God." Nearly three thousand years ago David wrote those words. But the world has not yet learned their truth. Men are still planning, still concocting their schemes to get power and to run the world in their own independent way. In a day of dark horizons when the shadow of war looms frightfully before the nations, man still thinks that he can settle things himself.

But why talk of nations? Why speak of unbelievers only, when Christians are prone to make the same mistake? Saved by an omnipotent God who spared not His only Son, they forget that all power belongs to Him. They try to live in their own strength, and defeat comes to their life and testimony. Yes, "power belongeth unto God" power to subdue the raging nations, power to give you and me the victory over sin.

January 6. "And Simon answering said unto Him, Master we have toiled all the night, and have taken nothing . . ." (Luke 5:5).

The word "Master" is frequently found in the Gospels. Here, however, Luke uses a very special Greek word. Though the English translates it by the common title, "Master," the original word in this instance means "one who stands over," and could well have been used for the Captain of a ship. So Peter acknowledged Christ as the Captain, the Master of his ship. And when he did so and was obedient to the divine Captain's command, what a blessing came to him! Some one has well pointed out that at a certain moment of life, often long after we have become disciples, the Captain comes aboard and takes control. Dear friend, has Christ, your Captain and Master come aboard to take complete control of the vessel of your life?

January 7. "Fear not; from henceforth thou shalt catch men" (Luke 5:10).

The Greek word for "catch" in this verse means literally "to take alive." The fisherman kills his catch; the Lord and His helpers in the great work of fishing for men take the catch alive and bring them into the more abundant life. Surely the most glorious occupation in the world is that to which Peter was called, fishing for men. Have you participated in that occupation in some way at least once this past week? The answer to that question will tell you much as to the reality of your devotion to your Lord.

January 8. "And He withdrew Himself into the wilderness, and prayed" (Luke 5:16).

Luke lays more emphasis upon Christ's prayer-life than any of the other Gospels. Here is a case in point. And how it rebukes us. If our Lord, perfect and sinless as He was, felt the need of constant prayer-communion with the Father, what of us sinful creatures? If He found it *necessary to rise before it was day to be alone with God* how spiritually slothful are we in finding just a few meagre moments to be alone with our Father.

January 9. “And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them” (Luke 5:29).

This act upon the part of Levi (Matthew) took place immediately after he had followed the Lord Jesus. He went home and arranged a great social gathering for a very particular purpose; he wanted to introduce his friends to Jesus. Christian friend, have you ever done that? Have you ever used your home for the purpose of introducing to your Lord those who are strangers to Him? Rightly considered that should be the function of every Christian home. The Lord's presence and spirit should be so apparent in it and its occupants as to introduce those who come there to Jesus.

January 10. “No man having drunk old wine straightway desireth new: for he saith, the old is better” (Luke 5:39).

Our Lord here reveals one of the hindrances to effective Christian living. The contrast is between the law and grace. The old wine is the law or, generally speaking, the old way of life. And, as this striking sentence points out, man is reluctant to leave the old. He does not want to change to the new wine but clings to the old wine. So the Jewish Christians found it hard to give up living by law, though they were saved by grace. So also we today cling to the old life with its doubtful practices and guilty pleasures, when all the time the Lord Jesus is offering us the new wine of a close walk with Him.

January 11. “Give ye them to eat” (Luke 9:13).

It was a staggering command that Christ gave His disciples. There was the multitude, 5,000 men besides the women and children, and the disciples had only the few loaves and fishes. But Christ took charge and fed the thousands. So this most wonderful of His miracles wrought in the sphere of nature teaches once and for all the great lesson of effective service which is this: that human inadequacy plus Christ equals perfect adequacy.

January 12. “Give ye them to eat” (Luke 9:13).

Let us look at these words again. Christ is saying them today to each one of His children. All about us are the multitudes, starving for want of the bread of life. “Give,” He tells us, “give *ye* them to eat.” That command is as comprehensive and inclusive as there are Christians in the world. But its fulfillment depends upon one thing. You *must* have something to give. When it comes to the spiritually starved, the word of man will not nourish. Only the Word of God, incarnate in Christ and written in the Bible, will suffice. Does His Word abide in you and do you abide in Him? Then you may give His sheep to eat.

January 13. “But whom say ye that I am?” (Luke 9:20).

The Lord Jesus had just asked the twelve whom the people thought Him. John the Baptist, Elijah, one of the old prophets risen again—thus came the answer. Then Jesus put another question to His followers: “But whom say *ye* that I am?”

That is still the question. It is by no means unimportant whom men in general think He is. But the absolutely vital thing for you as an individual is just this: Whom do *you* say Christ is? Upon the answer of your mind and heart and will to that question depends your daily victory as well as eternal salvation. Yes, it is a personal question. Let

us not hesitate, as God leads, to ask it with all urgency, even as Christ pressed it upon His disciples long ago.

January 14. "His raiment was white and glistening"
(Luke 9:29).

Here Luke uses a unique word, found in the New Testament only in this sentence. Translated "glistening," it literally means "dazzling" with the blinding brilliance of a flash of lightening. It was as if the tabernacle of the flesh was too weak to compass Christ's radiant Spirit. Suddenly His inner glory flashed out before the startled gaze of the three disciples. Oh, the beauty and the perfection of our Lord!

January 15. "And delivered Him again to His father"
(Luke 9:42).

This is the happy sequel to the story of terribly afflicted youth whom Christ and the disciples met after the amount of transfiguration. Dr. Wilbur Smith strikingly remarks that this is what so often happens when the Lord Jesus redeems young people from sin; He gives them back to their parents in more ways than one. Yes, He is the great reconciler. He not only redeems; He also restores.

January 16. "They feared to ask Him of that saying"
(Luke 9:45).

The previous words of the Lord had referred to His approaching betrayal. As Luke tells us, the disciples not only did not understand that saying but they were afraid to ask Him about it. Would He have told them if they had asked. Well, judging by His treatment of the honest questioner, He would have told them. To doubting Thomas He later gave one of His greatest self-revelations (John 14:6). Dear friends, how like the disciples we are! How much we miss by not taking our perplexities to our Lord! No matter what the difficulty, no matter what sin may weigh us down, let us not fear to bring it to Him. Our love for Him demands this, for, as John so beautifully says, "Perfect love casteth out fear."

January 17. "I will follow thee whithersoever thou goest, and Jesus said unto Him" (Luke 9:57).

"Foxes have holes, and birds of the air have nests; but the Son of man has not where to lay His head." So Christ spoke to this man, the first of three potential disciples who are described at the close of this great ninth chapter of Luke. What was the matter with this man? One thing was the matter with him; he had no adequate conception of the fact that following Christ might entail the loss of all earthly possessions. He did not realize that Christ, though infinitely rich in His own right, voluntarily became poor in order that the poor might share His infinite riches. His was a very superficial view of Christian discipleship, and so the Lord Jesus brought Him face to face with the cost. Let us not make the mistake of thinking the Christian life too easy.

January 18. "And He said to another, Follow Me. But He said" (Luke 9:59).

"Lord, suffer me first to go and bury my father." It was an excellent excuse, yet with a bluntness that has seemed to some almost unfeeling, Christ said that it would not do. "Let the dead bury their dead: but go thou and preach the Kingdom of God."

Now this man had actually been called by Christ. But he had yet one great thing to learn. He had to learn the lesson of the supreme urgency of divine business. Nothing, not even the funeral of his father, was important enough to stand in the way of obedience to that primary obligation of preaching.

Need we express the application? Many of us are like this man. Our sense of values needs adjustment until we come to the point of putting obedience to Christ before *anything*.

January 19. "And another also said, Lord, I will follow Thee, but . . ." (Luke 9:61).

"But let me first go bid them farewell, which are at home at my house." This third man really wanted to follow Christ, but . . . Ah, that "but" is a very tragic word when it expresses the fact that there is something in the life which holds one back from complete obedience to the Lord. Dear friend, have you ever said, "Yes, Lord, I will follow Thee, anywhere, everywhere, but . . . ?" And then have you set up your own conditions of discipleship. Well, if you have, remember that God will never bless you to the full until you haul down that rebellious "but" in your life and run up the white flag of surrender.

January 20. "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark" (Genesis 8:1).

Let this sentence remind us today of the blessed fact that in the Lord Jesus Christ we are absolutely safe. The fountains of the deep were broken up, the earth was deluged, but Noah and all with him were safe in that terrible time of judgment. These are dark days. The breaking up of all things seems near; judgment looms. Thank God, O Christian, that in the Lord Jesus you are safe. No one, nothing, shall ever pluck you out of His own hand.

January 21. "Faith which worketh by love" (Galations 5:6).

It was Clerk Maxwell, the great English physicist, who said that there never was a theory of the universe that does not need a God to make it go. And it is equally true that there is no system of belief that does not need love to make it work. Not reverence, not fear, not even hope of reward causes the true Christian to translate his faith into good works. These all have their place, but greater than any of them is the true motive of spiritual service—the love of Christ which constrains the believer.

January 22. "My tongue also shall talk of Thy righteousness all the day long" (Psalm 71:24).

What do you talk about? After all, your conversation is a mighty revealing thing. It's a humbling experience to notice just what your conversation tells about you. If you will look into the matter of your favorite subjects of talk, you will undoubtedly see that one thing probably looms very large. It is yourself—you and your own concerns. Now that topic may be very interesting, but God does seem to want Christian conversation to be on a higher level. "My tongue also shall talk of Thy righteousness all the day long" wrote the Psalmist. And he thereby set a standard not even surpassed in the New Testament.

January 23. "Unto the upright there ariseth light in the darkness" (Psalm 112:4).

That is a lovely promise, but it cannot be applied indiscriminately. In ourselves we are far from upright. Only when covered by the perfection of Christ are we made righteous and really upright in God's sight. Only then are we qualified to receive the light of His guidance amid the darkness of this perplexing world.

January 24. "Him who alone doeth great wonders" (Psalm 136:4).

Let us meditate upon the single word "alone" in this clause. Great are the works of God; marvellous is His power; wonderful is His creation; gracious is His stretched-out hand in behalf of His people. He does these things alone. God does not require anyone to help Him. By Himself alone He has made all things. How wonderful then is His condescension in taking sinners into fellowship with Himself, in entrusting the administration of His own plan to His human servants!

January 25. "Face to face" (John 3-14).

John uses the phrase at the close of this letter, as he speaks of seeing his friend Gaius shortly. Surely Gaius must have looked forward to that meeting with the beloved disciple. An infinitely greater meeting awaits us. Some day we shall see our Lord face to face. And when we do behold Him we shall be transformed; "we shall be like Him, for we shall see Him as He is." Every Christian has a letter from his Lord promising that meeting. That letter is the New Testament, and it tells us that Jesus is coming and that He is coming soon.

January 26. "The only Lord God, and our Lord Jesus Christ" (Jude 4).

Christianity is based upon a tremendous exclusiveness. It insists upon complete loyalty to the *only* Lord God *and* the Lord Jesus Christ. It tolerates no substitute deity and no parallel allegiance.

Now there are different ways of denying this one, true God and His son. Jude in this verse (see the verse in full), as well as in his whole epistle, emphasizes the fact that unorthodoxy of life denies God. Tolerate sin, deliberately step aside into impurity, and you are denying your Lord just as much as if you were preaching the most unsound of doctrines.

January 27. "Sensual, having not the Spirit" (Jude 19).

Here in briefest compass is the infallible test of the Spirit-filled life. Does a person live just for his senses? Then he cannot be really indwelt by the Spirit of Christ, nor can He please God (Romans 8:8). "Sensual, having not the Spirit." What a damning characterization of those who have apostasized in life as well as belief!

January 28. "Go thou it for Thy Name's sake" (Jeremiah 14:7).

The prophet is pleading for his people. He confesses that their iniquities testify against them, yet he holds on in prayer to one great anchor. God will answer, not because of human merit which is so sadly lacking, but because of His Name's sake. God will help simply because He is God, the all-merciful, the all-loving, the covenant-keeping

God. Ah, when we really behold our Lord, *then* we are emboldened to cry unto Him and to trust Him to do great things for His Name's sake.

January 29. "He shall be holden with the cords of His sins" (Proverbs 5:22).

It was not the ropes of the Philistines that were ultimately responsible for Samson's downfall, but the hidden cords of his own sinful indulgence. The worst bondage in the world is the bondage of sin. Like a loathsome spider, sin within us spins its tiny threads that slowly, little by little, enmesh our physical and spiritual powers until we are hopelessly bound. Only the Lord Jesus Christ is strong enough to break those bands asunder.

January 30. "His righteousness endureth for ever" (Psalm 111:3).

Four times in this brief Psalm "for ever" occurs. The first time it relates to God's righteousness; the second time to His works and commandments (verses 7 and 8); the third time to His covenant (verse 9); and the fourth time to His praise (verse 10). In a world of bewildering change there is strength in the unchangeableness of God. "Forever" is His word. Praise Him that through His redemption we creatures of the dust may know its eternal meaning!

January 31. "Speak not evil one of another, brethren" (James 4:11).

It is one of the surest proofs of the natural depravity of the human heart that it loves to hear evil. Newspapers that purvey scandal grow in circulation. Gossips rarely lack an audience. And the besetting sin of Christian workers is still tied up with the little, unruly member. It should be with the greatest of reluctance that we talk about another's faults. And when duty does require us so to speak, it should be done in genuine love and sorrow. Perhaps as many souls miss the heavenly blessings because they have been driven away from faith by the unlovely example of professing Christians, particularly in relation to the tongue, as are lost through the deliberate teaching of unorthodox doctrine.

Concerning the Antichrist

BY F. C. JENNINGS

My readers will note that I introduce the definite article, as does the Scripture itself—for the Apostle wrote: "He is THE Antichrist who denies the Father and the Son." Even in his day, before the close of the first century of our era, there were "many" to whom that baneful name of Antichrist must be attached, as he wrote:

"Little children, it is the last hour, and as ye have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last hour" (1 John 2:18).

Well may we be assured that these "many" have not decreased in number during the intervening centuries, but

are today, as we stand upon the threshold of the great apostacy, more numerous than ever.

But there is *one* who, by an excess of wickedness that without any exaggeration, may be termed superhuman, earns the title THE ANTICHRIST. He caps the climax of a certain character of wickedness, and stands without a peer in that form of impiety. For it is essential that we bear in mind that both *good* and *evil* are dual in their character, as an illustration or two will make clear to the youngest. As to good—take the highest: God is not only Love, but Light; not only Light, but Love. On the other side of evil—the devil is not only a liar, but a murderer—that is a twofold antithesis to the twofold divine perfections: a murderer in contrast with Love—a liar in contrast with Light. Again: what led to the deluge? Was it one character of evil only, or the same dual form? Genesis 6:11 answers: “The earth also was *corrupt* before God, and the earth was filled with *violence*.” There we see the same dual character of wickedness—some were given over to corruption, and others to violence, and these two filled the earth. That has a direct bearing on our question as to the two beasts of Revelation 13. For as in Genesis, so in Revelation—as at the beginning, so at the end, whilst both will be antichristian, and so both be among the many Antichrists, we shall find that one of these wild beasts will express the climax of “violence” and the other of “corruption.” To which then of these evils does the word of God attach the shame of being THE ANTI-CHRIST? The first epistle of John 2:22 will give us a clear answer: “Who is *the* (Gr.) liar, but he that denies that Jesus is the Christ; he is THE ANTICHRIST who denies the Father and the Son.” That is a clear sure answer enough, and whichever of those two beasts answers to this test of *corruption* as being the *liar*, in him shall we find the one veritable Antichrist.

One more preliminary question: what is the exact force of the word Antichrist itself? It is clearly a compound of *anti* and *Christ*. The preposition *anti* also covers a double and contrasted sense, at one time meaning “against” and at others “for.” Thus *anti-lego* is “to speak *against*” but *anti-lutron* is “a ransom *for*”, or “in the place of” all. So

that the word Antichrist would mean an opponent of as against Christ, and yet one who puts himself "in the place of Christ"—assumes to be the Christ, or the Messiah. Nor is there necessarily any opposition between these two meanings of both "against" and "for," since Satan's favorite way of opposing is by imitation. Let Moses do miracle after miracle, as the servant of God—the opposing servants of Satan will show that their master can do that too (see Exod. 7:22; 2 Tim. 3:8, etc.) until the calling forth of life out of death is, they have to confess, beyond their power (Exod. 8:18-19). Again, let God form a bride for His Son in the true, living Church,—Satan opposes by imitation, and forms a harlot church, to whom is given, first the name of Jezebel (Rev. 2:20); and, when come to maturity, Babylon (Rev. 17:5). He *opposes* by *imitating* and so the Antichrist opposes by being a foul evil *imitation*—"takes the place of" being the true. Now let us return to the verse quoted in 1 John 2:18: "Little children, it is the last hour." We note that he directly addresses the "little children", the youngest Christians of his day, and how he does comfort them! How strangely he assures them of their unlimited capacities! How he does pour out to these babes in Christ those truths that are profound in their very simplicity, as for instance those words in verse 21: "No lie is of the truth"; on the surface that looks like a meaningless platitude. Who would say that a lie could be true? But One has said, "I AM THE TRUTH" and He is the test of all pretension to being that. Any doctrine that does not have Him as "THE TRUTH" for its Source, and so be "*of* that Truth" is a lie. It must come from—be out of—the TRUTH to be true. If not—if it has any other author—cover it up with all the ingenuity of the great "liar"—the devil (John 8:44)—make the worthless metal glitter like pure gold; smear a little real truth on the surface; venerate it plentifully with pious phrases; claim for it superior learning; let all the religious authorities of the day endorse it from the Pope down (or up), then bring it to the one Touch-stone of Jesus being both Christ, Messiah and the Son of God, the only Hope of a ruined creation, and it breaks instantly as a soap-bubble at the touch of a finger.

But this denial of the Truth—this Lie—is a mark of the

Antichrist, and that again means that we shall find him in the *corrupt*, and not in the *violent* form of evil: in the *crafty* one who succeeds by *policy* see Dan. 8:25 and not in the one strong by military resources. Nor does that mean that both will not share in all these forms of iniquity—that the “violent” will not be lacking in untruthfulness nor the “corrupt” in persecution: their characters are too closely interwoven by the one sinister spirit that indwells them both for either to have a monopoly of wickedness of all forms; but the predominant characteristic of the Antichrist will be—not the strong military power but—the corrupt, told out in the word “Liar”.

Now will my readers again read with me this 13th chapter of Revelation, and I believe we shall have little difficulty in discriminating between the “violent” and the “corrupt.” Look at the symbolism telling their distinctive personalities. The first beast is a kind of compound of the three Gentile world-empires that preceded it: lion, bear and leopard, as see Dan. 7:4, 5 and 6: a strange, fierce, carnivorous monster, the very picture of violence. The other has the marks of a lamb, in its two horns! Can you—can anyone have one instant’s hesitation in discerning which is the strong, the *violent* one, and which the pretender—the *liar* in that pretention. Is an anomalous wild beast, or a two-horned lamb the more likely to deceive the very elect; that is, the *Spirit-taught* remnant of Israel? This in itself one would think would be quite sufficient to settle the question without going another step.

But let us see if in going a bit further, we may not possibly come across that which may either strengthen or weaken such an apparently inevitable conclusion. Consider the respective sources whence they come—the first from the “sea”; the second from the “land”. That these two contrasted sources are to be taken literally, is quite incredible. The Lord Jesus is communicating to his servant John, and John to us, divine truth by “signs”, as chapter 1:1 tells us in the word “sign-i-fied”, and thus we are quite safe in taking sea and land as being “signs” or symbols, and Scripture itself will tell of what they are symbols.

The prophet Daniel in his seventh chapter has made us

acquainted with precisely the same "sign" of the sea as being the source of the four Gentile World-Empires. No one pretends that these were anything else than Gentile, for they constitute what our Lord has termed "*The Times of the Gentiles*." The waters of the "sea" then symbolize, as Revelation 17 also assures us, "peoples, multitudes, nations and tongues"—that is, divisions among men that speak of the Gentiles, and the Gentiles alone, as distinct from the one nation, Israel. This first beast then, is a Gentile, and is evidently the Head of the revived Fourth World-Empire of Daniel, as seen in chapters 2 and 7, a perfect expression of the "violent" form of evil.

The second beast comes from the "*land*", and without any further enquiry being really needed, we should say that if the "sea" symbolizes the Gentiles, it would inevitably follow that the "land" must symbolize the Jewish people. Of course it does! Look beneath the surface of that first chapter of our Bible, and you will see that the land appears by the waters receding on the third day, as described in Psalm 104:6-9, and on the corresponding third dispensational day, the God of Glory appears to Abram, and in him, the people of whom he is the father "as pertaining to the flesh"—the Jews, begin their unique history, as distinct from the rest of mankind. The "land" here then, is a symbol of the Jewish people, and therefore he who comes from it, must be himself a Jew. We have arrived so far then in our search for the Antichrist that we are sure he must be a *Jew*, and this is perfect conformity with his denial that Jesus is the Christ (1 John 2:22).

Yet there are some who still insist that the Gentile, the first beast would be the better pretender to being the Antichrist—one who "if it were possible, would deceive the very elect" (Matt. 24:24). In these words, the Lord is speaking to four men: Peter, James, John and Andrew (Mark 13:3) all of them, you will note, Jews, and the "elect" are in this verse the godly remnant of His people Israel in the last days. Do you think that such would be in any danger of being deceived by a Gentile, as we have seen the first beast to be? It is as surely in accord with Scripture as it is with reason, that a pretender to being the Christ, or Messiah

(the words have the same meaning: of the Anointed) must be from the people who have been promised, who have been expecting, and hoping for a Messiah, and not from those who have no such promise, no such expectation, and no such hope.

Look at him again carefully, and note those two horns. That they continue the symbolism, is beyond question. What then do they symbolize? A "horn" in the sphere of nature is the concentrated power of the animal. All the weight—all the muscular power of the rhinoceros, for instance, is in his horn, and so it becomes a perfect symbol of "power." Now we may say the true Christ of God has two horns, for He shall be both a Priest and a King—"A Priest upon His Throne" Zech. 6:13 tells us. That is, He shall have these two expressions of *power*,—Priesthood and Royalty. To oppose Him by imitation—to take His place—then must not the false Christ have the same marks, if he is to deceive the very elect? A lamblike creature with *royal* and *priestly* powers, is he not exceedingly like the true Christ? No doubt the sphere of the exercise of these dual powers of royalty and priesthood, will not be the world at large, but limited to a district covering the apostate mass of the Jews: it is over them alone, he shall be "king"—and to them alone, he shall be "priest."

But then the question comes, if he has such marks of genuineness—a Jew, a lamb, a priest, a king, may he not really be, after all, the true Messiah? To get a true answer to that, you have but to listen, as he speaks, and he, too, by his words shall be justified, or by his words condemned: he speaks *as a dragon!* What can we possibly gather as we hear that strange speech, but that he is controlled, governed, indwelt by that sinister spirit who is symbolized by a creature not found on earth in nature—the devil—the specific foe of our Christ, and who here assumes the place in this trinity from the infernals, of the Spirit of God?

Let us go still a little further and look at the question from another line of Scripture. It is generally conceded that we see in 2 Thess. 2: in the "man of sin, the son of perdition" the true Antichrist of the future. The two terms "sin" and "perdition" evidence the beginning and the end

of his path, it begins in sin, ends in perdition. And how does this climax of wickedness evidence itself? Thus: he “opposeth and exalteth himself above all that is called God, or is worshipped, so that he sitteth in the temple of God, showing himself that he is God.” Note then, that these extreme blasphemies are perpetuated—not in the metropolitan city of the Roman Empire, and so the dwelling-place of the Emperor (the first beast)—not in the city of the seven hills (comp. Rev. 17:9), but this claimant is *religious* and consistently with that, he is found in the “temple of God.” We have then, but to find that Temple, and we shall find the Antichrist enthroned in it.

It was not altogether unnatural that when men were first released from the bondage of the Papacy, that they should see the Antichrist—in that Papacy, and basing the interpretation on 1 Cor. 3:16 insist that this “Temple of God” was the Church, as it is written to the Church of God in Corinth, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor. 3:16). Convincing as this may look on the surface, it will not stand examination for a moment, for as long as God by the Spirit is dwelling in the Church on the earth, that man of sin—the Antichrist—*cannot be revealed at all*. No member of the one true Church, the living Body of Christ, then will be here, and so see the Antichrist. That divine Spirit so dwelling effectually hinders that revelation of the “wicked one.” Thus the Church of God, with the indwelling Spirit of God, cannot *possibly* be this “temple of God” in which we are to find the true Antichrist, for it is not on earth at all at that time.

Yet we can well sympathize with the Reformers of Luther’s day, as they listened to the proud, boastful language of the Pope, taking the place of Head over all; claiming the submission of all the governments of the earth thus “reigning over the kings of the earth” (Rev. 17:18). I say it is not strange that they should, putting this and that together, find in the Papacy all that corresponded with “the man of sin, the son of perdition.”

It is a large family of which we are all members by first birth, and there is a strong family likeness of pride marking

us all by nature—the Papacy, up to this time, capping the climax. But whilst he may well be taken as a foreshadowing of the veritable Antichrist, he would certainly not assume the place in his own person that is here taken by this man of sin. The Pope claims only to be the vice-regent—the representative of the true Christ which the real Antichrist certainly does not, for that apostate claims himself *to be* Christ, fulfilling Matt. 24:5 and 1 John 2:22.

Dismissing then the Church as being the Temple of God, Daniel tells us that “sacrifice and oblation” shall again be offered on Jewish altars (chapter 9:27) and that necessitates the rebuilding of that Temple in Jerusalem, professedly dedicated to Jehovah, the God of Israel. Here then is the Temple for which we are looking, and our Lord Jesus recognizes its future existence in the words:

“When ye shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place.”

the “holy place” must be in the temple of God in Jerusalem and nowhere else. Here, then, sits enthroned the Antichrist. Here he makes his Satanic assumptions. Here in the Temple of God in Jerusalem he shows himself that he is God!

But the Old Testament prophet Daniel has pictured one who is to live at the same time as this “man of sin,” and who bears precisely the same characteristic marks: let us place them side by side.

Daniel, chap. 11, verses 36-37

“The king shall do according to his will, and *he shall exalt himself, and magnify himself above every god, and shall speak marvellous things* against the God of gods.”

2 Thess., chap. 2, verse 4

“The man of sin, the son of perdition, who opposeth *and exalteth himself above all that is called God, or that is worshipped*, so that he as God sitteth in the temple of God (speaking as a dragon) *setting himself forth that he is God.*”

Remembering that the “wilful king” of Daniel 11 and the “man of sin” of 2 Thessalonians are living at the same time, it becomes absolutely impossible not to identify them as one and the same personage. There can hardly be two individuals at the same time in the same place, magnifying

themselves *above all*. There are other clear marks that identify this "wilful king" with the second beast, and not the first; for he too is a *Jew*, as is conclusively proved by verse 37 of this eleventh chapter of Daniel:

"Neither shall he regard the God of his fathers (of whom
 ¶ but a Jew could that be spoken?) nor the desire of women."
 (That is, the hope of being the mother of Messiah, the desire
 of every Jewish woman.)

I can but feel assured that not one of my readers but will see in this man, Whether he be the crafty "king of the North" who does "according to his own will," or the self-exalting one of 2 Thessalonians in the rebuilt Temple, any other than "the beast from the land"—the Jew—the liar, and so *the Antichrist!*

How a Hebrew was Saved

Several years ago, in a large city of Holland, there lived a Jewish doctor who was once like Paul, a Pharisee. And also like Paul through the operation of the Holy Ghost was converted from darkness to light and was delivered from the power of Satan to the power of God, finding the same peace in Jesus through whom he had been made the very righteousness of God.

Day after day this doctor went to the quarter of the city where lived the poor Jews, and went from house to house proclaiming the glad tidings of the Lord Jesus. On one of the streets through which he had passed lived a rich Jewish merchant, having a large business in the heart of the city.

One day the doctor was struck with the thought that he was not only responsible for the souls of the poor Jews, but just as responsible for the soul of that rich merchant, and knowing that this man was kept in the city until late in the evening he resolved to call upon him some evening after ten o'clock. He was very much surprised at the friendly reception he received, being shown upstairs as though an expected guest. He was led into a large dance hall well filled with guests. The dancing had begun, but the appearance of the little doctor (who seemed out of place), caused general attention. Making his way to the master of the house, he said: "I did not know that you were occupied this evening, but I have to speak to you upon a matter of great importance; will you appoint a time when I can speak with you alone?"

"Certainly," replied the merchant. "Might I ask is the matter very pressing?"

"It is a matter of life and death," replied the doctor. "As soon as convenient to you I will call."

"Might I ask whom the matter concerns?"

"It concerns the Lord Jesus Christ, Jesus of Nazareth," replied the doctor, "His person only; and I would like very much to speak to you about Him."

"Listen," said the merchant; "this is remarkable." And he related to the doctor how he had for some months been feeling miserable

and forsaken, and the thought had come to him as to who and what Jesus was, and that he could find no rest. "I asked God," he continued, "to send me some one who could show me the way out of my miserable condition. He has heard my prayer and sent you to me, and I cannot let you go, for now is the best opportunity."

He motioned for the music to stop, and turned with the following words to his guests: "This gentleman has come to speak to us upon a matter of the greatest importance, a matter concerning each one of us personally. I therefore ask you all to be seated and give him your attention. Now, dear sir," turning to the doctor, "tell us what is on your heart and keep nothing back."

The doctor stood in the center of the dance hall and told of the wonderful love of God, "who gave His only begotten Son that whosoever believed on Him might have everlasting life," bringing to the world salvation, and giving us free access to the heart of God. Not long after this memorable evening the merchant publicly accepted Jesus Christ and became a faithful witness of Jesus, giving of his wealth for the spread of the Gospel which hitherto he had spurned. It is not known how many others believed through the hearing of the Word in the dance hall that evening.—*Our Hope, May, 1906.*

The Heart of the Lesson

By Arthur Forest Wells

THE SON OF GOD BECOMES MAN

Jan. 3. John 1:1-18. Golden Text: John 1:14

Daily Readings

Mon., Dec. 28, Gen. 1:1-2:3. Tues., Dec. 29, Psa. 102:16-28. Wed., Dec. 30, Isa. 40:18-31. Thurs., Dec. 31, Col. 1:9-23. Fri., Jan. 1, Exod. 12:1-14. Sat., Jan. 2, John 1:1-18. Sun., Jan. 3, John 1:19-51.

The Outline of the Lesson

I. *The Framework of the Lesson, John 1:1, 14, 18.* II. *The Infilling of this Framework, John 1:2-13, 15-17.*

The Heart of the Lesson

The Apostle John, who wrote his Gospel years after the Synoptists had written theirs, like them wrote for the purpose of glorifying the Lord unto the salvation of believers in Him. His method was different from that of Matthew, Mark and Luke; but his purpose was the same. Matthew wrote about Christ the King; Mark, about the Servant of the Lord; and Luke, about the Son of man; but John focused attention upon the Deity of the Lord Jesus Christ. This sentence does not mean that the Deity of Jesus is not mentioned in Luke, or the humanity of the Son of God in John; nor that Matthew and Mark do not have in their writings the elements of Luke and John. This sentence simply calls attention to what has long been considered the characteristics of these several Gospels. John set about his blessed commission—to set forth the Deity of the Lord Jesus Christ—by bringing to the fore seven of the about forty recorded miracles of the Redeemer. He calls them "signs," for these miracles demonstrated by their peculiar nature the Godhood and Divine power of Jesus Christ our Lord. He summed up his testimony, method and purpose of his narrative in two verses toward the close of his Gospel (20:30-31): "Many other signs therefore did Jesus in the presence of the disciples, which are not

written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John's Gospel is therefore more than a theological treatise: it is an evangelistic appeal. May all who read these notes hear and heed it!

The heart of our text is set forth in three great verses—1, 14, 18. The rest of the verses of this profound Prologue explain in a large degree by direct statement or by contrast the meaning of these lofty utterances. We wrote a moment ago that the miracles which John grouped were used by him to prove the Deity of the Lord Jesus Christ; but the manner in which he began his Gospel would seem to indicate that his thoughts—which were God's thoughts—flowed also in another direction, namely, that the genuineness of the miracles were proved by the nature of their Worker. John evidently wrote to Christians; and Christians instinctively reason from the Creator to His works, rather than from His works to the Creator. Established faith does not need signs to keep it strong. So the Apostle begins on the high plane of the eternity, position and person of the Son of God. These qualities did not in themselves spell salvation for the world, but they belonged to the Source from which redemption came. In Paul's great passage (Col. 1:14-20), which is in many respects a parallel to this of John, the reconciling work of the Son of God's love is introduced by the far-reaching declaration that "it was the good pleasure (of the Father) that in Him should all the fulness dwell"; or, as the margin has it, "for the whole fulness (of God) was pleased to dwell in Him." There are several other passages of this nature in the Bible, and their import is, that the value of what Christ did rested in what Christ was, is and shall be. The atonement of John 19 is rooted in the Deity of John 1.

The "In the beginning" of John 1:1 marks a "time" anterior to the "In the beginning" of Genesis 1:1. The phrase refers to the dateless past of eternity. This means that the Son of God is eternal in His origin. This idea of eternity must be carried into the other two clauses of this revealing verse. Therefore, there never was a time when the Word was not "with" God. This preposition "with" is interesting, for in its present connection, it sets forth a rather verbal or adverbial thought, namely, that it has always been the principle of the Son to look toward the Father with the desire of pleasing Him, in everything that He did. We have a reverberation of this attitude in such statement's of the Lord Jesus as this: "Mine hour is not yet come" (John 2:4). No wonder the Father could say at the Baptism of Jesus: "This is My beloved Son, in whom I am well pleased" (Matt. 3:17). The third clause of John's first verse proclaims the Deity of the Son and His identity with the Father. The statement may be read forwards or backwards: either "and the Word was God" or "and God was the Word." This is John's genealogy of the spirit-nature of the Word.

He adds to this his brief but adequate statement of the genealogy of the human nature of the Word, saying, "And the Word became flesh, and dwelt among us, . . . full of grace and truth." Scripture is everywhere beautifully accurate in its statements concerning the two natures of Christ. It never mentions one at the expense of the other; nor does it confuse or seek to mingle the two. It took the Church a long time to formulate her belief that Jesus Christ is very God, complete man, one Person, having two distinct natures; yet here we have the plain truth. Nor is John alone in this theology; for Paul had already stated it in Romans 1:3-4, and before him Isaiah (Isa. 9:6) and Micah (Micah 5:2) had declared it. What a contrast between the fact of being with God and pitching His tent among men!

Yet, for our sakes He did become so "poor" (2 Cor. 8:9). But, although He had become so poor, He did not empty Himself of His Divine attributes (Phil. 2:5-8). The glory that belonged to the only begotten of the Father continued to be His. John says, he and others saw it (2 Peter 1:16-18).

Some men saw the glory of Christ; but no man has ever seen God. If, as I truly believe, Philip voiced the desire of us all, that a sight of the Father would satisfy all our desires (John 14:8), then we are, or should be, prepared to appreciate the grace whereby the Son revealed Him to us (John 14:9). Nature shows God's handiwork (Psa. 19:1); but Jesus declares His heart. So our Lord could say: "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me" (John 14:6).

NEW LIFE IN CHRIST

Jan. 10. John 3:1-17. Golden Text: John 3:3

Daily Readings

Mon., Jan. 4, Psa. 51:1-19. Tues., Jan. 5, John 2:1-11. Wed., Jan. 6, John 2:12-22. Thurs., Jan. 7, John 2:23-3:15. Fri., Jan. 8, John 3:16-21. Sat., Jan. 9, John 3:22-36. Sun., Jan. 10, 2 Cor. 5:11-6:2.

The Outline of the Lesson

I. Nicodemus Approaches Christ, John 3:1-2. II. Christ's Diagnosis and Description of the Need of Sinners, John 3:3. III. Nicodemus' Ignorance About Spiritual Truths, John 3:4, 9. IV. Our Lord's Two Answers, John 3:5-8, 10-15. V. The Heart of the Gospel, John 3:16. VI. The Emphasis of the Gospel, John 3:17.

The Heart of the Lesson

The riches of the third chapter of the Gospel according to John are found especially in the words of the Lord Jesus Christ which it records. These words, in or out of their context, abound in abiding truth. It would make no difference, whether we knew or whether we did not know the name of the questioner who came to Him, or whether he came by day or night. We appreciate the information given us about these details, and we value them as given by the Holy Spirit who never trifles; but the revelations here have reference to all sinners, and therefore the circumstances of their statement are secondary. We are not of those who would like to confine these requirements to Nicodemus. We believe they apply to all sinners. The primary demand of all unregenerate souls is that they be born again, born of the Holy Spirit through the redemption rights which were purchased by the Death of the Lord Jesus Christ.

It is interesting, however, to note that the coming of Nicodemus to the Lord Jesus at this time seems to have been but one instance of similar approaches to Him during the feast to which John refers in the closing verses of the second chapter of his Gospel. There we are told, that "When He was in Jerusalem at the passover, during the feast, many believed on His name, beholding His signs which He did." "But," John adds, "Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any one should bear witness concerning a man; for He Himself knew what was in the (the individual) man." This distrust of the Lord concerning His interviewers and followers of that day is reflected in His treatment of Nicodemus. For when he came to Jesus with his half-flattering and condescending words, "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," the Lord immediately brushed his words aside and in-

formed him of his real, personal need. For, when Nicodemus called Jesus "a teacher," and declared that His signs argued for the Divine authority that was back of Him, rather than that He Himself was the Son of God, he showed what low conception he had of Him to whom he had come. Now, born again people do not use such language in their address or description of the Saviour. I do not say that the Lord Jesus Christ had to resort to such logic to analyze and place Nicodemus, for He could appraise the condition of his soul by a direct understanding; but this observation may be helpful to us in discerning men today in reference to their attitude to Christ. Speech easily reveals or betrays the mind, heart and will.

Men like Nicodemus—that is to say all sinners who have not yet experienced such grace—need to be born again of the Spirit of God. This is the first great message of our lesson. But there is something here that is better than the revelation of a need. We have here the promise of Divine grace to all men that they can and may be born again. That is the first sentence of the gospel. One might think of the declaration of the spiritual prerequisite as law; but to be told that rebirth is available, that is good news. It is this that we are especially commissioned to preach and teach. Our Lord here makes the glad announcement that it is possible for sinners to become new creatures, to have old things pass away, and to have life become new (2 Cor. 5:17). What rheumatic or consumptive person—to refer to only two of the ills that plague some human bodies—would not feel like leaping for joy to learn that there is health in store for him! What sinner can there be who does not share a kindred feeling, only very much intensified, on hearing of the hope of being made spiritually whole! to have eternal life instead of death!

Naturally another question comes now quickly to the front. Convinced of the need of being born again, and persuaded of the hope that such a blessing may be had, the earnest seeker for salvation presses forward with the enquiry, How can I be born again? The Lord's answer to this question is twofold: He enveils and He unveils it. His answer is enveiling, because it deals with the mystery of the Spirit's mode of operation, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." This part of our Lord's reply puts us on our honor to trust God to perform the miracle in His own and therefore the right way. But His answer is also unveiling, because it points to faith in the crucified Redeemer. This is what we can understand, so far as the atonement of Christ for sinners can be comprehensible to finite minds. But even here it is not knowledge but faith that is exalted. For our Lord said: "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." This last clause may also be rendered: "That whosoever believeth may in Him have eternal life." If we put the two renderings together, we get what is certainly the meaning of the Saviour's utterance: "That whosoever believeth in Him may in Him have eternal life."

The lesson begins with a man coming to the Lord Jesus Christ in the bewilderment of spiritual ignorance and pride. It ends with the Son of man coming to sinners with the gospel of His work of redemption, which He offers to all sinners on the simple condition of faith in Him. So it is here that we find that precious summary of God's glad tidings, the heart of all His gospel: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

JESUS THE WATER OF LIFE

Jan. 17. John 4:4-29. Golden Text: John 4:14

Daily Readings

Mon., Jan. 11, Rom. 8:26-32. Tues., Jan. 12, John 4:1-26. Wed., Jan. 13, John 4:27-42. Thurs., Jan. 14, John 4:43-54. Fri., Jan. 15, Rev. 21:1-8. Sat., Jan. 16, Rev. 22:10-21. Sun., Jan. 17, Luke 7:36-50.

The Outline of the Lesson

I. Our Lord at Sychar, John 4:4-6. II. The Coming of a Samaritan Woman to the Well Where Jesus was Sitting, John 4:7a. III. The Conversation Between the Lord and this Woman, John 4:7b-25. IV. Our Lord's Revelation of His Messiahship, John 4:26. V. The Woman Leaves Her Waterpot and Testifies Concerning Christ, John 4:27-29.

The Heart of the Lesson

The Holy Spirit is presented to us in this text our by Lord Jesus Christ in the figure of a well of water springing up unto eternal life. The lesson shows how this water flowed from the Lord to the woman and then through her to others. According to the Gospel of John this Samaritan woman was the seventh candidate for discipleship unto the Lord. The names of the other six are: John, Andrew, Peter, Philip, Nathanael, Nicodemus. Of these seven she is the third to be mentioned as a soul-winner. The other two are Andrew and Philip. We are not implying that the others did not win souls for Christ. We are simply stating the facts as the narrative presents them. We would still have less than 50% perfection in Christian service, if we had that percentage in church work now; but think of what it would mean, if three out of every seven won to Christ were faithful in winning others to Him!

We find our Lord at present on one of His journeys from Judaea to Galilee. Incidentally, the first chapters of John's Gospel reveal considerable activity on the part of our Lord in moving from one end of the country to the other. In chapter one He is in the Southland. In the beginning of chapter two we find Him in Cana of Galilee. At the end of chapter two we find Him in Jerusalem. In chapter four He is presented as journeying through Samaria on His way to Galilee again. In chapter five He returns to Jerusalem. In chapter six He is back in Galilee. In chapter seven He is again in Jerusalem. All these movements were in the interest of the salvation of men. "For the Son of man came to seek and to save that which was lost" (Luke 19:10). The "must needs" of verse four of our lesson must be read in the light of such passion for lost souls.

The major part of our holy story begins with a description of the Lord as He sat by the well. He was wearied with His journey; for He had come as the Son of man, who shared the experience of a perfect humanity. The manner in which Scripture weds together the Deity and the humanity of our Lord is marvelous. The apparent, but not real, contradictions of His Divine strength and human weakness are set together without concern; for Scripture tells the truth, and a truth-teller need not be concerned about harmonizing facts. We have here, then, a picture of a tired Saviour. But the expression which is used to describe his condition may be said to have a wider application. It is said that He sat at the well "as He was." Now, that is the manner in which the Lord Jesus always comes to men. He could come in no other way; nor does He ever try. Neither can we come to Him in any other way than in that condition in which we find ourselves; but, alas, sinners so often try to come some other way. Think, for example, of

the Pharisee who went into the temple and said, as he stood and prayed with himself, "God, I thank Thee, that I am not as the rest of men" (Luke 18:9-14); when all the time he was standing there boasting, the truth of the matter was, that "there is no distinction, for all have sinned, and fall short of the glory of God" (Rom. 3:22-23). What greater folly can there be than for a man to try to "put on" when he is standing before God! Our Lord Jesus Christ will never misrepresent Himself. He comes "as He is"; and this means that it depends upon us, whether what He is turns out to be our blessing or our judgment. It is with the holiness of God as with the law of gravity, which pulls things heavier than air down and pushes things lighter than air up—so to speak. The righteousness of God acting on faith in man promotes the believer; but when it must act on unbelief, it demotes the infidel.

Our lesson shows the operation of the Lord's grace in the presence of a new-born and growing faith. At first the Samaritan woman resented the approach of Christ to her. She had no better logic for her dislike of Him than that He was a Jew. It is a pity that men carry their unnecessary prejudices so far as to tend to withhold good things from them. But, fortunately for us, grace not overlooks but overcomes such folly and proceeds to win the victory for God. The manner in which the Lord overcame the woman's manner and other obstructions knows no parallel in all literature except in records of similar transactions of Divine grace. Objections gave way quickly in her to a growing faith that marched through disdain to respect, to curiosity to wonder, to worship. The "Jew" gave place in her to the "Gentleman"; the "Gentleman" to the "Prophet"; the "Prophet" to the "Christ"; the "Christ" to the "Saviour." And in the process a resentful woman became an evangelist of the Lord. So God's grace flowed into and through her heart.

TWO MIRACLES OF MERCY

Jan. 24. John 5:2-9, 6:8-15

Golden Text: John 5:36

Daily Readings

Mon., Jan. 18, John 5:1-9a. Tues., Jan. 19, John 5:9b-18. Wed. Jan. 20, John 5:19-29. Thurs., Jan. 21, John 5:30-47. Fri., Jan. 22 John 6:1-14. Sat., Jan. 23, John 6:15-40. Sun., Jan. 24, John 6:41-71

The Outline of the Lesson

I. The Cure at Bethesda, John 5:2-9. II. The Five Thousand Fed, John 6:8-15.

The Heart of the Lesson

This is another beautiful picture of our Lord. It portrays Him among the needy at the time of a feast. Only relatives and friends, doctors, and lovers of the sick go to hospitals on feast-days. Such conduct as this added moral force to what He later said in Matt. 25:31-46. I quote His words to the blessed of His Father: "Come, ye blessed of My father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." General Booth made this the motto of his career; "I chose the salvation of men." The world has need of such souls.

The love of the Lord covers all men, but it is expressed toward individuals. He Who knows His sheep by name (John 10:3), sees every one in the hospitals, churches, businesses and homes. The heart that loves all is accompanied by the mind that understands each one.

Jesus not only saw this man in the crowd but understood his every weakness. We have evidence of this in the question He asked him and in the command and warning that He gave him. Why was this man in this place of the sick? Our Lord once put aside the thought that a man is sick because he committed some special sin; but here it seems that the sickness was due to some sinning on the part of the victim, for Jesus said to him, after he had been healed by Him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

Now, if our interpretation of this point be true; then we may infer that the sinning of which man was guilty was done in his youth, for he had already been confined in this sanatorium for thirty-eight years, or he had been suffering from his ailment that long. David wrote the Twenty-fifth Psalm after he had grown to be a man it seems; but the years had not obliterated the memory of the misdeeds of his younger days; so he prayed: "Remember not the sins of my youth, nor my transgressions" (Psa. 25:7). We know of some of the sins of his adult years, but we have no historical record of the sins of his youth. We would have had no specific information about his failings, if it had not been for this confession. This brings before us a serious matter, a matter that needs much attention in our homes and churches. Some time ago we handed out some cards and asked the young people to check the problems that confronted them in their spiritual life. More than fifty per cent of the young people at this rally marked this statement: "To give up a certain bad habit which weakenens my Christian life and influence." Many others should undoubtedly have made the same check, but the fact is that more than fifty per cent had been bad enough and were now honest enough to make that confession over their signatures.

There is a tremendous warning in the case of this man to all of us against sinning at any time; for consider what he had to suffer on account of his sin besides the pain of his sickness. If he spent the thirty-eight years or the major portion of them in this place, then he lived no small part of his life with sick, blind, halt and withered people, every one of whom, it may be, lived according to the theory, "First come, first served." The whole sphere of his existence changed for the worse because of his sin. Added to all this was his helplessness. Again and again he sought to reach the water at the proper time, but his strength failed him. How often he may have wished that he had never sinned and had never brought upon himself this evil, no one can tell. All he knew now was that sin had incapacitated him for what he most wanted to do. "Thy saints are comforted, I know, And love Thy house of prayer; I therefore go where others go, But find no comfort there." This man's helplessness was accentuated by his hopelessness and loneliness, for he said, "I have no man." Yet more, he did not know Jesus. Even after he had been healed by Him, he described Him rather than named Him, saying, "He That made me whole, the same said unto me, Take up thy bed, and walk." Such ignorance certainly is not bliss.

But the glory of this lesson is that Jesus noticed, understood, loved and healed just such a man. What comfort and hope for us!

The second miracle or sign mentioned in our lesson puts before us another picture of a Divine provision of grace against a background of human helplessness on the part of the multitude and the disciples of Christ. It was a pathetic picture that presented itself to the Lord Jesus Christ while He was up in the mountain. The great passover crowds had been augmented or concentrated by the curiosity of the people who had beheld the signs which He had wrought on the sick. Men, women and children were there. What pulling and pushing, crying and sighing was manifested there by young and old, we can hardly imagine. Hunger added to their predicament, but fortunately the Lord was ready to help.

But there are some things that are more needful than bread (Matt. 4:4), and so the Saviour takes time out to teach His disciples a lesson or two in the matter of trusting Him. The disciples did not show up very well in this school; yet the patient Saviour proceeded to show His mercy to the multitude. And let it be noticed that it was the lunch of a lad that became the pivot on which the whole miracle turned by Divine choosing. This is one of several pictures of the Bible which show that the Lord can use for His glory even the humblest of gifts or capacities. Though the supply appeared to be small, yet Divine resources availed sufficiently for all. If any did not have his hunger satisfied, it was because he refused to eat, not because there was nothing there for him to eat. Twelve baskets full of broken pieces of food remained after all had been served plentifully.

The sad part of the occasion proved to be Israel's lack of spiritual insight into the meaning of the sign. They wasted the force of it on themselves by tying it down to things only of earth; and so, instead of coming closer to the Lord through this remarkable experience, they came to the end of the day separated from Christ who had withdrawn again into the mountain alone.

THE FINANCIAL COST OF ALCOHOLIC BEVERAGES (The Economic Approach to the Liquor Problem)

Jan. 31. Prov. 21:17, 23:20-21; Matt. 24:45-51; John 6:26, 27, 35.

Golden Text: Isa. 55:2

Daily Readings

Mon., Jan. 25, Prov. 23:29-32. Tues., Jan. 26, Prov. 21:1-17. Wed., Jan. 27, Matt. 24:45-51. Thurs., Jan. 28, Isa. 55:1-13. Fri., Jan. 29, Rom. 13:8-14. Sat., Jan. 30, Rom. 14:13-23. Sun., Jan. 31, 1 Cor. 6:1-20.

The Outline of the Lesson

I. Love of Wine and Oil Impoverishes, Prov. 21:17. II. Drunkards and Gluttons Come to Poverty, Prov. 23:20-21. III. The Judgment of the Evil Servant, Matt. 24:45-51. IV. The Satisfaction which Christ Gives, John 6:26-27, 35.

The Heart of the Lesson

We turn to the Golden Text this week for "the heart of the lesson." This verse finds men spending money and labor for certain things. These two values of exchange may express the same things; for there is a certain amount of Hebrew poetry in the manner of Isaiah's expressions here, and it is known that Hebrew poetry consisted largely in restating a thought in synonymous words—note, for example, the figures "that which is not bread" and "that which satisfieth not" or "that which is good" and "fatness". But still there is a difference in the meaning of the terms used, and we should profit by it.

"Money" represents values of life that have come to us from the past—by inheritance, investment and labor. "Labor" represents the activities of the present, for the debts of the past, the bills of the present and the ambitions of the future. Between the two of them money and labor there is set forth the whole of man's economic relation to the world. It is no light matter that covers so much of life. Spending money and labor is therefore serious business. Much good or harm can come from the manner in which these possessions are handled. For, while "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4), Scripture nowhere even approaches a contradiction of the fact, that man is so made that his spiritual life may be strongly effected by the physical in and about

him. Indeed, the Word of God pleads for the consecration of the body (Rom. 12:1-2; 1 Cor. 6:12-20), and our text demonstrates that God is interested in the manner in which we spend our money and labor. There are reasons why our spiritual life should be businesslike, but here is a passage which pleads for a spiritual concern in business and pleasure.

What is it that men are likely to do with their money and labor? God's Word implies that they spend these things for "that which is not bread" and for "that which satisfieth not"! The plain meaning of this assertion is that men are striking bad bargains with the values of life. Thirsty and hungry people do this sort of thing. Strangely enough the people who spend their money and labor for "that which is not bread" and for "that which satisfieth not" are people that have no money, they are penniless (Isa. 55:1). What do these apparent contradictions mean? They mean that each man has something which he can spend on shams. He has nothing with which to buy salvation and spiritual food, for these things cannot be bought with the currency and labor of earth. Yet they spend what they have for transitory and superficial commodities or pleasures.

God challenges this misadministration of life's funds, by asking "every one that thirsteth" and spends his "money for that which is not bread" and his "labor for that which satisfieth not" why he does these things? The purpose of such a question may be said to be two-fold. It is intended to bring these individuals to their senses, for many of them, if not all of them, appear to live without thought as to the wisdom or folly of their actions. But it is also intended to remind or inform such that they are accountable to God for their purchase of shams. It is recorded in Scripture that men will have to give account in the day of judgment of even their idle words (Matt. 12:36). Our lesson title invites us to consider the financial cost of alcoholic beverages. This is a worthy consideration. But I recall seeing recently a chart which sought to visualize the fact there are other follies that threaten our life to a far greater extent even than alcoholism. The fact is that the whole of modern life bears investigation in answer to God's challenge. The teacher will do well to apply this truth in the manner which will be of best service to his class. Parents had better give heed to the way in which they encourage their children to use their spending money and talents of all sorts.

Now, there is a way of wisdom in which our money and labor can be spent. That way is known to God, and He invites us all to listen, indeed, to hearken to Him concerning it. We are very much in need of His word on this matter. It is a fine thing to budget our incomes. But a word of warnings needs to be raised against the advertised budgets that are offered for the help of modern families. These budgets without exception—so far as I have seen them—give a shamefully small place to the things of the Lord. Our selfish hearts need to turn to the God of grace for counsel on this matter. It is a tragedy to tell a man that has a soul which knowingly or unknowingly thirsts for the living God, that he may take a pittance out of the amount that he has allotted to himself for recreation or education and dole it out to God. Our budget-makers have need of reading the third chapter of the Prophecy of Malachai thoroughly.

Well, there is that which is good and fatness for every one who is spiritually thirsty and hungry, even though he be penniless, if he will hearken diligently unto God and come unto Him. It is God's right to talk to souls about these things. May we recognize that fact, go to Him, and profit by His grace.

Books Received

Mighty Prevailing Prayer. By A. Sims. Paper covers 62 pages, 35c. Zondervan Publishing Co., Grand Rapids, Mich.

Decision in the Scriptures. Pamphlet, 15 pages, 15c.

The Spirit in the Scriptures. Pamphlet. Paper covers, 15c.

The Surname in the Scriptures. 16 pages, 15c.

The Satan in the Scriptures. 15 pages, 15c.

These four short pamphlets are by Herbert Lockyer, and published by the Zondervan Co.

Victory. By Charles E. Robinson. A novel, 208 pages. Price \$1.00. The Zondervan Publishing Co., Grand Rapids, Mich.

Book Reviews

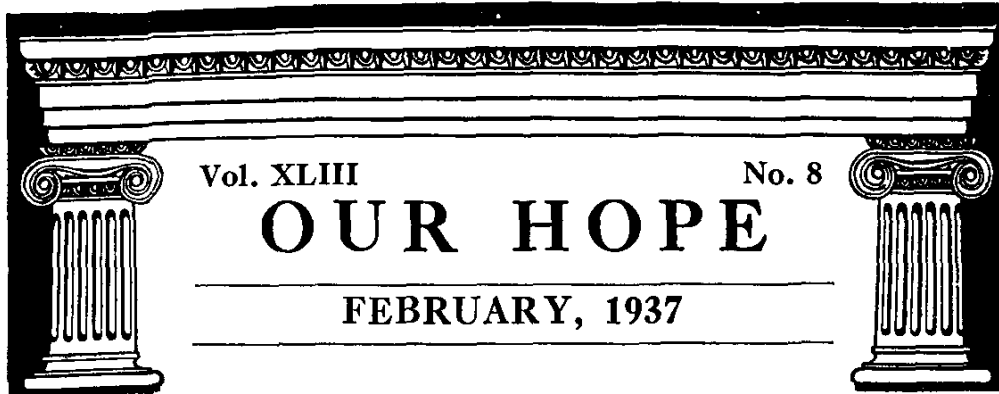
BY FRANK E. GAEBELEIN

The Ephesian Letter. By Lewis Sperry Chafer, D.D. Loizeaux Brothers, Bible Truth Depot, 19 West 21st Street, New York City. Cloth, 167 pages plus Topical Index, and Textual Index, making 176 pages. Price \$1.00.

This study of the Epistle of the Ephesians is an important addition to the author's other theological writings. It is safe to say that Dr. Chafer stands with the small handful of men in the English-speaking world who are able with clearness, thoroughness, and true spiritual discernment to unfold the deeper truths of the Word of God. In the present volume he has given us an exhaustive doctrinal treatment of what is perhaps the most profound and most difficult of the great Pauline Epistles.

No one but an expert theologian could have written this book. On almost every page it gives evidence of a mind that thinks straight and to the point. Dr. Chafer is manifestly a convinced Calvinist, but his adherence to the Reformed faith never runs beyond his primary loyalty to the Word of God.

This is a scholarly book, although it does not abound with footnotes and allusions to other authors. Its scholarship is rather of the original type that sees into the heart of things and sets down essential truth in concentrated and orderly form. Earnest Bible students everywhere should welcome the book. Its value is enhanced by a comprehensive Topical and Scripture Index.



Editorial Notes

The Sower and the Reaper

“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him” (Psa. 126:5-6). Our blessed Lord came to earth as the great Sower, and as the Son of Man sowed the good seed (Matt. 13:37). He came forth from Heaven’s glory bearing the precious seed, and sowing He wept, and weeping He sowed in tears. Who can describe the wonderful service with which He served, the way in which He sowed! See Him at Samaria’s well. In the heat of the day He had gone the weary way, because He knew the one in whose heart the precious seed was to find lodgment. And being wearied with His journey He sat on the well. Then she came, whom He knew so well, whose history of sin and shame was like an open book to Him who has eyes like a flame of fire. Such was the ground which received the precious seed—a heart desperately wicked, like all human hearts. And while the rejoicing woman rushed back to the city to tell the good news, the disciples said “Master, eat!” “But He said unto them, I have meat to eat that ye know not of. . . . My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together” (John

4:32-36). Even so was it His meat to do the Father's will, sowing by making Him known, and doing His works.

But the great sowing was done by Him when He went to the cross. The great Sower was rejected. He who brought God to man, making known the invisible God, He who said, "He that hath seen Me hath seen the Father," was cast out by man and put on the cross. There He had to finish the work for which He came. On the cross He Himself was sown in death, so that there might be the reaping of glory, the harvest of redemption. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit" (John 12:24). He is the corn of wheat, the precious seed. He came to die, to give His life a ransom for many, and from this springs the great harvest, the blessed and glorious fruit. All who have believed on Him are the precious fruit of His death on the cross. And how this fruit has been gathered and is being gathered by the power of the Holy Spirit, who is on earth for this great purpose! He who sowed in tears reaps now in joy. When He went to the cross to give His body as the great sacrifice, He saw His seed, He saw the travail of His soul, He saw the Church and all its members, and then loving the Church He gave Himself for it (Ephes. 5:25). That was the joy set before Him for which He endured the cross and despised the shame. What joy is His as member after member is added to this body, destined to be with Him and to share His glory!

But more than that: "He shall doubtless come again with rejoicing, bringing his sheaves with Him." Harvest time is coming for the great Sower. He has told us that the harvest time is the end of the age. Then He will be the great Reaper, the Ingatherer. The wheat, the children of the kingdom, will be gathered into His barn (Matt. 13:30). He comes and takes His own, the fruit of His sowing, home to glory—home to the Father's house to be with Him. Then also comes the harvest which belongs to Him as the Son of Man, the appointed executor of the judgments of God. How solemn is the record! "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand

a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth, and the earth was reaped" (Rev. 14:14-16). What a harvest that will be! How the enemies of God and of His Christ will then be dealt with and all those who destroyed the Truth of God will meet their well merited judgment. "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. xix:15). It will be harvest time then, and this earth and the nations are fast ripening for such a harvest.

And what will it be when the great Sower, who sowed in tears, who gave His life and shed His blood, comes again with rejoicing, bringing His sheaves with Him! What joy and glory will be His when the portals of heaven open and He leads forth the ransomed hosts of God! What joy and glory when He appears as the Head of the Body, the Lord of all, and every member of His Body reflects His own glory! What will it be when He brings the many sons to glory, when He brings His glorious sheaves with Him! Oh, that will be glory for Him! Then He has to the full the travail of His soul and will be satisfied, and what glory it will be for us, the trophies of His victory and His grace! We shall then forever be with Him, behold His glory, share that glory and His vast and wonderful inheritance. And do not our hearts yearn just for this? There seems to be a universal desire among the Saints of God, those who know Him best and love His appearing, for His speedy coming. Oh, the many hearts who cry today for this promised event!

But let us remember while He tarries it is sowing time for us. We still may sow, and follow Him in sowing the precious seed with tears. We can still sow beside many waters, preach the Word and reach out for the lost. We can go forth trusting Him, and sow with many tears and many prayers that which He has first put into our hands. Blessed privilege it is. And if we would only think more of Him

who has gone before, and is coming again bringing His sheaves with Him; if we only would think more of the soon coming glorious consummation, of the harvest time, the reaping time for Him and for us, how much more sowing we would do, and how much more we would water the seed with the tears of our prayers. Still it is sowing time for us. Let us make the best of it and remember what the Spirit of God tells us: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6). And again, "Let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6:9). "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). And what shall your harvest be, dear reader, in that day? It depends on your faithfulness, on your self denial, on your sacrifice now.



A Three-fold Rest Restless are our hearts, restless is human life and restless is the world. Behind all the restlessness, individually and collectively, is sin. There is a three-fold rest promised in the Word of God. A rest, first of all, which gives relief to our guilty and troubled, restless conscience.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). It is the old and blessed invitation He uttered almost two thousand years ago; but it is as fresh, as assuring and comforting as ever. These words will never lose their power in all time; and throughout all eternity the countless multitudes of the redeemed will remember them still. The verb "Come" really means "Hither," "This way." Some perplexed hearts have been troubled about the right manner of coming to Him. But the Lord Jesus said nothing about the mode of coming. He seeks to divert rather the attention from the "coming" to Himself, and hence employs the word "hither," "this way" to make us think not of the steps we take, but of Himself, who stands with outstretched arms to receive us.

"Coming," means just the same as "looking," "receiving,"

“believing,” “trusting”; all of these expressions are to direct our thoughts, not to self, not what we can do to receive something, but to the all-sufficient Saviour. He does not ask us to make ourselves fit to come unto Him but He wants us just as we are, with all our sins, with all our burdens. To all burdened hearts, hearts too which labor in self-improvement, labor to overcome evil within, He says, “This way! to Me . . . I will *give you rest*.” No amount of toil, religiousness, good works, ordinances, resolutions, vows and endeavors will ever help a single soul to get that which cannot be paid for or worked for—rest and peace, which is His free gift. He paid for it Himself, and the price His precious blood. “We which have believed do enter into rest” (Heb. 4:3). “He that is entered into his rest, he hath also ceased from his own works” (Heb. 4:10). If you, reader, are without rest and peace, it must be because you have not believed, or have not ceased from your own works. Turn to Him and He will keep His blessed promise. “Being justified by faith we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

There is a rest which we must find and can find. It is the rest which our troubled hearts need in the midst of a life and a world full of unrest. This rest is for those who have received as a gift rest from Him. They must now also find rest. He said, “*Take My yoke upon you, and learn of Me: for I am meek and lowly of heart; and ye shall find rest unto your souls*” (Matt. 11:29). Here is a rest which we must *find*. It is only found in His intimate fellowship. It is in His fellowship, yoked to Him, who is meek and lowly, that we find true rest, true peace, the peace of God. As Dr. Brookes wrote over fifty years ago: “He does not propose to place a galling yoke upon the necks of His followers, and send them forth like oxen to drag a great weight through life under a driver’s lash; but He gently asks them to take part of *His* yoke, which is easy, and to bear part of His burden, which is light, because He bears the heavier part, and His presence imparts gladness. He asks them to put their heads beside His head, and their necks beside His neck, and their hearts beside His heart, and their feet beside His feet, and thus walk in loving fellowship with

Him in all meekness and lowliness." Not in self-seeking, in self-pleasing, in self-exaltation can the believer find rest. It must be Christ-seeking, Christ-pleasing and Christ-exaltation. And the Holy Spirit dwells in us to make such a life possible and reproduce His character in us.

And there is a third rest, which is still future. "*There remaineth therefore a rest to the people of God*" (Heb. 4:9). The word used in this passage for "rest" differs from the other word translated "rest" in the same chapter. And another word is used in Matthew 11:28, "I will give you rest." Literally rendered it is, "I will give you up-rest." When the Holy Spirit uses the word "rest" in connection with the future, He employs the word which means "Sabbath-keeping," a *sabbatismos*. It looks forward to the day of glory when Christ gathers His own to Himself. Then the eternal rest begins. We shall rest and rejoice in His love, and He will rest in His love, and joy over us with singing. May every reader enjoy now the given rest, and find daily rest in Him, in His fellowship, and look forward with joyful anticipation to that glorious, coming rest.



Precious and blessed to faith are these two
His "I Will" words, so often spoken by our Lord, "*I will.*" When the leper came and in worship fell at His feet, with the prayer, "Lord, if Thou wilt, Thou canst make me clean," He said, "*I will,*" and through this word of sovereign power immediately his leprosy was cleansed (Matt. 8:1-3). So He cleanses the souls of men from the disease far worse than physical leprosy, that is, sin. In His gracious invitation addressed to those who labor and are heavy laden, who come to Him with their burdens, He assures us, as all who came have experienced, "And *I will* give you rest" (Matt. 11:28). Then He tells us, "Him that cometh unto Me *I will* in no wise cast out" (John 6:37). Again we hear Him say to those whom He called and drew to Himself, "Come ye after Me, and *I will* make you to become fishers of men" (Mark 1:17), and furthermore, He assures us that prayer in His Name will be granted, "If ye shall ask anything in my name, *I will* do it" (John 14:14).

He speaks His "*I will*" in connection with the future of

His own, those who have come to Him, trusted Him and follow Him. "Whoso eateth My flesh and drinketh My blood (spiritually), hath eternal life; and *I will* raise him up at the last day" (John 6:54). "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will* come again, and receive you unto Myself; that where I am ye may be also" (John 14:2-3). A little while later He prayed to the Father, *I will* that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" (John 17:24).

Nor must we overlook His "*I will*" in the last book of the Bible. Here we have the "*I will*" of glorious rewards. "To him that overcometh *will I* give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). "Be thou faithful unto death, and *I will* give thee a crown of life" (2:10). "To him that overcometh *will I* give to eat of the hidden manna, and will give him a whitestone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (2:1, etc.). "And he that overcometh, and keepeth My works unto the end, to him *will I* give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of My Father. And *I will* give him the morning star" (2:26-28). "He that overcometh, the same shall be clothed in white raiment; and *I will* not blot out his name out of the book of life, but *I will* confess His name before My Father, and before His angels" (3:5). "Because thou hast kept the word of My patience, *I also will* keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. . . . Him that overcometh *I will* make a pillar in the temple of my God, and he shall go no more out, and *I will* write upon him the Name of my God, and the name of the city of my God . . . and *I will* write upon him my new Name" (3:10, 12). "Behold I stand at the door, and knock: if any man hear my voice, and open the door, *I will* come in to him, and will sup with him, and he

with Me. To him that overcometh *will I* grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne (3:20, 21).



It is an exceedingly precious word, which **I Have Prayed** our Lord addressed to Peter. He told **for Thee** Simon beforehand of Satan's attempt, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat" (Luke 22:31). As He knew then Satan's plan concerning His disciple, so He knows now all about this mighty enemy, the accuser of the brethren. What comfort it is to our hearts that we, His beloved, are not in Satan's hand, but that we are in the hands of an omniscient and omnipotent Lord. Satan lays his snares, tempts, accuses, hinders and harasses, but above all is the Lord. It is a good thing to learn to look beyond Satan and his broken power, to Him, who hath delivered us from the power of darkness. What an assuring word the Lord gave to Peter, "I have prayed for thee." Before ever Satan could carry his plan into effect Peter's Lord had prayed. And that prayer had to be answered. Through it Satan's snare and Satan's sifting became a blessing to Peter. But for what did the Lord pray? That Peter might not deny Him? He prayed that his faith might not fail. What a glimpse we get from this of the loving heart of our Saviour. The Lord knew the dark sin into which Peter was about to plunge. He saw him standing at the coal fire, before it ever took place. He knew what the disciple's sinful lips would utter, the denials and the curses. Yet knowing it all He pleaded for him that his faith, in that awful hour and when coming to himself, should not fail. What unfathomable love this is! His intercession held up Peter or he would have succumbed when the greatness of his sin dawned upon him. This intercession in behalf of every one who belongs to Christ still continues. As our gracious advocate with the Father He prays for us and when we have sinned restores us to communion. If Satan could, he would rob us of our confidence and rush us into despair, when we sin; but the loving, faithful Lord, with His precious

intercession keeps us. In this gracious way He brings our erring hearts back to Himself. Surely He will never fail nor be discouraged. May our hearts appreciate Him more.



Getting Darker and Darker; Our country is filled with a deceptive optimism. It is said that vast sums of money running into hundreds of millions

But— of dollars were recently spent during the holidays. Everywhere the cry—We are on the eve of great prosperity. Business, it is claimed, replenishes the fortunes which vanished during the years of depression. Peace and Safety! But what mean these gigantic strikes and the threatening attitude of hundreds of thousands of workers led by communistic labor agitators? What is the meaning of the discontent of thousands upon thousands, fomented by the secret agents of Sovietism, which aims at the overthrow of our present constitutional government? With all the schemes, political and non-political, to reduce crimes, lawlessness increases steadily. Atheism, that mental unbalance of the deluded twentieth century, marches on. What do these things and many others mean? They mean that we are dancing gleefully as a nation over a smoldering volcano, with its interior rumblings, threatening a terrible eruption which will wreck everything.

Look at Europe! Has there ever been a Europe like the Europe in the beginning of 1937? Every nation preparing for a great world catastrophe. All Europe is like an immense barrel filled with dynamite and higher explosives. Just a spark is needed and all Europe will be blown to pieces. Nothing will be left of our civilization. Europe after the thirty years' war was a heaven in comparison with the hell on earth when the threatening conflict comes. Will it come during this year? Will diplomacy stop it? The League of Nations has failed miserably—who will arbitrate now? Or will there be a breathing spell through the mercy of God, still delaying the crash at the ending of our age?

Yes it is getting darker and darker. What a dreaming world thinks are signs of betterment are signs of the approaching night.

But whatever may come, God's people do not need to fear.

Let darkness become darker, distress of nations increase; let sorrows and afflictions multiply, we know we are in His hands and *He will not fail*; He will not leave nor forsake His own. "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isa. 43:2-3). "Fear thou not; for I am with thee; be not dismayed for I am thy God. I will strengthen thee; yea I will uphold thee with the right hand of my righteousness" (Isa. 41:10). Scores of other promises could be added. We can lean upon them and upon the everlasting arms above us, beneath us, and around us. He has not failed in the past to carry out His purposes; He will not fail in the future. The gates of Hades can never prevail against His Church, nor against the trusting heart, which clings close to Him. He shall not fail! Some day He will make good the greatest promise He left for us, "I will come again and receive you unto Myself; that where I am, ye may be also." Perhaps this year! So let us rejoice; our God marches on in the accomplishment of His purposes. "He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law" (Isa. 42:4).



**The Power
of God**

The power of God is manifested in His creation. His omnipotence called all into existence out of nothing. His power sustains all His works. Equally so is His power revealed in redemption. But what is His power in the salvation of man, God's lost creature? The apostle Paul gives the answer. "For I am not ashamed of the Gospel of Christ; for it is *the power of God* unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The Gospel of Christ, the good news of God for sinful man, is, that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4). This is the Gospel by which we are saved, by which we become children of God, sons of God and heirs

of glory. Believing this glorious good news the gates of hell are for ever shut, and the everlasting gates of glory swing open for us. When the holy Son of God died on the cross He met and satisfied to the full the righteousness of God, which demands the death of the sinner. He died as our substitute. In His cross both the righteousness and the love of God are manifested. The Son of God appeared to put away sin by the sacrifice of Himself (Heb. 9:26.) God “made Him sin for us, who knew no sin; that we might be made the righteousness of God in Him” (2 Cor. 5:21). What Christ has done, His great, most blessed finished work on the cross, is God’s power unto salvation. Without it God is *powerless* to do anything for sinful man under condemnation. This salvation is offered *unto all*, it is available to all, but it is bestowed “*upon all them that believe*” (Rom. 3:22). So when it is offered and not accepted, but rejected, when sinful man passes by the cross, unbelief and rejection strip God of His power to save, He becomes powerless. Why? Because “the Gospel of Christ *is* the power of God unto salvation” but on the condition “to every one that believeth.” No faith—no power; no faith—no salvation. Let them chisel at these words; they can never be changed. They remain solid for time and for eternity.

And when Paul wrote “I am not ashamed of the Gospel of Christ” he indicated that this Gospel he preached never left him ashamed. He preached it in synagogues, in licentious Corinth, in the provinces of Asia Minor among idolators—it did not leave him ashamed; everywhere it proved itself the power of God unto salvation. It is so still. It will continue to be the power of God till the last member is put into the body of Christ and God’s mystery in this age is finished. The power of the Holy Spirit will back up even the most simple statement of this Gospel, and use it in the salvation of some.



The Power of Satan One of the most misused words in Christendom is this word “Gospel.” It is used of almost everything, except in the Scripture definition as given in the preceding paragraph. Behind this terrible prostitution of the word “Gospel” stands the liar from the beginning, Satan. It is

nothing new. Paul had preached the true Gospel of Christ in the province of Galatia. The power of God saved many. Soon Satan appeared on the scene in Galatia; he came with a spurious "Gospel," and energized by the Holy Spirit in holy jealousy, in the defence of the true Gospel, Paul's Spirit guided pen wrote: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9). The power which produced this counterfeit Gospel in the first century is still at work in the twentieth century. More than that! The twentieth century has produced greater perversions of the Gospel of Christ than ever before in the history of Christendom.

That counterfeit Gospel, that perverted Gospel, is the work of Satan. We put it in this way. "*It is the power of Satan unto perdition to all them that believe not, to the Jew first and also to the Greek.*"

We mean every word of what we have written. Not only do we mean it, but it is the truth. Satan's power unto perdition, unto destruction, is his bloodless, his cross-less, his Christ-less schemes, which he palms off as the "Gospel."

Take it, you modernist! You preach that invention "salvation by character"; your message which denies that man is a lost sinner; which teaches that sin and crime are the evidences of an animal ancestry, that man, according to your evolution-delusion, is his own saviour, working himself gradually out of his deplorable condition, climbing upward, higher and higher—take it, you modernists, ye deniers of the Blood of the Son of God—you offer to your hearers and dupes *the power of Satan unto perdition*. You preach that which does not *save* man but which *damns* man.

Take it, you advocates and preachers of a so-called "*social Gospel*." You take the "sermon on the mount" and teach through the application of its principles, socialism. Some of

you swing into line with communism, and laud the efforts of atheistic murderers, as an achievement of blessing. There is no such thing as a social Gospel. The sermon on the mount has no power to save an individual, nor can it save society, nor deliver the world, as you claim, out of the ever increasing perplexity and distress. Your invented "social Gospel" but leads into darker night.

Take it, ye spurious revivalists with your "Preaching Missions." You have in greater part omitted the preaching of "*Christ crucified.*" You speak well of Jesus and His leadership, but the leadership of Jesus, following in "His steps," trying to imitate His character, has never led a single soul out of darkness into light, never brought peace with God to a single restless heart. You preach that which is not "unto salvation" but "unto perdition."

Some years ago we met an educated Jew. He spoke of having become a Christian and told us proudly he was a member of the "*Christian Science Church.*" We told him frankly that he had become twice the child of hell; far better for him to remain a Jew than to accept a metaphysical system which masquerades as "Christian," when it denies the two pillars of the Christian faith and the true Gospel, "the absolute Deity of Jesus Christ" and "the Blood of Jesus Christ" without which there is no remission of sins." It is another "power of Satan unto perdition."

And what more could we say about "*Unity*" and "*New Thought*" and the system once known as "*Millennial Dawnism*"; "*Seventh Day Adventism*," with its "Sabbath-keeping;" and other systems. Nor do we forget the worst system, Romanism, which is the corruptress of the Gospel of Jesus Christ through a man-made priesthood, which robs Christ of His glorious Saviour-hood, and makes an outward organization, mis-named *the Church*, the saviour.

Some readers may charge us with being narrow-minded, uncharitable and harsh. If so, then please include the Apostle Paul with his divinely given "Anathema," the curse pronounced upon a counterfeit Gospel. Include the apostle of love, John; brand him too as narrow-minded and harsh, for he calls all who deny Christ liars, and not of God. Just such a testimony to the true Gospel and a testimony against

the counterfeit Gospel is needed today. If we were but more faithful in this we would find how graciously it would be owned by our Lord.



We have received for the last twenty-five **Is a World-wide** years calls to pray for a world-wide revival. **Revival coming?** Those who send out these calls are true believers. They mean by revival not a spurious movement, but a real revival, like the great Wesleyan revivals in the eighteenth century, and in the middle of the nineteenth. Though prayer has been made for twenty-five years there has been no answer.

Often we find quoted in these appeals Habakkuk 3:2. But it is generally quoted as a mutilated text. They only quote "O Lord, revive Thy work in the midst of the years, in the midst of the years make known." But there is another sentence which belongs to this verse, which is generally omitted—"In wrath remember mercy." This prayer for a revival has nothing to do with the Church and our age. It is Israel's revival which will come after the true Church has finished her course on earth and has been called to the home above. Then wrath is coming for the age which has rejected God's offer of love and grace. In those last seven years of our age a part of Israel will turn to the Lord and His work amongst His ancient people will be revived. While the ingrafted branches of Christendom (not the true Church) will be removed from the root of the good-olive tree, the broken off branches will then soon be grafted in upon their own olive-tree. Read Rom. 11: 16-25. This is the revival prayed for by Habakkuk.

But where is there in the New Testament a single promise that when the end of the age is reached there will come a world-wide revival which will end atheism, modernism, rationalism, ritualism, and sweep everything back into a right spiritual channel? We do not know of one.

But we find predictions upon predictions which tell us of departure from the faith, seducing spirits doing their work, doctrines of demons being promulgated, sound doctrine being abandoned, fables being taught, the Master that bought us being denied, and not the Spirit of Christ prevailing, but the spirit of antichrist. And when these days are

here no other world-wide revival appears to arrest these conditions and end the encroaching apostasy.

And who can deny that these long predicted days are upon us? Who can deny that the religious apostasy is marching on stronger and stronger? Who can deny that evil men wax worse and worse, deceiving and being deceived? Who can deny that modernism, the denial of the faith once and for all delivered unto the Saints, is growing in leaps and bounds? The end of the age is upon us and there is no promise that it will change into something better.

Most of our readers know that according to Revelation, chapters two and three, the Church-age ends with *Laodicea*, Christendom in apostasy, while the true Church is represented by the message to Philadelphia, keeping His Word and not denying His Name. *Laodicea* is here; there can be no question about it. But is there a recovery after *Laodicea*? Is there promised a great revival to follow? Certainly not! *Laodicea* remains unchanged. The next thing will be the fulfillment of Revelation 4:1—the door opened in heaven and the voice calling “Come up hither.”

Do not entertain unscriptural expectations. But be faithful as a witness for Christ. Hold forth the Word of Life, the Gospel. Preach the Word in season and out of season. Be an ambassador for Christ. Our faithfulness to Christ, our testimony for Christ and the Gospel, will be graciously owned by the Holy Spirit. Souls will be saved and added to His body. It is this individual work, individual service, individual witnessing which will be used by the Spirit of God during the last minutes of our dying age. And this good work goes on everywhere at home and in the mission fields.



Two Poets The great Greek *Homer*, called the prince of poets, lived about the year nine hundred before the birth of Christ. According to the Arundelian marbles, he flourished in the tenth century before our Christian era. We know but little of his life; but he seems to have traveled considerably. He visited the island of Ithaca, where he learned the history of Ulysses from which sprang his great work “*The Odyssey*.” After that he lost his eye-sight, whence he got his name “Homer,” the

blind one. He continued his rambles and wrote his other great work, the "*Iliad*." He passed his life as a strolling bard or wandering minstrel and continued to compose hymns for the festivals of the gods, and reciting, or singing, his poems in religious and public assemblies. No doubt his major poems, the *Iliad* and *Odyssey* have great poetic value and charm. But only a fraction of the human race has read them, or are reading them. After they have been read from beginning to end a few times, their charm is gone, and while his poetry may delight some intellects, it leaves the heart empty.

At the same time he lived there lived another poet in a small strip of land. He did not understand the Greek language, his native tongue was Hebrew. He wrote beautiful Hebrew poetry. He did not sing of great adventures nor did his imagination produce scenes as Homer did. That Hebrew poet sang of suffering and glory. He touched upon every emotion the human soul is capable of having. Some of his strains lead down into the deepest gloom, only to rise after a while into the highest ecstasy of joy and glorious victory. He sang not only of the things of time but of eternity. He sang of present trials, sorrows and affliction, but projected in a mysterious way into the future, he celebrated in holy song what is yet to be. He soothes with his songs the troubled heart of man. He inspires trust in, not the gods of Homer, but the one God. He breaks forth in jubilant hymns of praise and worship which, three thousand years later, lift human hearts through a strange power into the realm of the unseen. His poetry is read not by a few thousand intellectuals, in a few languages, but by many millions in hundreds of languages. Year after year, even by those who know these poems best, their charm and power increases. That poet, contemporary with Homer, is the son of Jesse, the *Shepherd-King, David*. What is the secret? Homer wrote as a genius. David wrote in a supernatural way. The Spirit of God came upon him and his wonderful productions are God-given-God-revelations. Homer's works are the works of time, David's works are eternal.

Millions upon millions have fed their immortal souls on David's psalms. Millions are feeding upon them today. They never tire heart or mind. On the Editor's table a copy

of the Psalms can always be found, and often he reads them in different languages. We *must* have a psalm every morning and a psalm every night. We coined this little phrase:

A Psalm a Day—Keeps Worry Away.

Oh—that trust and confidence which breathes in King David's hymns of praise. Oh—that assurance which hushes every doubt! Oh—that atmosphere of worship which permeates the Psalms! Oh that vision of the future which revives the hope of the ages! Read stanzas of Homer ten times and they grow stale and unprofitable. What saint has ever found the twenty-third and scores of other Psalms, though read a thousand times, tiresome and monotonous! Such is the difference between man's production and God's inspiration and revelation.

Read the psalms and find it true, "A psalm a day—keeps worry away."



Not Wanted The Methodist Episcopal Denomination has now revised the ritual they use when they administer the Lord's Supper. The revision is not in the wording of prayers or exhortations, copied from the prayer book of the Church of England, but they have taken the audacious liberty of omitting three words from I Corinthians 11:23-26. The words omitted are "*Till He Come.*" Of course the revisers, probably some of the bishops, most of whom are Masons, Shriners, etc., do not believe in the holiness of the Word of God, that it is the unchangeable revelation of God. They do not consider the solemn words in Revelation 22:19: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

It seems this denomination through its leadership of men of the stamp of certain bishops and others hates and opposes "that blessed hope." That precious "*Till He Come*" is not wanted. They have stricken it out. The action, we said is audacious, it is worse than that, it is downright *evil*.

But never mind all ye haters of His appearing, whether ye

believe it or not, "*Till He Come*" is the Word of God and HE WILL COME in power and great glory. And when He comes everlasting shame will be your portion and He, whom you denied will deny you, and in all the eternal night you will hear it: "Depart from Me—I know ye not"—unless ye repent.

One thing is unbelievable, and that is that true, born-again believers, can remain in this apostasy and support it.



King David I What about King David I? We looked over some pamphlets of the British Israel delusion. Here we find the unhistorical claim that the reigning house of Great Britain has descended from the royal house of David. The late George V was a son of David, and that the Prince of Wales would ascend the throne as "*King David I.*" During his reign, the pamphlet states, Christ would return and King David I would turn over the British Empire to Christ.

Again the British-Israelitish prophets, as so often before, have earned the title "false and lying prophets." We do not care to fill our pages with recent events in Great Britain, the abdication of the former Prince of Wales, who had ruled a short time as King Edward the VIII. It is known to everybody. But with this episode the British Israel hallucination-bubble has burst once more. How any decent mind can still cling to it is hard to believe, unless that mind is not well balanced. May the Lord deliver His people from such foolish vagaries.



Multnomah Bible School Bible schools and institutes multiply like mushrooms after a summer rain, but we fear some of them will not last very long. Some of them we cannot recommend or endorse on account of unsound teaching, such as Bullingerism and the restitution theories of a universal salvation.

But the Editor is in hearty sympathy with a new Bible School recently established on the North Pacific coast, in Portland, Oregon. The brethren in charge are well known to us. They are sound in the faith, scholarly and able.

The President of this new institution is our life-long

friend, B. B. Sutcliffe, D.D. The Dean is S. E. Forsberg, a graduate of the Evangelical College, at Dallas, Texas. Mr. John G. Mitchell is Vice President and Dr. W. M. Aldrich, former Pastor of the Central Presbyterian Church of Detroit, Michigan, is Registrar.

We hope our readers and friends in Oregon, Washington, California and British Columbia will take an interest in this Bible School. The address is 3047 N. E. Ninth Avenue, Portland, Oregon.



**Keys to
Prophecy**

The keys to Old and New Testament Prophecy are the Book of Daniel and the Book of Revelation. The one was written by the captive in Babylon, who in God's providence became the Prime Minister of that great monarchy. God revealed to him and through him the political history of the "Times of the Gentiles" and the final events at the close of the age. John, to whom was given the "Revelation" was also a captive. On the Island of Patmos he received the great capstone of all prophecy in a chronological way. Here we read the history of Christendom; the home call of the true Church; her entrance into glory; what will happen after the removal of the Church; the different judgments executed by our Lord from above; the rise of the same beasts out of the sea of nations and Israel's land which Daniel beheld; the fall of Babylon; the visible and glorious return of our Lord and the double destiny of the human race both eternal and unchangeable. What a majestic book it is!

We had studied both Daniel and Revelation for some twenty years before we ever attempted to write on these great prophetic books. A different thing from the various young writers of today who think they have mastered these books after a few weeks study.

Our two works, "The Prophet Daniel" and "The Book of Revelation" have been greatly used all over the world. They are written in a lucid style and unfold the great prophetic message in a way that even youth can grasp it. This is often evident when high school boys and girls tell us how they enjoyed studying these books. Five thousand in

Spanish were circulated among Spanish speaking believers; five thousand in Italian among Italian believers, and "Daniel" is published in Latvian. The English editions are in constant demand. In a large number of places weekly meetings for the study of these books are held in homes and have brought much blessing.

Please read on the cover page of this issue our special offer to circulate these two keys to prophecy in a larger way.



Dr. Machen's Home Call The editor was greatly shocked, with thousands of others, when the news came that Dr. John Gresham Machen had died after the brief illness of a few days, in Bismarck, North Dakota. Dr. Machen was one of the outstanding, able and scholarly theologians of our country. As is well known, for some twelve years he led a gallant fight against the ever-encroaching modernism in the Presbyterian denomination, till recently it came to an open break, and he headed a new movement against the modern infidelity. A goodly number of Presbyterian preachers followed his leadership. He was in the bleak Northwest in behalf of the cause he represented, when pneumonia seized him and he was carried off. He was just in his prime, only fifty-five years of age. This mysterious providence is hard to understand. Why, with his loyal testimony to our Lord, his able defense of the faith once and for all delivered unto the Saints, and all other prospects for still greater things, his career should be so suddenly ended is indeed hard to understand. Yet we know "He," our great Head in glory, "does all things well." He never errs in His ways with His servants. He is now at home, gathered to the waiting Church in His presence, waiting with us all for the shout of our descending Lord, and then "together with them."



Prayer-Fellowship We received many requests for prayer. They were all brought into His presence, and that more than once. We thank our readers for the blessed privilege of bearing a part of their burdens. And He who knows, who sees and hears will also answer, and do all things well. If it were not

a physical impossibility we would love to write to each a letter. This, we are sorry to say, we cannot do. The Lord bless you all and be with you.



A Better Report The following about Dr. George W. Truett, of Dallas, Texas, and his testimony in the recent "Preaching Mission," appeared in the *Presbyterian*:

"Dr. Truett was superb. He spoke for an hour in the evening on 'The Sufficiency of Christ,' and he did not leave a thing unsaid with reference to the great fundamental facts of the faith. So far as I have been able to learn, he is the only one who stressed the blood of Christ."

So the report which reached us from Dallas and which we mentioned in our January edition was not altogether correct. We are thankful for his testimony and for speaking of the blood of Christ as he did.



Unfinished Symphony This book has charmed many. Dr. Howard A. Kelly, of Baltimore, Md., says: "I have just been reading with the deepest interest and appreciation 'The Unfinished Symphony.' I don't believe that you have ever done anything better than this. The conception is remarkable. And it is most suggestive of how to present the Gospel."

Many others have written in the same way. As it is attractively bound it will be appreciated by people of artistic taste, and we are sure it will be used in making redemption plain to many.



In the Southland We expect to spend about six weeks in **Florida**. The places promised a visit are **St. Petersburg, Miami Beach** (January 31 to February 14) and probably we shall also be in **Jacksonville**. On our way North we hope to stop over in **Augusta, Georgia** and in **Spartanburg, South Carolina**. We feel it deeply, "Without Me ye can do nothing." He must guide, provide, keep and supply every need. Prayer is needed and we are so grateful to so many of our beloved readers that they "continue in prayer."



Better and Better We are thankful for scores of letters which have come to us expressing delight over the monthly visits of "Our Hope," and not a few say it is getting better and better every month. Each month the editions are prepared with much prayer, and as we aim at the glory of our Lord, exalting His person and His work, as well as the blessed hope, we know the Lord will use our testimony and give "meat in due season" to the household of faith. Send us the names of your Christian friends for a free sample copy.



Monthly Meetings The Monthly Meetings for Bible Study in Boston and in New York continue.

The Boston meetings are held each third Tuesday of the month in the Park Street Congregational Church, Park and Tremont Streets, at 2:30 and 7:30 P.M.

The New York meetings are held every fourth Tuesday of the month in the Broadway Presbyterian Church, Broadway and 114th Street.

If our friends living in the vicinity of Boston or in the Metropolitan district, New York, Brooklyn, the Bronx, Westchester County, or in New Jersey, wish to receive the monthly announcements with topics and speakers, please send your name and address to our office, 456 Fourth Avenue, New York City.

The Book of Psalms

Psalm 117

“All nations, praise Jehovah!
 Praise Him all races,
 For His loving-kindnesses have been mighty towards us,
 And the faithfulness of Jehovah remaineth for ever.
 Hallelujah.”

It is the shortest of the Psalms. But even these few phrases have their deep and wonderful meaning. It is prophetic. All the nations and all the races of men, all tribes and tongues in every continent will join in the praise of Jehovah and worship Him as Lord. Is there anything like this in sight in the world? It is a little over nineteen hundred years since the Holy Spirit came from heaven to earth, bearing witness to the fact that Christ the Son of God was here, that He died on the cross, arose from among the dead, ascended on high and is seated at the right hand of God. For over nineteen hundred years the Gospel has been preached. It is the power of God unto salvation to every one that believeth. Countless thousands have been saved, reconciled by the death of His Son. The great purpose of God in this age, the calling out from all nations of a people for His Name, has been accomplished in every century. But where are the *nations* as such singing their praises unto Jehovah? Where are the nations who worship and adore Him and are in submission to Jehovah? While among all nations we find a small number of the true children of God, those who constitute the body of Christ, all nations are in rebellion against the Lord. We see them arrayed in the beginning of 1937 ready for a mighty conflict. We see them torn by strife and hatred. The spirit which controls is not the spirit of love,

it is the spirit of the murderer from the beginning. They do not lift up their voices in worshipful praise, acknowledging Jehovah and His mercy. The spirit of atheism continues its vicious sweep. Nor is there anything which could work a change, apart from the Gospel of peace; and that is not wanted. Political schemes, attempts by religious federations, which leave out the true Christ of God, reformation and civilization efforts, and many other movements have miserably failed to lead the nations and races of the world into the path of righteousness and to the knowledge of God. The three unclean frogs, all atheistic, God-denying and God-defying, Socialism, Communism and Fascism, are encircling all nations, nations which boast of culture and progress, and heathen nations as well, raising their blasphemous bars against God and His Christ. The opening scene of that great prophetic second Psalm, nations raging, races steeped in sin and crime, kings and rulers rising up in God and law defiance, is well nigh upon us.

How then will it be brought about that all nations join in a great Hallelujah chorus? Who is going to make all races to praise Jehovah? In the study of the Psalms we have found many glorious scenes of nations falling in line with the worship of God, learning war no more, dwelling with other nations in righteousness and peace. Different prophets predicted through the Spirit of God the conversion of nations, so that the ends of the earth will acknowledge God. "Many nations shall be joined unto the Lord" (Zech. 2:11); nations shall worship the King, the Lord of hosts (Zech. 14:16). Scores of other prophetic promises, all unfolding the same glorious goal, might be quoted. According to the unscriptural theory of "Amillennialism," the denial that there ever will come a millennium of righteousness and peace, these promises will never be fulfilled and nations and races will never break out in praising Jehovah. Such a denial is a serious matter for it charges that God gave promises which will never be fulfilled.

But they will all find their fulfillment. The Word of God gives us an answer to our question "how and when nations will praise Jehovah." Our brief Psalm gives the answer. "*For His loving-kindnesses have been mighty toward us.*" Who

are the people who speak in this way? They are redeemed Israel. Jehovah will have mercy on Israel. What is so confidently expressed in Micah 7:20 will come to pass, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." What is so beautifully stated in Isaiah 54:7-8 will be done by the covenant keeping Jehovah, whose gifts and callings are without repentance: "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." Then it will be true: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married" (Isa. 62:4). It is an *exegetical folly* to interpret these and scores of similar promises as meaning the Church. It is Israel to whom belong these promises. The restored and born-again Israel will experience in a mighty way the loving-kindnesses of Jehovah. And that will be when He returns, when they shall look upon Him whom they pierced, when He returns to Zion and turns away ungodliness from Jacob, when He takes away their sins (Rom. 11:26).

Through converted Israel, the true Israel in possession of her glorious earthly inheritance, when the Messianic kingdom is established, the other nations of the earth will be brought to know the Lord. The knowledge of the glory of the Lord will cover the whole earth and all the nations will worship and praise the Lord. This is the revealed order of prophetic events. During this age the gathering of the elect body of Christ, the Church, takes place. When this is accomplished His return comes; after His return the rebuilding of the tabernacle of David, the kingdom restored, "that the residue of men might seek after the Lord, and all the Gentiles, upon whom My Name is called, saith the Lord, who doeth all these things" (Acts 15:14-18).

The sixty-seventh Psalm reveals this prophetic order of Israel's blessing first, followed by the blessings for the whole earth. There stands first Israel's prayer, "God be merciful

to us; and cause His face to shine upon us.” For what purpose? “That Thy way may be known upon the earth, Thy saving health among all nations.” And what follows after this? “Let the people praise Thee, O God; let all the people praise thee. O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon the earth.” And at the close of this Psalm (67:7) we read Israel’s assurance, “God shall bless us *and all the earth shall fear Him.*”

The 117th Psalm is also quoted in Romans 15:8-11.

The promise of nations worshiping Jehovah and being converted unto Him will be fulfilled after Israel’s national repentance and conversion. But this will not take place till Christ returns. What blessing there would come to Christians if they would understand through His word God’s revealed order of world conversion, when all nations praise Jehovah!

When Suffering and Disappointment Come

A STUDY OF PHILIPPIANS 1:12-18

PROF. M. E. RITZMAN, PH. D.*

We are accustomed to think it a calamity when a strong Christian worker is laid aside. When George L. Pilkington, of Uganda, was shot down at thirty-two, the world wondered why such a useful life had to be taken. When Hugh McAllister Beaver, the strong, manly, Christian leader of the college men of Pennsylvania, passed away at the early age of twenty-four, Christians stood aghast. When Albert Leroy Shelton, the great pioneer and beloved physician of the Tibetan border, was shot down by an ignorant bandit when, humanly speaking, he should have had many more years of useful work, Christians wondered what God meant by it all. When Christian missionaries are laid aside by sickness, not only Christians, but the world, asks, “Why?”

Probably the Christians of the first century felt the same

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way when the greatest missionary leader of the Church was shut up in prison, when the churches had become so numerous and the problems connected with them so great, that a strong leader was needed at the helm.

One wonders how Paul himself felt about the matter. Did he, like John the Baptist, also have his fits of depression as he waited year after year for his release? Terrible must have been the discipline of delay: the slow, monotonous months passing on, consuming his life, while the great harvest he longed to reap lay outside, with few to bring it in. All these things seemed only fitted to raise the question why God's providence should thus waste the life of an agent so carefully prepared and so incomparably efficient.

Certainly these things would distress and perplex his loving friends in Macedonia. This anxiety of the Philippians is mirrored in Paul's evident desire to reassure them. So the Apostle testifies how here also all things were working together for good, were turning out for the furtherance of the Gospel. No, we can not see or understand all that God is doing, but the outcome of the ages will show that God's great plan has been realized in every jot and tittle. We wonder and weep at Philippi, but from the Rome of the heavens he says, "The things which have happened unto me, have fallen out rather unto the progress of the gospel."

1. The first blessing that resulted from his imprisonment Paul does not mention because he could not see into the future. But this imprisonment gave us the so-called Prison Epistles. When John Bunyan was cast into Bedford jail and kept there for twelve long years, his co-religionists were hard put to it to believe that good could come out of it. But out of that imprisonment came *Pilgrim's Progress*, a book that has been translated into more than a hundred languages, and John Bunyan has reached more millions than he could have reached hundreds with his voice.

So out of these years of imprisonment came *Ephesians*, with its teaching about the headship of Christ; *Colossians*, with its instructions about the dignity and might of our Lord; *Philippians*, with its inspiring glimpses into the very heart of Paul; and *Philemon*, so short but so full of tact and

Christian courtesy. Which one of these four would we be willing to give up? Which one could we spare?

2. Paul tells us about another blessing in these words: "My bonds became manifest in Christ throughout the whole praetorian guard." The praetorians were the imperial guard, picked men, sixteen thousand strong. Augustus had stationed three of their cohorts in Rome, and dispersed the others in the adjacent towns. Tiberius concentrated them all in Rome in a permanent and strongly-fortified camp. They were distinguished by special privileges and double pay. Their original term of service was twelve years, afterwards increased to sixteen. On retiring each soldier received a bounty amounting to nearly nine hundred dollars.

Paul, committed to the praetorians, was chained to one of them during the entire term of his imprisonment at Rome, the soldieries being changed every four hours. What an exquisite torture this must have been to a sensitive nature like his! Let the guard be ever so considerate, it would be a terrible ordeal to be literally never alone.

In the Epistles of Ignatius, Bishop of Antioch, who was entrusted to such guards to be taken to Rome to be thrown to the wild beasts, Ignatius describes himself as fighting day and night with ten leopards, who, the more kindness was shown to them, waxed worse and worse. Though we may well imagine that some of the soldiers chained to the Apostle may have been quiet men, eager to know the truth, quite as likely others would fill the room with ribald songs and jokes, and turn into blasphemous ridicule the words they heard the Apostle speak to those who came to visit him.

But Paul has no word to say of the torture of compulsory association, night and day, with the rude legionaries. Each new guard as he came to sit there by Paul was a new hearer of the glorious gospel of the Christ he loved. At times, undoubtedly, the hired room would be thronged with people, to whom the Apostle spoke words of life. And when they withdrew, the sentry would sit beside him, filled with many questionings as to the meaning of the words which had been spoken. At other times, especially at night, soldier and Apostle would be alone, and in those dark, lonely hours the

Apostle would tell soldier after soldier the story of his own proud career, of his opposition to Christ, his ultimate conversion, and would make it clear that he was there as a prisoner, because he believed that he whom the Roman soldiers had crucified under Pilate, was the Son of God and the Saviour of the world. As soldier after soldier gave allegiance to the King of kings; the whole guard would be influenced to sympathize with the meek and gentle Apostle, who always showed himself so kind to the men as they shared his imprisonment. Undoubtedly many a soldier when off duty found his way back to that prison where he had first heard the good news. And who can fathom the joy that must have filled the heart of Paul as one after another stern Roman soldier became the captive servant of One greater than Caesar.

What could divine wisdom have planned more wonderful than this that the great prisoner of Christ would carry the gospel where otherwise it might have taken generations to arrive. Verily his ways are past finding out until the results appear in changed and transformed lives.

The fact that so many soldiers became earnest Christians, and that the word of Jesus was known far and wide throughout the whole praetorian guard, indicates how absolutely consistent the Apostle's life was. If there had been the least divergence, day or night, from the high standard which he upheld, his soldier-companion would have noticed, and passed it on. Had Paul only sometimes, only rarely, only once or twice, failed in patience, in kindness, in the quiet dignity of the gospel, the whole succession of his keepers would have felt the effect as the story would have passed from one to the other.

Aye, we, too, may be bound to unsympathetic companions, as the Apostle to his soldiers, as Ignatius to his ten leopards; but by our meek consistency and purity of life we may win these for God, and what might have been an obstacle to our growth in grace, and to the progress of the gospel, may turn out just the opposite.

3. Paul's circumstances furthered the gospel in "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. Some indeed preach Christ even of envy that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice."

A soul all aflame has power to kindle others. And so the Roman Christians were stimulated by Paul's zeal and courage, to evangelize with greater vigor. There is an old story of a Scottish martyr whose constancy at the stake touched so many hearts that some one said to Cardinal Beaton, "If you burn any more you should burn them in low cellars, for the smoke of Mr. Patrick Hamilton has infected as many as it blew upon."

The history of the church has largely consisted in the biographies of its saints, and every great revival has been the flame kindled round a flaming heart. It was said of Jesus Christ, "He shall baptize you in the Holy Spirit and in fire." However little one looking at the so-called mass of Christians would believe it, that promise remains effective today. Most Christians seem to have been plunged into ice cold water rather than into fire, and their coldness is as contagious as Paul's enthusiasm was.

Let us dare to work for God when everything is against us, for they who dare to speak for God, even to death, are the means of stirring others to heroic defence of the gospel. William Tyndale, whose name is immortally associated with the cadence and splendid diction of our Bible, was one of the greatest men that ever lived in England. It was his avowed purpose that every plowboy in England should be able to know as much of the Bible as the priests. All too soon he discovered that England had no place for the translator of the Bible. He fled from England to Hamburg, from Hamburg to Cologne, from Cologne to Worms, and finally to Antwerp, where he was executed as a martyr; but not before he had put his imprimatur upon the magnificent English of our Bible, and out of his ashes there sprang a thousand men to scatter the Bible for which he died.

But there were also those who preached Christ even of envy and strife. It is generally supposed that these were Judaizing Christians against whom Paul warns in some of his other letters. But certainly these were not the same class of men Paul so vigorously condemns in Gal. 1:6ff). It was not

the message, but the spirit of these men that was at fault. Notwithstanding their impure motive, these men seem to have preached the pure gospel of Christ. The Judaizers with whom the Apostle waged a never-ending warfare, never did evangelistic work among the heathen as these men seem to have done, but confined themselves to trying to pervert converts already won. Belonging to the Jewish wing of the church, these men were not unfriendly to Paul so much because they were Judaizers as that the work which he had been doing among the Gentiles, in other places of the world, and was now doing in Rome, was overshadowing the work which they and others were accomplishing among the Jews. They were impatient and jealous of the growing numbers and supremacy of the Gentile church, and were now redoubling their efforts among their own countrymen. But no jealous or envious thoughts entered the mind of Paul. Paul was large-hearted and broad-minded enough to rejoice in the extension of the gospel in Rome even though some of it was done with wrong motives. His great soul rose above the petty opposition to himself, in the knowledge that the name of his Master was more widely proclaimed.

The situation here revealed meets us still. Do we not know denominational rivalries which infuse a bitter taint of envy and strife into much evangelistic earnestness? And is the spectacle of a man preaching Christ with a taint of personal motives quite unknown to us? No man who looks on the sad spectacle of competing Christian communities and knows anything of the methods used, will venture to deny that there are still those who preach Christ of envy and strife.

But how fearful the combination! A gracious evangel may be upon the lips and a most unlovely motive in the heart! We may preach Christ for the sake of winning a selfish victory, or of gratifying an envious or quarrelsome spirit. We may use our Lord to humiliate our opponents. The envious hand may deal out the water of life. It is possible for a denomination to open a church in a neighborhood just to keep another denomination from coming in. Churches are frequently built as the outcome of angry divisions. We can preach the gospel of love in a bad temper. Pride can

dictate the proclamation of peace. "Some indeed preach Christ even of envy and strife."

The testing question for each one of us is—have we learned this lesson of tolerance? Can we rejoice in the triumph of the other fellow? Can we rejoice when the other man, or the other church across the street from us, or the denomination around the corner, wins more converts than we do? Are we big enough and loyal enough to say, "Nevertheless Christ is preached, and I rejoice."

Well, and granted that the other fellow preaches from unworthy motives, and granted that his methods of work offend our tastes, and that errors are mixed up with his gospel. Much chaff may be blended with the seeds sown: the chaff shall be blown away, the seed will grow. Such tolerance does not come from languid indifference, but proceeds from a passionate belief that the one thing which sinful men need to hear is the great message that Christ lived and died for them, and therefore it puts all else on one side, and worries not about occasional jangling notes, if only above them the music of His Name sounds out clear and full.

The Wonderful Book !

How blest to brood in holy meditation,
O'er Thine eternal Word, O 'Thou Most High;
Enraptured by Thy Spirit's revelation
Of things invisible to mortal eye!

Away from all earth's clamor and confusion—
Shut in with Christ, how sweet this trysting place!
How privileged the secret, calm seclusion
Within the veil, where I may seek His face!

Beside still waters I can stroll beside Thee,
Midst fragrant fields and blooming gardens fair.
Thou Fairest One, with Thy dear Hand to guide me,
What joys of earth can with such bliss compare?

More sweet than honey are Thy words, my Saviour—
More precious far than gems of purest gold.
The lowliest can know Thy royal favor.
Sin-burdened hearts can taste Thy love untold.

How blest to hearken in the hallowed stillness
Unto the rustle of angelic wings—
Forgetting burdens, griefs, and pain and illness,
Enthralled by sweet, celestial carolings!

Speak on, Belov'd, and grant me grace to listen
As Heavenward my pilgrim-way I plod.
By faith I see the jewelled portals glisten—
My glorious home, the City of my God!—*Anna Hoppe.*

The All-Wise Mercy of God in Prophecy

One of the most slandered books of the Bible is that mighty capstone of the entire Book of books, the Revelation. We have heard men say, not modernists, but conservatives, that it might have been better if this book were not in the Bible at all. Such language reveals a most deplorable ignorance and a mediocre, shallow thinking. Some say it is chaotic, its visions unexplainable. Others ask "why was this book written in such symbols and not in plainer terms?" Still others have asked why the history of the Church is written in this book in a cryptic way, as we know, but tersely mentioned in the seven messages addressed to the seven churches in John's day. Why did not our Lord reveal more details and predict the entire course of the Church and Christendom century after century? So many neglect the study of this book, while liberalists brand its great visions delusions. There is a good reason why the enemy of God's Truth attempts to discredit the book of Revelation and keep men and women from reading and searching its pages. It is "the Revelation of Jesus Christ." He in all His matchless glory is seen once more at the close of the Bible. Through reading Revelation we can have our spiritual eyes and our hearts filled with His glory. This, Satan always strives to prevent. Nor can we read and re-read this majestic book without being influenced through its message to look to the unseen, to things above and to things to come. If we read it more we would breathe more the atmosphere of eternity.

The late Dr. Ryle, Bishop of Liverpool, a great scholar, and a great premillennialist, and he was such a powerful exponent of prophecy and believer in "that blessed hope" because he was such an able scholar—said some fine things in answer to these and to similar questions. We came across it in reading one of his books, and we must pass it on to our readers.

"And here let me turn for a moment to those who secretly wonder *why the Book of Revelation was not written more plainly*, and why things of such vast interest to the Church

have been purposely clothed in the mysterious garb of symbol, allegory, and vision.

“I might easily remind such persons of Bishop Sherlock’s remark on this very point:—‘To inquire why the ancient prophecies are not clearer, is like inquiring why God has not given us more reason, or made us as wise as the angels.’ But I have no wish to leave them there. I would rather use an argument which has often proved satisfactory to my own mind, and silenced the speculative questionings of a curious spirit.

“I ask you then, whether you cannot see wisdom and mercy in the darkness which it has pleased God to throw around the prophetic history of His Church? You wonder in your own heart why the things to come were not more clearly revealed. But, consider for a moment how fearfully deadening and depressing it would have been to the early Christians, if they had clearly seen the long ages of darkness and corruption which were to elapse before the Lord returned. Reflect for a moment how much unhappiness primitive believers were spared, by not knowing for certain the events which were to take place. If humble saints in the days of imperial persecution could have dreamed of the nineteen weary centuries, during which the saints were yet to wait for their Lord from heaven, they might almost have sat down in flat despair. If Polycarp had foreseen the present state of Asia Minor,—or Ignatius that of Syria,—or Chrysostom that of Constantinople,—or Irenaeus that of France,—or Athanasius that of Egypt,—or Augustine that of Africa,—their hands might well have trembled, and their knees waxed faint.

“Count up, I say, the dark and painful pages of which there are so many in the annals of Church history. Set down in order the heresies, and false doctrines, and apostacies, of which there has been such a rank growth,—Arianism, and Romanism, and Socinianism, and Neologianism, and their kindred errors. Place before your mind’s eye the centuries of ignorance and superstition before the Reformation, and of coldness and formality since Luther’s generation passed away. Count up the crimes which have been perpetrated in the name of Christianity,—the massacres, the burnings, the

persecutions within the Church,—not forgetting the Vallenses, the Albigenses, the Spanish Inquisition, the slaughter of the Huguenots, and the fires of Smithfield. Do all this faithfully and I think you will hardly avoid the conclusion, that it was wise mercy which drew so thick a veil over things to come. Wise mercy showed the early Christians a light in the distance, but did not tell them how far it was away. Wise mercy pointed out the far off harbour lights, but not the miles of stormy sea between. Wise mercy revealed enough to make them work, and hope, and wait. But wise mercy did not tell all that was yet to be fulfilled before the end.

“Who thinks of telling his little children in their early years, every trial, and pain, and misery which they may have to go through before they die? Who thinks of filling their tender ears with the particulars of every bodily disease they may have to endure, and every struggle for success in life in which they may have to engage? Who thinks of harrowing up their young souls by describing every bereavement they may have to submit to, or dilating on every death-bed they may have to watch? We do not do it, because they could not understand our meaning, and could not bear the thought of it if they did. And just so, it seems to me, does the Lord Jesus deal with His people. He keeps back the full revelation of all the way they must go through till the time when He sees they can bear it. He considers our frame. He teaches and reveals as we are able to bear.

“After all, there is no argument in reply to those who object to the study of Revelation so powerful as the simple promise of the Word of God. The predictions of Revelation may seem to many improbable and absurd. The differences and mistakes of interpreters may fill others with disgust and dislike to the very name of Apocalyptic study. The acknowledged mysteriousness, and confessed difficulties of the book, may incline many to shrink from perusing it. But there the book stands,—part of those Scriptures which are all given by inspiration, and all profitable. And there on the forefront of the book stands a promise and an encouragement to the reader and hearer: *‘Blessed is he that readeth, and they that hear.’* These words, no doubt, were spoken in foresight of the objections that men would raise against the study of the book.

Give these words their full weight. Fall back on them when all other arguments fail. They are a reserve which will never give way. God has said it, and will make it good. 'Blessed is he that readeth, and they that hear the words of the prophecy of this book.'**

The Cloud

Somewhat ahead, and shining from above,
 What Cloud is this that meets me in the way?
 A present bliss, a tenderness past love,
 An unknown light far brighter than mid-day,
 Come o'er me as beneath that Cloud I pray!

Not that my soul was somehow strangely loosed
 As from within, and soaring heavenward sped;
 For to communion such 'twere not unused.
 Well knew I that I knelt beside my bed,
 And that great glory glowed above my head.

I had but thought on His Own Faithfulness,
 On that, and my shortcomings and my sin!
 Breathed a white word touching His Holiness,
 Not outwardly but in the shrine within;
 A prayer, scarce that—yet thus did all begin!

Naught else I saw, but there was in that Cloud
 A Form of Glory flaming wondrously.
 Full well I knew, though by my bed I bowed
 The lowlier still,—there was no need to see—
 Jesus had come! And looked in love on me!

Montreal.

—*H. Campbell.*

What gracious offer, "Open thy mouth wide and I will fill it." Why do we so little accept this offer? He will never disappoint us when we act in faith upon His Word.

*We have received for years many letters from coast to coast and foreign countries telling us how the Editor's "Exposition of Revelation" has helped them in the study of this great book. Scores of Bible classes are using it. Ten thousand copies in Spanish and Italian for believers were circulated freely. They have brought untold blessing.

Bishop Hall's Testimony

Bishop Hall was born in 1574 and died in 1656. He was a great man of God and suffered much persecution on account of his faith. We print two choice selections from his writings. He had a deep love for our Lord and for the Gospel of Grace.

Our Lord in Gethsemane.

“‘My soul is exceeding sorrowful even unto death.’ Oh Saviour, what must Thou needs feel when Thou saidst so? Feeble minds are apt to bemoan themselves upon light occasions: the grief must needs be violent that causeth a strong heart to break forth into a passionate complaint. What human soul is capable of the conceit of the least of those sorrows that oppressed Thine? It was not Thy body that suffered now; the pain of body is but as the body of pain,—the anguish of the soul is the soul of anguish. Thou best knewest what Thou feltest; and Thou that feltest Thine own pain, canst cry out of Thy soul. Thou didst not say ‘My soul is troubled.’ It often was, even to tears, but ‘My soul is sorrowful, exceeding sorrowful unto death.’ What was it, what could it be, Oh Saviour, that lay thus heavy upon Thy divine soul? Was it fear of death? Was it the pain, shame, torment, of Thy ensuing crucifixion? Oh poor and base thought. How many thousands of Thy blessed martyrs have welcomed no less tortures with smiles, and have made a sport of those cruelties which their very tyrants thought insufferable. Whence had they this strength but from Thee? If their weakness were thus undaunted what was Thy power? No, no, it was the heavy burden of Thy Father’s wrath for our sin that thus pressed Thy soul and wrung from Thee these words.

Our Lord's Resurrection.

“Oh, the marvellous pomp and magnificence of our Saviour’s resurrection! The earth quakes; the angel appears; that it may be plainly seen that this divine presence now rising had the command of both earth and heaven. At the dissolution of Thy human nature, Oh Saviour, was an earthquake; at the re-uniting of it is an earthquake to tell the world that the

God of nature then suffered and now conquered. While Thou layest still in the earth, the earth was still; when Thou camest forth the earth trembled at the presence of the Lord, at the presence of the God of Jacob.

“Lo, now, how weak soever I am in myself, yet in confidence of this victorious resurrection of my Saviour I dare boldly challenge and defy all the adverse powers. Do the worst ye can to my soul, in despite of all it shall be safe. Is it sin that threatens me? Behold the resurrection of my Redeemer publishes my discharge. My surety was arrested and cast into the prison of His grace. Had not the utmost farthing of my arrears been paid He could not have come forth. He is come forth, the sum is fully satisfied. What danger can there be of a discharged debt? Infinite justice hates to be twice paid, He is risen, therefore He is satisfied. ‘Who is he that condemneth? It is Christ that died. Yea, rather that is risen again.’”

Intolerance or Faithfulness

By the late PROF. F. BETTEX

(Translated from the German)

“*Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.*” “Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit” (Matt. 7:15-18). And the apostle says, “For the time will come when they will not endure sound doctrine, but will heap to themselves teachers, and they will turn away their ears from the truth, and will be turned unto fables” (2 Tim. 4:3, 4).

If we say this, we are accused of failing to practice mercy toward such as differ with us in faith. God graciously preserve us from meriting this accusation. We extend a brother’s hand to every one, even to the Catholic or Greek priest or monk, who believes that Christ is the only begotten Son of the Father, that He died for our sins, and that the

Bible is the Word of God. He is not our brother who does not believe this; we can love him, however, as our neighbor, can live with him in peace, and combat His views with might. But when those who ought to be ministers of the divine Word make this Word despicable, and treat the men who wrote it, and of whom the world was not worthy, as dishonest knaves, who have composed, distorted, falsified, and invented miraculous stories, then there can no longer be any thought of mercy, but only of justice. Then we Christians, too, must guard and honor, that of our heavenly Father and His children; then it is time to tell these gentlemen that they have made their presence in good company (and by this we mean the true children of God) impossible, and that we can no longer wish them godspeed (2 John 10:11).

Then, with virtuous indignation, our opponents throw up to us intolerance, our fanatical zeal, and exclaim: You one-sided, gruff, stern believers ought not straightway to accuse of heresy and damn every one who can not share your literal faith and your rigid orthodoxy. In spite of this he may be deeply religious and morally earnest, and perhaps better than many of you; besides, there is progress possible even in the religious standpoint, and many a man, who for the present sees in Christ the teacher of purest morals, may gradually rise to a higher conception of Him.

To this we answer: We damn no man; for we do not hold the keys of heaven and hell. But Christ Himself, and the entire Word of God, damns him who does not believe. "If ye believe not that I am He, ye shall die in your sins" (John 8:24). "He that believeth on Him is not condemned; but he that believeth not is condemned already" (John 3:18, *et al*). These clear words are no fault of ours. Or is it to be true tolerance and genuine brotherly love if, seeing a blind man on a wrong way that leads to an abyss, I call to him, "Just go on! You will see by and by that you are lost?" The Bible knows nothing of an evolution, of a progress in error, or a bridge of falsehood, which leads to truth; and as it knows nothing of a narrow heavenly path that gradually descends, so it knows nothing either of a broad road that leads heavenward again in gentle curves. We can see daily how moderate critics, who

make human reason and human wisdom the judge of divine revelation; how Christian socialists, who want to invent a salvation for mankind other than Jesus, the crucified; how wits, who preach high morality and self-culture, and know a way to the Father other than that shown by the Son, get farther and farther away from the goal. Slight doubts grow stronger, lead to unbelief, unbelief to mockery, and the end is more or less concealed atheism, however little they want to have it called so. In fact they no longer believe in the personal living God. The Word says man must turn from the way that leads to hell. He must turn his back upon the goal pursued till now, must strive after the goal he had left behind, must put aside his reason and his wisdom, and must pray for God's Spirit, must again become as a little child. But who could expect such things from the proud minds, the princes of science, and those versed in the Scriptures, who greeted with a storm of applause, make their own intellect master of God and His Word, and declare to a reverently listening multitude what and how they are to believe and not to believe. "They shut up the kingdom of heaven against men; for they neither go in themselves, neither suffer they them that are entering to go in" (Matt. 23:13).

Well, now, ye critics and despisers of the Bible, great and small, pass by our "unscientific, simple, massively childlike [read childish] faith in the Bible," and our "holy one-sidedness," with a smile of superiority and a shrug of contempt, and proceed to the order of the day, in order that among yourselves you may say indignantly: "Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." That does not awe us, and does not confuse us, and we would not wish to barter your scorn and contempt for your praise and friendship; but we greatly lament the desolation your heresies, like a creeping pestilence, have caused in the Church. We lament the hundreds of young men who often confess that they have been robbed of their faith; the thousands of souls that, disturbed by the word of such faithless preachers, have wavered and doubted, and perhaps have forever lost their peace. What shall these poor people do with your high-

sounding—in fact, spiritless and worthless—hypotheses, with your moral sugar-water, and your would-be gospel without Christ, without forgiveness of sin, and without eternal life? How pale this all grows in the face of the terribly real needs of life; how it shrivels up to nothing, when the majesty of death approaches man, and the fear of God falls upon the soul! “O vicar,” a dying woman anxiously exclaimed, “have you nothing more to tell me?” But he knew nothing else; and how could he have prayed with her after he had been taught in the schools that God can neither hear nor answer prayer?

You have destroyed the Temple of God; but God will destroy you.

Man

A preacher said once in a sermon, “My principal objection to the pre-millennialists lies in the fact that they destroy our faith in men.” He professes to believe in a Confession of Faith, which contains the following statement about our first parents and their children:

By their sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

If man is dead in sin, wholly defiled in all the faculties and parts of soul and body, utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, faith in him ought to be destroyed. The truth of this statement can be easily determined by comparing it with the testimony of the inerrant Word.

“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5). The marginal reading says, “The Hebrew word signifies not only the *imagination*, but also the *purposes* and *desires*.” If these are only evil continually, the sooner faith in such a scoundrel is destroyed, the better. “There is no man that sinneth not” (1 Kings 8:46).

“Who can bring a clean thing out of an unclean? Not one” (Job 14:4). “They are corrupt; they have done abominable works; there is none that doeth good. The Lord looked down from Heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy (or *stinking*, as it is in the margin); there is none that doeth good, no, not one” (Psa. 14:1-3). But this is not all, nor the worst, for “I was shapen in iniquity, and in sin did my mother conceive me” (Psa. 51:5).

God said of His people Israel, “The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment” (Isa. 1:5, 6). “We are all as an unclean thing, and all our righteousnesses are as filthy rags” (Isa. 64:6). If it had been said that all our wickednesses are as filthy rags, most who have a conscience would have acknowledged the justice of the description, but all of our righteousnesses, things on which we most pride ourselves, are as filthy rags. But this is not all, nor the worst, for “the heart is deceitful above all things, and desperately wicked” (Jer. 17:9).

No wonder it is written of our Lord in His relation to men, “Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man” (John 1:24, 25). It is important, therefore, to hear His testimony of man, for He knew all about him: “From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness” (Mark 7:21, 22). He likens the most religious and zealous of them, “Unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness” (Matt. 23:27).

So the Holy Ghost tells us of both Jews and Gentiles, that their throat, tongues, lips, mouth, feet, ways, eyes are all under the power of evil, “that every mouth may be stopped, and all the world may become guilty before God,” or

“subject to the judgment of God”; and “there is no difference: for all have sinned, and come short of the glory of God” (Rom. 3:9-23). The apostle says, struggling under the law, “I know that in me, that is, in my flesh, dwelleth no good thing” (Rom. 7:18). But this is not all nor the worst, “Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be” (Rom. 8:7).

To the saints, who were led to tread loftier heights of revelation than any others addressed in the New Testament, it was written, “You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind, and were by nature the children of wrath, even as others” (Ephes. 2:1-3). Again, the apostle includes himself and the best of men when he says, “We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:3)

It is this last text which the saintly Dr. Adolphe Monod of Paris, on his dying bed, declared to be true of his own heart. He had doubted all his life whether these appalling words applied to his own case, but on the verge of the eternal world, and with the light of the throne shining into his soul, he confessed that they faithfully set him forth. Let God speak to a man by the Holy Spirit, and how soon his ignorance of his real condition will vanish, and how quickly he will be stripped of all self-confidence. He will be like Job, when he answered the Lord, “Behold, I am vile” (Job 40:4;) and like Isaiah, “Woe is me! for I am undone” (Isa. 6:5).

Not a tithe of the evidence that might have been gathered from the Bible, as to man’s depravity and ruin, has been here presented. From Genesis to Revelation, in all ages and all lands, in the highest and lowest rank of society, down to the Millennium, through the Millennium, and in the fearful outbreak of his wickedness at the close of the thousand years, he is everywhere a mean and miserable creature. It is well, therefore, to destroy our faith in man.

Current Events In the Light of the Bible

The Increasing Cooperative Movement. Karl Marx in his "Communist Manifesto" says: "Through the cooperative movement we shall be able to control the full distribution of the necessaries of life and so win the masses to socialism." This suggested cooperative movement is now gaining in an astonishing way, both throughout Europe and even more in the United States. In our country *the Federal Council of Churches* and especially the *Methodist Episcopal denomination* are in with this way-preparer for the encroaching socialism and communism. The following enlightening editorial is taken from the December issue of *The National Republic*.

The statement of Karl Marx as to the co-operative movement may be turned into a warning worth heeding at the present time when the theory of "cooperatives" is being so strongly propagated and promoted among the people of America. The middleman will be doomed with the success of the cooperatives. "From the cooperative factory and farm direct to the consumer," is actually the aim of the socialists and communists. Under the American free system of production and distribution, the middleman or the distributor is an important cog in the wheel and many of them through distribution make a livelihood. Under the cooperative system, they would be ground beneath the wheels of socialism.

The National Convention of Cooperatives of the United States was recently held in Columbus, Ohio. Approximately 1,300 cooperative delegates attended the convention. For the greater part, they were socialists of some shade or other from every corner of the globe. Their enthusiastic outbursts exposed some of their aims. Henry J. May, of England, and secretary general of the International Cooperative Alliance, one of the headliners, was among the first to unfold the plan. He said the movement is working toward cooperative manufacturing, financing, buying and selling, and stated "its ambition is to supplant capitalism" with the help of the government. He advised his listeners that the cooperative movement could be of greater influence in the world than even the League of Nations. May further charged that capitalism stands in the path of the cooperatives by giving to the people much of the profit now made by private industry; that such industries not suitable to fit into the cooperative movement must be operated by the government.

Members of the Cooperative League pledged assistance to labor, and appealed to it for its cooperation in exchange by helping to remove the "profit motive" in the United States. Attending the convention were 300 cooperative executives and 1,000 cooperative society members. A cooperative official earns as much as \$15,000 per year, so there is a particular reason for their intense enthusiasm in behalf of cooperatives.

It is reported that one line of cooperative organizations has a total of 3,000,000 members in the United States, and is doing more than

\$1,000,000 business daily in the nation. There are 11,000 American cooperative societies, including cooperative credit unions, insurances, cafeterias, wholesalers, oil, gas, grocery, clothing, farming, housing and milling in the United States. The American government is helping the cause, it was reported, through the establishment of more cooperatives under the New Deal. One grocery cooperative does a business of \$2,185,244 annually; an oil and gas cooperative, \$4,028,088; a farm supply cooperative, \$250,000,000 annually. These are only a few examples.

The Federal Council of Churches and the Methodist Episcopal Church have allied themselves with the cooperative cause, it is reported, and are militantly propagandizing in their favor from countless pulpits. Even the administration at Washington has become interested in the theory to the extent of dispatching a specially appointed commission of economists to foreign countries to study and survey the socialistic cooperative plans. Cooperative marketing, purchasing, housing, credit, banking, insurance and electrification are being studied by this commission in Finland, Great Britain, Austria and Czechoslovakia. Their report is to be made to President Roosevelt before long. Whether or not he will decide to take action in the matter remains to be seen. But it is discouraging news to the average individual to learn that such steps are even being considered.

Among the chief advocates of the cooperative theory in the United States is said to be Edward A. Filene of Boston, a champion of the New Deal, who has been promoting cooperative credit unions and the cooperative department store idea in this country. Filene says, according to a recent publication: "I believe cooperation will grow to the point where it will reform capitalism." He is of the opinion that it is an antidote for capitalism, communism and fascism.

Those of the so-called "intelligentsia" advocating the adoption of a cooperative system also include such individuals as Prof. Jerome Davis, head of the American Federation of Teachers; Rev. John Haynes Holmes, Rabbi Sidney Goldstein, Rabbi Edward Israel, Prof. D. C. MacIntosh of Yale, Canadian protege of the Federal Council of Churches denied American citizenship by the United States Supreme Court; Frank Olmstead, of the Y. M. C. A.; Prof. Reinhold Niebuhr, of Union Theological Seminary; Prof. Roland Bainton, of Yale; Rev. Dr. Willard Uphaus; Rev. A. Graham Baldwin, Phillips Academy; Rev. Roswell Barnes; Prof. William Barnhart, of Hood College; Rev. Albert Beaven, of Colgate-Rochester Divinity School and former head of the Federal Council of Churches; Prof. John C. Bennett, Auburn Theological Seminary; Prof. Robert Calhoun, of Yale; Eleanor Copenhaver, of the Y. W. C. A.; Dr. Abraham Cronbach, Hebrew Union College; Ethel Davis, of the Y. W. C. A.; Rev. Harold Fey, Fellowship of Reconciliation; Prof. Sherwood Gates, Hendricks College; Prof. Walter Horton, Oberlin Graduate School of Theology; Rev. Paul Jones, Antioch College; Darwin J. Meserole, president, National Unemployed League; Dr. Herbert Miller, Bryn Mawr; Tucker P. Smith, Brookwood College.

The public should watch this dangerous trend very closely.

The Spanish Civil War and its Horrors. According to the Chairman of the Red Cross, Dr. Grayson, over 500,000 have perished to date in the Spanish civil war. It seems to develop into more than that, a world-war in miniature. Russia, Germany and Italy, also France, seem to participate. The so-called Loyalist government is now in control of

Communist leaders—in fact, it is an attempt to establish Communism in Spain. And they have issued the statement that the help given so far by Soviet Russia is not sufficient, inasmuch as other foreign nations supply the insurgents with men and war material. They want France and England to act and have sent a delegation to our country to create sympathy for their communistic endeavors. They made prisoners of German and Italian soldiers. The insurgents, the Fascists, the sworn enemies of Communism, captured many Russians who are fighting for Communism in the ranks of the Loyalists. Frightful must have been the air attacks upon Madrid, destroying that famous and beautiful city. The most beautiful official buildings and the homes of the rich and the poor have been laid waste. One can hardly imagine what it will be if the larger nations should go to war and use their thousands of well-equipped planes in their destructive work. What battles in the air will then be fought! It will come to a mutual self-destruction, ending our civilization. Surely the time of “distress of nations with perplexity” is here.

Mussolini Speaks of Peace. Mussolini in a recent speech assured Italy that for a time at least it would be peace. At the same time he said that permanent peace is a hopeless dream. He told rural workers in Littoria, Italy, “Fascist Italy hopes she is entering the longest possible period of peace. But we Fascists reject the fable of permanent peace, which never existed, and will never exist.” There is the truth in this statement; peace during this age will never come. Down to the end of it, it will be nation against nation, kingdoms against kingdoms. Thus spake He Who knows the end from the beginning. There come, as past history shows, periods of peace, but as long as nations are what they are, hateful and hating each other (Titus 3:3) universal and permanent peace is impossible. But what do these astonishing war preparations mean? What is the meaning of this race for political supremacy? It means that the end of the age with its final great conflict is not far away. And when it ends the time comes when “nations learn war no more,” when “wars cease unto the end of the

earth," when the implements of war will be turned into the implements of agriculture (Isaiah 2). Such will be the work of power when He comes, the Prince of Peace, Who will speak peace to all the nations of the earth. "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. The zeal of the Lord of hosts will perform this" (Isaiah 9:7).

The Terrible Trotzky moves to Mexico. The terrible Trotzky, whose hands were besmeared with the blood of uncountable innocent victims, has been a man without a country. They caught him in staging another bloody revolution in Russia. His helpers, among them Zionieff-Apfelbaum, were executed by the Soviets. The same fate is in store for Trotzky should he ever set foot on Russian soil. He has made the rounds of every European country except Germany. They gave him asylum only to find that he continued in his revolutionary activities. His last abode was Norway. They told him to get out. Then Mexico invited him. We fear poor Mexico has invited a lot of trouble. The Mexican government assured him a refuge on the condition that he would respect Mexican law and refrain from communist propaganda. No atheistic Soviet can be trusted. Litvinoff-Finkelstein is an illustration. Already many Mexican workers organizations have announced their opposition to Trotzky and have predicted great trouble when he sets foot on Mexican soil. So the Mexican government has invited the sworn enemy of any decent government and they will have to pay for it.

To Have Peace in the Western Hemisphere. Our President spent some time in South America to bring the two Americas together. The Inter-American Peace Conference seems to have been a success and enthusiasm ran high. Its main work to bring all American Republics closer together and bring about a definite understanding in case of any war-like movement seems to be the outstanding achievement. Any aggression of one Republic against another will be con-

sidered by the larger Republics, like Brazil, the Argentine and others, an unfriendly act, an offense to all American Republics. Who does not hope that this well-meant effort will succeed and such tragedies as the recent South American war may be averted. But . . . Similar pacts and peace conferences are nothing new in the history of our age. The future will show if it will work on our hemisphere.

The Far-Eastern Situation. The anti-communistic pact between Japan, Italy and Germany is acknowledged to exist. Japan is fighting communism. China is in grave danger of becoming communistic and then, if it comes to pass, the greatest menace to all Asia. Recently the Premier of China, Generalissimo Chiang Kai-shek, was kidnaped. The kidnaper was a young Marshal, Chang Hsuehliang. The scheme of this kidnaping plot was not ransom money. The ransom demanded for the Generalissimo was "that the Chinese cabinet declare war on Japan immediately and introduce certain reforms, which are too lengthy, and too involved to state. If it is confusing it is interesting. What is going to happen in the Far East? Is it soon coming to a clash between Japan and the Soviets? To our mind Japan with its threatening attitude towards the Reds is a splendid balance wheel. It forces the Reds to step softly; they are kept from menacing aggressions in western Europe, as Italy and Germany, with smaller powers, are the sworn enemies of the Reds. And by the way, in looking over our mail-list we find a number of these outstanding Chinese leaders, called "Generalissimo." They are Christian men, and a well-known native Chinese doctor informed us that they give each day an hour for prayer and Bible-study. They read and enjoy "Our Hope." So there is hope.

A United "Church," or Rather, Union of Religiousness. As a result of the "preaching missions" voices are heard now advocating a great union. That is nothing new. It is to include all Protestant (?) denominations, take in Roman Catholicism (but wait till the Pope speaks), and also Judaism. The latter, only the reformed type, for a real strict orthodox Jew could hardly be induced to enter into such a combination.

Well, this is a sign of the times. It is bound to come to such a "Babylon." But in order to bring about this confusing amalgamation of man-made religions, the members of the true body of Christ, the Spirit-formed and the Spirit-kept Church must be gathered home, to be joined to the Head in glory. How near this event must be!

The Jewish Population of Palestine. The Jewish population at the end of 1936 has reached the high mark of 410,000. This report comes from the *Histadruth*, the Palestinian Jewish Federation of Labor. The investment of Jewish capital in 1936 amounts to more than thirty million dollars; of this sum nearly eighteen million were used for agricultural enterprises. So, in spite of the Arab opposition, Ishmael's sons rising against Isaac's earthly offspring, Zionism continues to flourish. How long will it last? After a while the heaviest storm clouds will gather over Palestine. The storm center of the great tribulation will be there. The end-days of the age will bring to political Zionism the long predicted manifestations of the culminating mystery of lawlessness.

Poland's Antisemitism. Jews have suffered severely during 1936 in Poland. Their troubles have been economic distress and many deeds of violence. The Endek National Party seems to be the leaders in spreading antagonism against the Jews. Several months ago there was a great outbreak in a Polish village. Then came uprisings against the Jews in Minsk, and almost 5,000 fled from that city to Warsaw. Warsaw, Lodz and Wilna, with many smaller places, also record similar persecutions.

China and the Opium Curse. The Chinese Government offered a free cure to the hundreds of thousands of drug addicts. Then a law was passed that all the addicts who refuse the cure and continue in the dreadful habit will be executed to rid China of this curse. It is said that 100,000 will have to face execution during this coming year. They have all been recorded and cannot escape this fate. One of the greatest crimes of the nineteenth century was the opium traffic as carried on by Great Britain. They raise immense

quantities of this drug in India and export it to China. But even if a hundred thousand opium fiends are put out of existence it will not stamp out the opium habit—for others will take their places. There is one cure which cures, and that is the Gospel of Jesus Christ. Among the many thousands of Chinese converts to Christianity are also many who were saved from that body and soul destroying habit.

The Tragedies of the Air and on Land. During the last few weeks of 1936 nearly twenty-five people perished through flying machine accidents. This in the United States alone; Europe also had similar accidents. Greater still were the automobile accidents. The records show that during the Christmas season over 700 lost their lives in the streets and highways of our land. How many thousands were injured we do not know. The American spirit of hurry, the speed craze, to beat the other fellow, is responsible for many of these lives which were lost. Because a plane saves time, people risk flying.

But why should a Christian believer who trusts the Lord hurry as the world hurries, feverishly? “He that believeth shall not make haste.” There is a German proverb which says, “*Eile mit Weile*”—Haste with leisure. Worry and hurry are twins, but not born of faith, but begotten through anxiety and selfishness.

What Shocking Blasphemy! We have before spoken of that negro who claims to be “God” and his terrible blasphemies.

The following paragraph is taken from the *Colorado Springs Gazette* dated December the 25th. We almost hesitate reprinting it, but to show our readers that the days of demon powers and demon delusions and demon lyings are rushing in upon us, we reprint it.

Cooks and waiters at the Broadmoor hotel this week had an experience that is rare in the history of the world—they served what was in a way, a Last Supper, for Jesus the Christ sat at the head of the table. With him sat John the Baptist, the Virgin Mary, Mary Magdalene, and Ben Hur. Why Ben Hur was permitted to join the others was not explained, but he was there just the same.

All of which may sound sacrilegious, or at best facetious, but it is neither. For the Broadmoor’s guests this week included five persons

who were registered as Jesus the Christ, Virgin Mary, Mary Magdalene, John the Baptist and Ben Hur. No other names were used, and John the Baptist registered for the others.

The strange quintet traveled in luxurious style and possessed a large amount of money, the bankroll of Jesus the Christ containing several \$1,000 bills, it was reported. In fact, he is said to have unwound a \$1,000 bill with as much nonchalance as a banker would strip a one-spot from his roll.

The man who calls himself Jesus the Christ is reported in Denver to be the former John Hunt of Beverly Hills, Calif., and is said to be associated with the Father Divine cult, as are other members of his party. The party is traveling in luxurious automobiles, all of which are said to have been paid for in cash. Expenses do not seem to worry the group, members of which spend lavishly. They were free in their expenditures at the Broadmoor Hotel.

In Denver, according to reports, Jesus the Christ spent \$1,200 at one department store for Mary Magdalene. He also is said to have sent a \$100 basket of candy and fruit to Father Divine.

Reports from other points state the Father Divine cult has collected millions of dollars, a large amount having been collected in Los Angeles alone.

Why the group headed by Jesus the Christ is traveling over the country was not disclosed here.

What a judgment will be in store for these blasphemers when our holy Lord appears! We wonder that the law permits it! Several years ago the Editor appealed to Washington to stop the increasing blasphemies, but was told "this is a free country," we cannot do anything about it. Yet there are hundreds of preachers who preach about America being a "Christian country."

A Message for Each Day

BY FRANK E. GAEBELEIN

February 1. "In all things showing thyself a pattern of good works" (Titus 2:7, 10).

"In all things." So Paul holds forth God's standard for service. And that standard is a perfect one, an absolutely complete standard in that it applies to *all* things. Is it not true that one of our greatest sources of failure in the Christian life lies in our being satisfied with something less than God's perfect standard? We are a pattern of good works in some things, and promptly lapse into self-satisfaction. Only a frank facing of the vast gap between our attainment and what God would have us be will keep us humble and looking to the One Who is our perfect righteousness through His complete obedience to God.

February 2. "Denying ungodliness and worldly lusts . . ." (Titus 2:12).

The unbeliever is not the only one who denies something; the believer

must deny also. But his denial is just the opposite of that of the unbeliever. For the Christian is called upon to deny all that the enemy of the Gospel holds dear—namely, ungodliness and worldly lusts. Affirm the faith; deny yourself. That is the Christian way of life. For self is the sphere in which ungodliness and worldly lusts operate.

February 3. “Looking for that blessed hope”
(Titus 2:13).

Here is the secret of successful denial of ungodliness and worldly lusts. It lies not in the first instance in effort but in looking. Looking for what? “That blessed hope,” Paul tells us, and then proceeds to define it as, “the glorious appearing of the great God and our Saviour Jesus Christ.” Dear friends, are you doing that, are you “looking for that blessed hope” daily? Remember John’s words: “Every man that hath this hope in him purifieth himself even as he is pure.”

February 4. “Who gave Himself for us that He might redeem us from all iniquity” (Titus 2:14).

Thus Christ Himself is the remedy for ungodliness and worldly lusts. Thus He is sufficient to “adorn the doctrine of God our Saviour in all things.” For His salvation is an *absolutely complete* redemption from *all iniquity*. His work is finished; it is our part only to appropriate it in faith. What a blessed day this can be to all Christians who read these words, if, regardless of their circumstances and trials, they will but reckon upon the perfect redemption of Christ!

February 5. “Now to Him that is able to do”
(Ephes. 3:20).

Have you ever realized that God is the only One Who is really *able to do*? Yes, He has done all things well in His creative work. All that exists, even the great universe about us, bears witness to His power. Again, He has done a perfect work in revealing and giving to men His Holy Word which is forever “settled in heaven.” And, finally, God has produced His masterpiece in the redemption of lost sinners. “We are His workmanship (masterpiece), created in Christ Jesus unto good works.” That is the greatest expression of God’s ability to do. Praise Him Who *is able to do*!

February 6. “Exceeding abundantly above all that we ask or think” (Ephes. 3:20).

That is what our God is able to do for us! His bountiful generosity far exceeds our feeble prayers. Can you not already, Christian friend, look back and see how at one time or another He has done for you much, much more than you dared ask or even think? But when we are in the house of many mansions where there is no night and yet no sun, for the Lord God gives the light, then we shall really begin to see just how much the Father’s bounty goes beyond our expectations.

February 7. “According to the power that worketh in us” (Ephes. 3:20).

Do you know what that “power that worketh in us” is? Paul explains it earlier in this Ephesian Epistle (1:19, 20): “the exceeding

greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead” Think of it! That power that brought about the stupendous miracle of the resurrection of Christ is working in us. Oh, that we might give it free course, for we are living among men and women who are dead in trespasses and sins, and it needs God’s mighty power manifested through His witnesses to quicken them into life eternal.

February 8. “Be ye clean, that bear the vessels of the Lord” (Isa. 52:11).

Yesterday we saw how great is “the power that worketh in us.” And this Old Testament text gives the key to the mighty manifestation of that power in the life of the child of God. Simply because the power is all His own, God doesn’t demand of His servants great things in education, or wealth, or position in the world. Rather does He often use the foolish things to confound the wise. But one thing He must have from those who would really be empowered for His work; they *must* be clean. In the first instance, they must be cleansed from the guilt of sin through the blood of Christ. And then, day by day, they must come to Him for cleansing, as they walk in a world of defilement. Yes, any service of the Lord demands separation. And remember, Christian, that your life and your work, whatever it may be, is your service for God.

February 9. “Ponder the path of thy feet” (Prov. 4:26).

Doubtless most readers of these daily messages use them in the mornings. But let us today consider a bit of God’s Word that, while having a meaning for the morning, is peculiarly applicable to the end of the day. “Ponder the path of thy feet.” Try it tonight, on your knees, alone with God. Review your steps of the day, the places you went and what you did. Let Him speak to you and teach you out of your own experience this day.

And for this morning? Well, you know that you can’t ponder the path of your feet even one day in advance. For God alone knows where you will go and all that you will do today. So step forth, committing your way to Him in faith.

February 10. “The glory of children are their fathers” (Prov. 17:6).

Happy the child who has a worthy father to whom he may look up. Such a parent is indeed a glory and an inspiring heritage. But men are weak, and there are many children whose fathers are utterly unworthy. How great the contrast, then, between earthly parents and *the* Father! He is indeed the exceeding great glory of His twice-born children, His by creation and His by faith in the only-begotten Son.

February 11. “Even a child is known by his doings, whether his work be pure, and whether it be right” (Prov. 20:11).

Here we reason from the lesser to the greater. The wise man says that the little child is not exempt from judgment on the basis of what

it does; young as it is, its deeds testify as to the spirit that is in it. How much more, then, the adult! And how much more the Christian adult! Yes, men know us by our doings; by the testimony of our lives they judge whether our work be pure and whether it be right. May we children of God be kept from the subtle device of the adversary that tries to persuade us that our doings are not very important.

February 12. "For a man is a slave of anything by which he has been overcome" (2 Peter 2:19, Weymouth).

That forthright statement ought to give many of us pause. Slavery is not dead; the Emancipation Proclamation of Abraham Lincoln killed but one form of it. While men's bodies may no longer be sold in civilized countries, their souls, yes and their bodies too, are still subject to slavery. We Christian people know that; we know that bondage to drink or lying or lust is slavery. But do we also realize that Peter uses the word, "Anything"? Do we realize that, if we are overcome by temper, or moods of depression, or selfishness, we are just as surely enslaved as the drunkard?

But there's a way out. Thanks be unto God for the Emancipation Proclamation of freedom from sin, sealed with Christ's own blood on Calvary!

February 13. "For He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. 2:11).

What a thought! "All we like sheep *have* gone astray," but the Lord Jesus is not ashamed of us. He does not hesitate to apply to us the most intimate term of "brethren." Why? There is a very good reason why, and it is stated in the first part of the verse. "They . . . are all of one." That means that the holy Son of God has identified Himself with us. It's all very well to talk about brotherhood with the wretched and degraded. But to go down and share the life of the lowly—that is a living demonstration of brotherhood. So the Lord Jesus Christ took upon Himself our nature, and He Who knew no sin was made sin for us. Therefore, He is not ashamed to call us brethren, because He has graciously united Himself with us.

Are you ever ashamed of Him? Learn then that the reason lies in your not being united with Him in all things.

February 14. "Delight thyself also in the Lord; and He shall give thee the desires of thy heart" (Psa. 37:4).

The relationship of the two parts of this verse is very instructive; joy in the Lord is made the prelude to the reception of His favor. If we think far enough, we shall see why this is so. Delight in God *must* be based upon trust, for there can be no joy in Him without perfect confidence in Him. Moreover, sheer delight in the Lord gladdens His heart as a most acceptable form of worship.

February 15. "This is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment" (1 John 3:23).

The important word here is the insignificant connective "and." God's commandment, writes the apostle, is to believe *and* to love one another. In other words, belief must be loving. Mere intellectual faith is not enough; there must be some heart to it, expressed in love towards God's other children. As for love, it too cannot stand alone; for it must be linked with belief. Otherwise it is liable to degenerate into mere sentimentality and soft emotionalism. "Believe *and* love"—that is the divine commandment.

February 16. "In the day that thou stoodest on the other side" (Obad. 11).

The little book of Obadiah is in the nature of a single strain of judgment against Edom. Why? Why is utter destruction prophesied against the descendants of Esau? The words of our message for today give the answer. Edom was guilty of the proud sin against love. Seduced by their pride, poisoned with what Ezekiel called their "perpetual hatred," the Edomites refused to help their brethren. Unlike the good Samaritan, they stood on the other side. Even more they were active in their opposition to their brethren of Israel.

The world doesn't consider that sin a very bad one. Just holding a grudge, that's all it calls it. But God sees it in its true light as opposition to Himself. May He give us true perspective of sin of whatever type it be as meriting His just punishment. And as we see the sinfulness of sin, may we rejoice again in the cleansing blood!

February 17. "But upon mount Zion shall be deliverance, and there shall be holiness . . . and the kingdom shall be the Lord's" (Obad. 17, 21).

At the close of his brief prophecy Obadiah looks forward to the coming kingdom. And in doing so he states one of the great reasons why the expectation of establishing that kingdom just by human efforts is a delusion. "There shall," he writes, "be holiness." An essential element of God's kingdom is holiness. And that is something which men, apart from the Lord, simply do not possess. The kingdom can only come through the King, for He alone is holy. Are you waiting for His coming, looking for the King?

February 18. "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil.4:19).

Notice the limitless resources out of which our need is to be supplied. Those resources are nothing less than God's riches in glory. How truly has it been said that, if one of the world's millionaires promised to pay our debts, we should be fools to ask for but a few cents. But God Himself promises to supply our every need, and His great Administrator in that work is Christ Jesus. Let us not, then, hesitate to bring to Him all our requests, knowing that He will deal with them perfectly, out of His perfect resources.

February 19. "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3).

This is the other side of the truth that, "As a man thinketh in his heart, so he is." Here we see that complete faith and trust in the Lord as to what we do carries with it the blessing that thus our thoughts

shall be established. Yes, faith *is* the victory, in respect to thought as well as act.

February 20. "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ" (2 John 3).

The salutations of the epistles are one of the links in the great chain of proof of the Deity of Christ. Here is a case in point. Notice these words: "From God the Father, *and* from the Lord Jesus Christ." Here are the Father and Christ linked together on a plane of equality. It is an essential article of the faith that Jesus Christ is God. We can't understand all the mystery of His Person, but we can bow in adoration before Him and give Him His rightful place as our Lord and our God.

February 21. "I trust to come unto you, and speak face to face" (2 John 12).

Not taking time to write further, the apostle says that he hopes soon to come and see the elect lady. The words that the English translates "face to face" read significantly in the Greek, "mouth to mouth." Did you ever think that our Christian fellowship is on a mouth-to-mouth basis. We meet in mind and spirit in the words which proceed out of our mouths. Oh, may Christ more fully possess our mouths! May He fill your mouth and my mouth with His words, even today!

February 22. "Jude, the servant of Jesus Christ . . ." (Jude 1).

On this national holiday, the birthday of him who is called "the father of his country," let us look at another name. The name "Jude" is a disguised form of "Judas," for so the author of the last epistle was really named. Our Greek Testament tells us that. And we know also that at least six New Testament characters bore the name of "Judas." For it was one of the most popular of Hebrew names. One of the great national heroes, Judas Maccabaeus, bore it, and many a Jewish boy was given it. But along came one Judas Iscariot. And by his deed of supreme perfidy he ruined that name. So the translators hesitate to put it fully into English, making it instead "Jude," although this particular "Judas" was no relation whatever to Iscariot.

Yes, sin can ruin even the honorable name carried by a great national hero. And, Christian friends, sin can smirch a greater name than that of a George Washington or a Judas Maccabaeus. It can, in the eyes of a scoffing world, cast reproach upon the spotless Name of Christ which you and I bear. Oh, may we guard the precious Name!

February 23. "Thou walkest in the truth" (3 John 3).

In the first part of this little letter John holds up his friend Gaius as an example of true Christian living. What a compliment he pays him in these words: "Thou walkest in the truth." Gaius's life spoke for Christ; he walked the Gospel. How generous God is! We may have failed yesterday to walk the Gospel. But with each dawn that comes we have a new chance to walk the truth. Let us, however, not be presumptuous. Either through the Lord's return or through our being called home in death, there will come a last day, a last chance to walk our faith. Shall we not, then, "redeem the time" today!

February 24. "For His Name's sake they went forth"
(3 John 7).

In speaking of the traveling missionaries and teachers of the first century, John gives the true motive for Christian service. It is not fear, but for His Name's sake, out of love for the Lord Jesus and the honor of His Name that we serve Him. Will you ask the Lord what He would have you do today for His Name's sake?

February 25. "Diotrephes, who loveth to have the pre-eminence" (3 John 9).

There was one chief thing terribly wrong with this wicked man Diotrophes; he lusted for the first place. The Greek uses a single compound verb for "loveth to have the preeminence" and it means literally "to love the first place." But in Colossians 1:18 a related verb is used in the Pauline statement, "That in all things He might have the preeminence." There is the remedy for the Diotrophes spirit; give Christ the first place in everything.

February 26. "Earnestly contend for the faith . . ." (Jude 3).

Many earnest people have done scant justice to this great epistle by pulling this exhortation out of the context. Yes, the word "contend" is a strenuous word, but it is very noteworthy that in no place does Jude say that it means arguing for the faith or being contentious for it. Rather is it his teaching that we contend for the faith by holy living.

February 27. "But ye, beloved, building up yourselves on your most holy faith" (Jude 20).

Toward the close of his burning letter, after his appalling description of the real nature of apostasy, Jude explicitly tells how we are to contend for the faith. And first of all we are, he says, to do it by building up ourselves in the faith. A building must have a foundation, if it is to endure. "No other foundation can any man lay than that is laid, which is Christ Jesus." Is your house of faith built upon Him, the solid Rock?

February 28. "Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life . . ." (Jude 20, 21).

Here are three more ways of really contending for the faith. They are worthy of meditation in these last days. And Jude adds to them a fourth, which you will find in the next verses. It is earnest endeavor for the salvation of those who are out of Christ. May we learn to substitute these Scriptural forms of contending for the faith for the vain contentiousness that is all too common today!

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13.

Remember Me

LORD JESUS, here we gather to Thy Name,
 And bow in worship—not a cloud between—
 With hearts adoring we Thy worth proclaim,
 Our soul's Beloved, though as yet not seen.
 In sweet remembrance of Thy love sublime
 To Thee we gather, LORD, for we are Thine.

Fain would we trace the path which Thou hast trod,
 Despised, rejected, not esteemed by men:
 And see Thee, LORD, forsaken of Thy God
 In those dark hours, bearing our sin, and then
 We hear Thy cry, LORD JESUS, "IT IS DONE,"
 And know that by Thy Death the Victory's won.

LORD JESUS, in Thine Heart Thy love we see.
 E'er Thou hadst borne our load of sin and shame;
 Thou didst desire that we remember Thee,
 And gather thus, LORD JESUS, to Thy Name.
 And as we eat the Bread and drink the Cup,
 We praise Thee for Thy life Blood offered up.

And now we know Thee, LORD, exalted high,
 Sharing Thy Father's Throne, with glory crowned;
 And we, in virtue of Thy work, brought nigh,
 No longer have to take the sinner's ground.
 Our hearts we center on Thee, seated there,
 And here on earth, Thy Triumph, LORD, we share.

And well we know that Thou wilt come again,
 To claim Thy chosen Bride, Thine own to be;
 When dawns that morn of sunshine without rain,
 And we Thy PEERLESS BEAUTY, LORD, shall see.
 Ever by grateful hearts to be adored,
 We worship Thee, we praise Thee, JESUS LORD.

—*J. Reginald Balsdon.*

Question Box

No. 315. Some hold that the word “determined” in Daniel 9:24, should read “cut off”; that is from the 2,300 days, and that both begin at the same time. Is this correct?

The seventy weeks begin with the decree of Artaxerxes in Neh. 2:1-8, the date of which was about 446 B. C., while the 2,300 days is the period of the transgression (not abomination) of desolation; which, if we take it to be that by Antiochus, did not take place until about 170 B. C. Evidently they do not begin at the same time. The R. V. renders the word in Daniel 9:24 “decreed.”

No. 316. When the Jews again go forth and preach the gospel of the kingdom, will they again be under law? And will they preach that gospel to the Gentile Heathen Nations?

They will not be under law. They will obtain the same mercy as we have received, and will be under grace. The principles of the kingdom (Matt. 5:7) are to govern them. The second question is answered in Matthew 24:14, and the first in Romans 11:31.

No. 317. Is it, or is it not, right to believe that the death of Christ has settled forever the question of the sins of the believer? If so, what is meant by “work out your own salvation with fear and trembling” (Phil. 2:12)?

The sacrifice of Christ is the only thing that could ever put away our sins. If His one sacrifice of Himself has not put away all the believers' sins—past, present and future—they never can be put away. If His sacrifice has no more efficacy than that of bulls and goats, then must He “often (how often?) have suffered since the foundation of the world” (Heb. 9:26). But, instead of that, we read, “But He, having offered one sacrifice for sins, in perpetuity sat down at the right hand of God.” Why did He do what the high priest of Israel never could do? They “stand day by day ministering, and the same sacrifices often offering, which are never able to take away sins.” But He sat down, “for by one offering He has perfected in perpetuity the sanctified” (Heb. 10:11-14). Therefore, when He comes the second time, it will be “apart from sin” unto salvation (Heb. 4:28). So completely have our sins been put away by His one offering when He came the first time that when He comes the second time there will be nothing for Him to do in regard to our sins. God has already justified every believer from all guilt, by the blood of Christ; the proof of which is the resurrection of Christ from the dead. We are justified by grace, by faith by blood. The act of God which declares this to the believer, is that God raised Christ, our substitute, from the dead. See Rom. 3:24; 4:23; v. 1, 9.

But not only is all question of the imputation of guilt to the believer in Christ settled for ever by Christ's one offering of Himself without spot to God, but we have also already received the eternal life which is in us and in Him (1 John 2:8), by being “quicken together with Him” (Eph. 2:5), so that we are already saved. “By grace are ye saved” is twice stated in Eph. 2.

The attentive reader will have seen from the Scriptures referred to

that salvation has three aspects. Justification and eternal life are ours now, so that we are already "saved." Then, when He comes the second time, "salvation" will be taking us right out of this world to be with Himself for ever (1 Thess. 4:17). Besides which there is the "salvation" which we are to work out, for God works in us.

This latter "salvation" is in the epistle to the Philippians, which is the epistle of Christian walk in its true Christian character. The word occurs twice in the epistle, and in each case refers to present deliverance from the power of evil with which the believer is in conflict in this world. See Phil. 1:19, 20; 2:12, 13. It means to work out into result the salvation which is ours in Christ.

No. 318. Of whom is our Lord speaking in John 4:38?

Of His disciples then present with Him. Those before them who sowed were the prophets and the godly in Israel. But the text is applicable to all His servants throughout this age.

No. 319. Did the Old Testament saints who believed the promises before Pentecost have a spiritual nature?

Certainly! They were justified by faith as we are justified. They were saved by grace as we are. They were born again as we are and received spiritual and eternal life as we have received it. But they were not members of His Body as we are His members. They did not belong to the Bride of Christ. They were the friends of the Bridegroom (See John 3:29).

No. 320. Will the Millennium begin right after the Church is taken up?

No! After the Church is taken to glory in fulfillment of 1 Thess. 4:17-18 there comes the winding up of the times of the Gentiles. All that is written in Revelation 4:19 will pass into history. These events will cover seven years. But no one knows if there is also an interval between the rapture of the Church and the beginning of those seven years. Our Book on "Revelation," or "His Last Words" (Matth. 24 and 25) will give you the full explanation.

No. 321. If Mussolini should develop into the little horn of Daniel 7 would he make a covenant with the Jews to return in larger numbers to Palestine?

Yes, such is the prophetic program. But no one knows if Il Duce is that little horn.

No. 322. Please give Scriptures which distinguish the coming of the Lord *for*, and then afterwards *with* His saints. I quote the words of one who does not believe that the coming of the Lord is divided into coming *for* and *with* His saints. "Where is it written that Christ's second appearing will be a secret one? On what ground can we expect a resurrection previous to that which the Spirit calls 'the *first* resurrection' in Rev. 20:4-6?"

Let us look carefully at Rev. 20:4. "And I saw thrones; and they sat upon them, and judgment was given unto them." Who are these?

They are not angels. I do not think it can be shown that angels are ever said to sit on thrones. They must be saints who have already been raised from the dead at some previous time. Then he saw the souls of two classes of martyr; those whom he had already seen under the fifth seal (Rev. 6:9:11), who were told that they would have to rest until others had been slain as they had been; and now they also are seen; they are those who would not worship the beast nor his image, nor receive his mark. These two classes are now raised from the dead and added to the first class who were already raised; all of whom compose and complete the first resurrection. There is certainly no resurrection previous to the first, but it does not all take place at one time. Christ was part of the first resurrection—the first fruits of it. Then, doubt not, those who were raised when He was (Matt. 27:52, 53); then those who will be raised and changed at His coming; and, lastly, the resurrection of those who will be martyred after the church is gone. The words in Rev. 20:5, "This is the first resurrection," refer to the three classes specified in verse 4, which comprises all who had been raised from the dead up to that time. It intimates also that the first resurrection is then completed, and that the next resurrection will be death and hades delivering up the dead which are in them (vs. 13) to judgment and the second death, after the thousand years.

The question now arises when were those raised whom John saw sitting on thrones, but whose resurrection is not mentioned in verse 4, nor in any other part of the Revelation; only the fact is stated in verse 5 that they are part of the first resurrection? There is certainly no revelation of it in the Old Testament. In it, while the fact that the dead will be raised is assumed all through (see Isaiah 25:8; Hosea 13:14; Job 14:10-12; 19:25-27; also Luke 20:27-38); yet it is not the subject of revelation in the Old Testament. Its subject is man's responsibility and probation in this world, and death as the end of that. Nor is the second death revealed in it. The fact also that the resurrection of the saints is not mentioned in the Revelation shows that it does not take place during the day of the Lord. The entire silence of Matt. 24:1-44 on the subject proves the same thing. Yet all through Revelation they are seen sitting on thrones in heaven raised and glorified. When were they raised?

It must have been before the day of the Lord began because it is not mentioned in Revelation. But we are not left to infer this. I should be very slow to insist upon any doctrine that could only be proved by inference and deduction; much less by mere dogmatic assertion, to which some have to resort for lack of Scripture for their teaching. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (Isaiah 28:10). If there is not "precept upon precept" and "line upon line" for our doctrine we had better not dogmatize about it; in fact would we have any reason for holding it? But if there is we do not need to dogmatize, but allow Scripture itself to speak.

The first distinct revelation of resurrection is given us by the Lord Himself when He was on earth; and we find that there will be two resurrections, one to life, the other to judgment (John 5: 28, 29). Next we find that the resurrection to life is connected with a New Testament "mystery" or secret, which had not previously been made known. The secret is this, that when the resurrection to life takes place, we, who have not died, will be changed (1 Cor. 15:51, 52). The corruptible will put on incorruption; that will be the resurrection of the dead; and the mortal will put on immortality; that will be the change of the living. Then there is a further revelation to Paul ascribing this to the action of the Lord Himself when He descends from heaven into the air and we are caught up to meet Him there (1 Thess. 4:15-17). I take it for granted that the reader will turn to these Scriptures to learn the details

of what is here merely hinted at: and that he will also search out the other Scriptures which supply further details of the same event; and he will find that there will be the resurrection of all the dead in Christ, from Abel to that moment, and the change of all the living who are in Christ at that time, before the last week of Daniel begins; how long before is not revealed. This is proved by the parable of the wheat and tares, in which we see that the wheat and tares grow together until the command is issued "gather the wheat into my barn" (Matt. 13:30). That is the next thing to take place. What follows after the explanation of the parable are the judgments of the day of the Lord, and the appearing of Christ in glory, when the righteous appear with Him (Matt. 13:43).

This is confirmed by Paul's second epistle to the Thessalonians. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is present" (2 Thess. 2:1, 2). Because our gathering together to the Lord in the air precedes the day of the Lord. The day of the Lord may be and is near, but it cannot be present while the church is on earth.

All these Scriptures, and others that might be quoted, tell of the fulfillment of that promise: "I will come again and receive you unto myself" (John 14:3). In not one of them is there the least intimation that He will then appear to the world. It is His coming in connection with His redeemed, to take them out of the world. When He appears to the world there will be no resurrection, no change of the living, no translation to heaven. See the following passages which reveal His appearing. Matt. 24:30; Rev. 1:7; Dan. 7:13; Rev. 19:11-14. Then and not until then, will He appear. "When Christ our life shall appear, then shall ye also appear with Him in glory" (Col. 3:4). For those who are in Christ the coming of the Lord is when we are caught up to meet Him in the air. For the world, the coming of the Lord is when He appears and we appear with Him. His coming for the church is a New Testament "mystery" or secret made known to His people. His appearing is not a "mystery," it is in both the Old and the New Testaments.

Follow up the subject with the aid of the references in the Scofield Bible. The diligent soul shall be made fat (Prov. 13:4).

"My Expectation"

BY DR. NORTHCOTE DECK

Gordon, Sydney, Australia

Psalm 62:5

"MY EXPECTATION!" How the words ring down the centuries, out of the Psalmist's troubled life! For here was a man who might easily have become a cynic or a pessimist, at least with regard to men, after his treatment by King Saul. But happily he had learned the useful habit of getting his eyes *off* men and circumstances, and *on* to God. Like Elijah who followed him in the pathway of trust, he had "looked into the face of famine and then had looked into the

face of God.” The result was that he could remain not only unmoved by present distresses, but positively expectant of relief and deliverance and final blessing.

In this confident Psalm (62), David, as was his custom, placed his soul opposite to him, to address and exhort it! And just here he is led to ring the changes on the word “only,” from the “only” expectation of his enemies to *cast him down* to the “only” source of his safety, his rock of salvation, to *hold him up*. Yet far more than mere security, his ardent soul goes out in sane and eager “*expectation*” in God for blessing and prosperity.

For such *expectation* is an attitude of soul toward God which is neither easy nor natural, but which needs to be deliberately cultivated, for it is both God honoring and God compelling. Such expectation is more than passive trust, is deeper than honest desire, and higher than hope in the abstract. It outruns all of these, for it is positive, aggressive, and Divinely ambitious. And I am sure it is a quality of mind, an attitude towards God, which must be deliberately cultivated, and steadfastly maintained by all of us. We are so liable to transfer to the spiritual realm those disappointments which so often come to us in human affairs, and to become almost pessimists toward God.

And this same attitude of “expectation” toward God is carried over into the *New Testament*. And at once there comes to mind *the Saviour*, Who at the right hand of God is depicted “expecting” till His enemies become His footstool. But here the word is different to that used about men; it is *ekdekomai*, which has the sense of waiting rather than expecting. For expectation implies uncertainty as to the future, and blessed be God there is no uncertainty as to His future or the finality of His dominion.

But in Luke 3:15 we do have a very beautiful state of mind described: “for *all the people* were in expectation” (*Pros-dokau*). Then, it was as to the first advent of the Son of God. Today, thank God, in many quarters there is a similar expectation as to His second Advent. Yet, may I say, even more vital to the soul than that second Advent, is the present Advent of the Saviour into the heart in fulness. But anyone who is so ardent toward God may discover a corres-

ponding expectation in the heart of the *world* (Acts 12:10) from which we shall need to be and may be delivered, as was the Apostle Peter, when delivered from prison and death.

Perhaps our present and rightful *expectation in God*, might well be summed up in the declaration of Mr. Hudson Taylor, at the last annual meeting of the China Inland Mission he attended before his death. His protestant words were these: "There is a living God. He has spoken to us in His Word. He *means* what He says, and will *do* all He has promised." To many that may seem a slender basis for a man or a mission to rest upon. Mr. Taylor was warned by a well-meaning Christian friend: "You are making a great mistake in going out to China without any organization behind you. We live in a busy world, and you will all be forgotten. The mission won't live seven years." Well, it has lived over 70 years and in that time has received more than five million pounds. And, of late years, perhaps it has been as great a blessing and tonic to faith in the land it was born in as in the land it has gone to! No, it is no vain thing to trust in *Him*, Who is the changeless One, on Whom all our present and our prospects depend.

Now it is an interesting fact that the triple Christian graces of *faith*, *hope* and *love* everywhere pervade the *Old Testament*, and the centre grace of *hope* or *expectation* (tiqvah) is set forth as the only solution of human problems and pain. Again in the *Epistles*, "now abideth *faith*, *hope* and *love*," which run like a refrain all through these messages of God to lighten human hearts and change human lives. Yet when we come to the *Gospels*, though *faith* and *love* are again most prominent, *faith* being the entrance door to salvation and *love* the enjoyment of it, yet strange to say *hope* is never once mentioned except when Herod "hoped" to see some miracle done. Hope is never advocated as a needful virtue. And the reason for the remarkable omission of this cardinal virtue from the *Gospels* is as simple as it is blessed. For the Lord Jesus Christ is *Himself* the *hope*, the only hope of His people. Before He came and after he went there was constant need for the exercise of hope for Him and in Him. But "can the children mourn *as long as the bride-*

groom is with them?" (Matt. 9:15). "For what a man seeth, why doth he yet hope for" (Rom. 8:24). Indeed He "is our hope." So while He was present with His people on earth hope centered in Him and was satisfied, and so was no longer in operation. This remarkable omission of any mention of Hope in the Gospels is another happy reminder of how much, indeed everything, centers in One Blessed Person for us, His children and servants.

But now He is gone, as to bodily presence, and in His absence *hope* must again come into active operation. And so the noun or verb reappears sixty times in the Epistles, from "the consolation and good hope" which results in rejoicing, to the confident "hope in God", which "maketh not ashamed" and includes the present "hope in the Gospel," and the future "blessed hope" of Christ's return.

For if *faith* is the upward attitude of the soul, and *love* the outward, *hope* or *expectation* is that forward attitude, which reaches out to those things which are before, and anticipates the promises. How blessedly different to the poor worldlings who are "without hope and without God in the world."

In the Lapidarian Museum in Rome is a remarkable collection of burial inscriptions, where, on opposite sides of the gallery, Christian and pagan epitaphs, from catacombs and graves, are exhibited. And what a contrast they present! For in death subterfuge is swept away, and the real feelings and hopes of the heart stand revealed. Is it strange then, that the pagan inscriptions abound in lamentations, and breathe hopeless dread and quavering fear of the realm beyond the grave? On the opposite side of the gallery what a contrast! For here is almost an echo of the hallelujah chorus. For pervading all is a note of quietness and confidence, peace and paeon of joy, and above all a *certain hope* of a glorious resurrection to meet the One long loved and lived for.

So we have thought a little of the *Psalmist's* expectation of coming deliverance, of the Glorified *Saviour's* expectation of coming events, and of the waiting *people's* expectation of God's visitation and blessing, which is still in the hearts of God's people today. But there is one more "expectation" which needs to be found in our hearts as well. It just

expresses the Apostle's outlook. An so eager is His desire for "this grace also" that a special intensive form of the word has to be used: "apokaradokia," my "*earnest expectation*" (Phil. 1:20). And what was the object of this most eager expectation? "More worlds to conquer?" more mission fields to evangelize, more epistles to write? No, none of these. Yet something really even more important.

For Paul's ambition was just that, like the magnifying lens of the astronomer, which unseen itself, brings the heavenly body nearer and makes it visible, so he might "magnify" Christ in the eyes of all around him. Surely this is a safe and very pure ambition, for the better the lens is doing its work, the less it will be seen itself. And the same very great privilege and service is open to the very humblest of His Own. Many of our lives have to be lived among "*common things*," but if this grace of "magnifying" Christ becomes ours, they will never be "*commonplace*." Gracious Lord! may the self in each of us be so lost sight of that Christ and only Christ shall be seen through the little lens of our lives, and that we ever and effectually magnify Thee!

The Heart of the Lesson

By Arthur Forest Wells

JESUS THE LIGHT OF THE WORLD

Feb. 7. John 8:12, 31-32, 9:1-11

Golden Text: John 8:12

Daily Readings

Mon., Feb. 1, John 7:1-13. Tues., Feb. 2, John 7:14-36. Wed., Feb. 3, John 7:37-53. Thurs., Feb. 4, John 8:1-11. Fri., Feb. 5, John 8:12-32. Sat., Feb. 6, John 8:33-59. Sun., Feb. 7, John 9:1-41.

The Outline of the Lesson

I. Jesus the Light of the World, John 8:12. II. Discipleship through Abiding in Christ's Word, John 8:31. III. Freedom through Christ's Truth, John 8:32. IV. A Manifestation of the Liberating Power of Christ, John 9:1-11.

The Heart of the Lesson

Our lesson contains one of the "I AM" claims of Christ. The use of this expression identifies Him with the God of Exodus 3:14, and proclaims Him to be not only the Revealer or even the Maker but the Source and Sustainer of light. He is this to the world. This statement is one of the universalisms of grace—God's grace which is for all who will believe on His Son. But where that faith is lacking all is darkness.

The twelfth verse begins with an "again" which is followed by a "therefore". To what do these two words refer? If we consider John 7:53-8:11 a parenthesis, then we are brought back to the sublime words and actions of the Lord Jesus Christ in the seventh chapter. The "again" can be associated with John 7:37, and the "therefore" with either John 7:33-34 or John 7:52. The exact connection may not be certain, but it does appear to be important to link John 8:12 with John 7:37-39. Such a comparison assumes that the Lord applied to Himself two symbols that had their counterpart in the water out of the rock and the pillar of fire, two facts of the Old Testament which surely typified the Saviour. If the reader sees no kinship between the "light" of John 8:12 and the pillar of fire in the wilderness, he may want to interpret it in the language of the sun. Some have seen a reference in the Lord's figure to the lights that were used at the feast that the people had just been celebrating. The lampstand in the holy place of the tabernacle and temple will also not be overlooked in the search for the background of our Lord's language. It matters little what fact is thought of, since any appropriate use of light would be a recognition of its true Source, the Light of the world. The truth is that not any or even all of the facts mentioned is or are sufficient to describe the full value of Christ as the one and only Light. He reveals, guides, rejoices, illumines, and does all those things that light can do, for He is the Source of it.

What the windowless holy place would have been without the lampstand, and what the world is during the night, that is what hearts are or would be without Christ. But as the lampstand gave light to the holy place, so that the priest could fulfil his sacred functions there, and as the sun gives life to the otherwise dead or sleeping landscape of the night; so Christ brings life and glory to souls that would otherwise have to continue in a dull and inactive darkness.

In Hebrews 1:3 God's Son is called the "the Effulgence of His glory". The writer of that Epistle used the word "apaugasma". This is said to be the word which embraces the relationship existing between the sun and its rays; so that the "apaugasma" is the radiance of the light itself rather than the mere reflection of it. It means effulgence not simply refulgence. The statement of the writer of the Hebrew Epistle is all the more remarkable, when we consider that scientists of his day are thought not to have known that one does not see an object itself but the rays that proceed from it. In the case of the sun we see the image of what the sun was eight minutes or so before we looked at it. This—excepting the time element just referred to—speaks of the oneness of the Father and the Son. "No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him" (John 1:18). "He that beholdeth Me beholdeth Him that sent Me" (John 12:45). "Jesus said unto him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Show us the Father" (John 14:9)?

This is a beautiful truth to know, but such knowledge must be put into practice, if its blessing is to be experienced. Therefore our Lord added: "He that followeth Me shall not walk in darkness, but shall have the light of life." Again: "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free." The vastness of such a spiritual blessing is illustrated in the Lord's miracle of the giving of sight to the blind man. Dr. Francis L. Patton once said: "I recently heard a remarkable thesis which had been developed by a young philosopher. . . . He had made a tight box and put a crab in it. Then he allowed a small blade of light to enter the box, and he found that it made no difference where he admitted the light, the crab went at once to its rays. And I wished

that as much could be said of our philosophers. . . . Let us at least be as wise as the crab."

JESUS THE GOOD SHEPHERD

Feb. 14. John 10:1-16. Golden Text: John 10:11

Daily Readings

Mon., Feb. 8, Psa. 27:1-6. Tues., Feb. 9, Ezek. 34:11-16. Wed., Feb. 10, Luke 15:1-7. Thurs., Feb. 11, Matt. 18:10-20. Fri., Feb. 12, Psa. 23:1-6. Sat., Feb. 13, John 10:1-18. Sun., Feb. 14, John 10:19-42.

The Outline of the Lesson

I. Jesus is the Shepherd of the Sheep, John 10:1-6. II. Jesus is the Door of the Sheep, John 10:7-10. III. Jesus is the Good Shepherd, John 10:11-15. IV. Other Sheep also, but One Flock and One Shepherd, John 10:16.

The Heart of the Lesson

A German commentator says that the fact recorded in the sixth verse, that the Pharisees did not understand the first utterance of this parable, made it possible for Jesus to carry out the beautiful allegory in all its detail, without interruption, as it were in one breath. Be that as it may, we rejoice to know that the Lord was fond of thinking of Himself as the Shepherd, and of the redeemed as His sheep. Out of that relationship comes some of the sweetest comfort of the Bible. Testimony of this can be found in such passages as Psalm 23:1-6; Matthew 18:12-13; Luke 15:3-7.

The parable before us gives a blessed picture of oneness. The Shepherd and His Father are one. The redeemed are one. The Shepherd and His sheep are one. This means that the Father, the Shepherd and the sheep are one. The practical thing for us to recognize is that there is but one Shepherd to whose flock it is well to belong, for from Him we have abundant life. Apart from Him we are at the mercy of hirelings who steal, kill and destroy.

Jesus is the Good Shepherd. This statement embodies at least three truths: First, it is Jesus Christ our Lord who is the caretaker of our souls; secondly, this ministry of the Lord is of the nature of a shepherding; thirdly, our Lord's character and conduct are good. The word rendered "good" may also be translated "beautiful;" just as in the case of Genesis 1:4, and following, the word of the original may be rendered "beautiful" instead of "good".

Among the many reasons for our faith in the goodness or beauty of the Shepherd of our souls three are prominent: He is loved by the Father; His manner is lawful; He has the confidence of the Spirit. We know that Jesus is the *Good* Shepherd, because He is loved by the Father. His words on this point occasion are: "Therefore doth the Father love Me, because I lay down My life, that I may take it again." Of course we will not want to forget the Father's own testimony on this matter, as found in Matthew 3:17, "This is My beloved Son, in whom I am well pleased." This love of the Father for the Son must be understood as including His absolute approval. It is necessary to note this, for we know that God loves the world, although He cannot approve of the world's character or conduct. Since the Father is pleased with His Son, there can be no doubt of the Son's goodness. We know that Jesus is the *Good* Shepherd, because His manner of living and doing is legitimate. Evidence of this is presented in verse 2 where we are told that the shepherd enters in by the door. This pro-

cedure is in marked contrast to the action charged to the thief in verse 1. Jesus is the Good Shepherd because He acts lawfully. This fact has far-reaching applications, for the very essence of His redemption of sinners is that He wrought their liberty by satisfying the righteousness of God. We know that Jesus is the Good Shepherd for yet another reason—because the Holy Spirit has confidence in Him. In verse 3 the truth is declared that the porter opens the door to the shepherd. The porter in this case may be said to be the Holy Spirit. By Him Jesus was born and baptized; by Him He wrought His miracles, died and rose again; by Him He gave birth to the Church and has been carrying on His ministry of soul-saving. It is the Holy Spirit who opens the door for the Lord Jesus Christ. In doing this the Spirit manifests His confidence in the Saviour, and this in turn implies His goodness. By this threefold proof we know, therefore, that the Lord Jesus Christ is the *Good Shepherd*.

The Good Shepherd died for His sheep (see verses 11, 15, 17, 18). This was what was expected of Him, for we read that “the good shepherd layeth down his life for the sheep”; that is to say, it is the nature of the shepherd, who loves his sheep, to die for their safety if necessary. Of course, there is always this difference between the death of an ordinary shepherd in caring for his sheep and the death of Christ for His own. The human shepherd seeks to avoid such a tragedy; but Christ came to save men by dying. Jesus’ death was voluntary, not accidental. The text from which our lesson is taken says that He had the authority to die for the sheep and that the Father loves Him for executing this sovereign act. Truly has one written, that “the right approach to the Christology of the New Testament is through its soteriology.”

The Good Shepherd knows His own. Let us note that there are those who can be called Christ’s own (see verses 3, 4, 14, 16, 27, 29). In these days of loose thinking it is necessary to emphasize again the limits of God’s grace within the universalism of His love. To some men Jesus plainly said: “Ye are not My sheep.” Concerning others He says: “My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life.” The pronoun “Mine” erects a fence, which includes some and excludes others. Jesus says, He knows His own (see verses 3, 14, 15, 16, 27). How precious! He knows each one! When we look at an eastern mountainside, we see a forest; but when God looks upon it, He sees individual trees, yea, even single leaves, and so on. We generalize; God particularizes. Paul understood this, when he wrote: “I live in faith, which is in the Son of God, who loved me, and gave Himself up for me” (Gal. 2:20).

The Good Shepherd is known by His sheep (see verses 3, 4, 14, 16, 27). The sheep hear His voice. This shows that they have eternal life. They know Him. This shows that they possess spiritual discernment. From whence did they get this intimate knowledge? Not out of books or from a third party. Knowledge of Christ in such a full sense can be had only through abiding fellowship with Him. Sheep know their shepherd not simply because they are owned by him but because they have been in his company a good while. There is no substitute for communion with the Lord. What saint would trade his reciprocal knowledge of the Saviour for any of the wisdom of the world? Surely none. Such knowledge of Christ means life, abundance of life. Abundant life means wealth, peace, joy, power. Such sheep have no difficulty in following the Shepherd. Healthy sheep delight in following their shepherd. “I heard the voice of Jesus say, “Come unto Me and rest; lay down, thou weary one, lay down thy head upon My breast.” I came to Jesus as I was, weary and worn and sad, I found in Him a resting-place, and He has made me glad.”

THE POWER OF JESUS OVER DEATH

Feb. 21. John 11:23-28, 32-44

Golden Text: John 11:25

Daily Readings

Mon., Feb. 15, Job 14:1-15. Tues., Feb. 16, Job 19:13-27. Wed., Feb. 17, Matt. 9:18-26. Thurs., Feb. 18, Luke 7:11-17. Fri., Feb. 19, John 11:1-16. Sat., Feb. 20, John 11:17-57. Sun., Feb. 21, John 12:1-11.

The Outline of the Lesson

I. Jesus and Martha, John 11:23-27, 39b-40). II. Martha and Mary, John 11:28. III. Jesus and Mary, John 11:32-34. IV. Jesus and the Jews, John 11:35-39a, 41a. V. Jesus and His Father, John 11:41b-42. VI. Jesus and Lazarus, John 11:43-44.

The Heart of the Lesson

Death had come to a home whose inhabitants Jesus loved. The mere statement of such a fact provokes deep thoughts. Martha and Mary considered it, and they came to the conclusion, that the sad event would not have taken place if the Lord Jesus had been with them when Lazarus was sick. To these sisters death was something inconsistent with the presence of Christ. Now, that is true and it is not true. The decision rests with the point of view from which the matter is considered. Life has its source and sustenance in the Lord; but death is an infliction of His righteousness upon sinners. Paul writes, for example, of the slaying of the lawless one by the Lord Jesus at the time of the manifestation of His coming (Greek, presence) (2 Thess. 2:8). The presence of the Lord means life for some and death for others. Of course, Martha and Mary were not thinking of these things; but it seems wise to mention this truth, because the wages of sin is death (Rom. 6:23); and we must never forget that for the removal of death more than the presence of Christ was needed. Sinners are saved from death only by the death of the Saviour.

Martha and Mary evidently thought that if the Lord had been with them, He could have done something to prevent the death of Lazarus. There is no question that the Lord could have granted their wish; but again it must be observed that these sisters were drawing conclusions on premises that could not be supported. For before they were saying this, Jesus had already told His disciples that Lazarus' sickness was "not unto death, but for the glory of God, that the Son of God" might "be glorified thereby." So far was Jesus from preventing the death of Lazarus that He abode two days longer in the place where He was. Then it was that He said to His disciples: "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." We all know that in hours of such sadness, as that through which Martha and Mary had to go, human hearts and minds frequently do not think clearly; but sinners do not need extra sadness to lead them to think wrongly about God. We are daily in danger of doing this. Blessed, indeed, is the saint who finds no occasion of stumbling in Christ (Matt. 11:6), and who meets every event with the trusting reliance that God foreordains everything that comes to pass, and that therefore no abiding harm can come to His own. It must be said to these sisters' credit that they seem not to have doubted the Lord's love for them. Too often a contrary attitude is taken in such cases, and so the hour of sadness is made so much more dark in accounting for the bereavement by ascribing it to a lack of God's love. Such a conclusion is always wrong, always, without

exception. God is love, and He has never done anything contrary to His loving nature.

Into this scene of bereavement and wrong thinking came Jesus. And beyond that there was the fact of death which invited His attention. Then there was the multitude with ideas of their own, ready to criticize, a multitude, nevertheless, for which Jesus yearned in the depth of His soul. With one exception, everything seemed to be against Him; and even that one thing would have been of no avail, if He had not been the Christ of God with power to resuscitate and resurrect. Yet there was that one thing. It was weak; but it was vital, for it manifested some degree of faith in Him, and without faith it is impossible to please God (Heb. 11:6). Martha said to Jesus: "Even now I know that, whatsoever thou shalt ask of God, God will give Thee." There are weaknesses here. She put the wrong word for prayer into the mouth of Christ, for the word "ask" is the word which an inferior used before his superior. Jesus never used that word for Himself, for He is God's Equal. Then, she did not know that Jesus Himself had power to give life and that He must receive equal honor with the Father (John 5:21-23). But let us not forget that Martha had confidence in Jesus, and that He was her only hope, by her own confession. How many of us would have said as much under similar circumstances in her day?

Martha was quickly assured that her brother would rise again, and that resurrection and life were gifts which He, Jesus, can bestow. Her answer, breathing undoubtedly with the excitement of a new hope, which made her dash away and call her sister, can be put alongside of Peter's great declaration of the Messiahship and Deity of Jesus (Matt. 16:16). The church has not given much thought to this; possibly because it is hidden away in the account of this great sign.

Mary came to Jesus out of the same atmosphere that Martha had breathed a few moments ago, for she seems not to have given Martha an opportunity to tell her what the Lord had said to her; or if she did, she did not wait for the glad message to rouse her out of her gloom. At any rate, the thought of Jesus having come was too great to be put aside. Far be it from us to discredit Mary for running to Jesus at the expense of waiting for her sister's words. The Lord must always have the first place, and none can take His place in comforting a sorrowing heart. Yet, there is a truth here which we ought not to overlook. Many sorrowful souls miss being comforted, because they try to carry their burdens alone, when from the fellowship of others, who have been with Christ, they could receive encouragement. Martha had been with Jesus, and out of that fellowship she had received something that could have stopped Mary's crying, but Mary did not wait to receive her comfort. The thing that I am trying to say is set forth for us from another point of view by Paul in 2 Cor. 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; Who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."

Mary's weeping effected Jesus. The language is quite strong at this point, and intensely human. Truth never needs to hide anything. So here we have an openhearted statement of our Lord's strongly human traits on the border of one of the great signs of His Deity. This argues forcefully for the credibility of Scripture. If the Gospel of John had been a fabrication, it never would have dared to put manifestations of the humanity of our Lord so close to testimony of His Deity.

Martha, who was walking a good deal by sight, noticed that the body of her brother had already begun to decay—the Greek expression is strong: "he stinketh." This was almost the deathknell of her hope, but she still clung to the Lord Jesus, Who reproved her with these

sublime words: "Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?" A few days ago He said Lazarus was going through his experience for the glory of God. Now that glory is about to be manifested. How can we imagine what this moment was like? After prayer, in which He thanked the Father for hearing Him always, and in which He prayed for the people that were standing around Him, He called Lazarus by name and told him to come out of the grave. And Lazarus came forth. It was just as simple as that. But, oh, how Divine! We bow our heads worshipfully and say: "Truly Jesus is the Resurrection and the Life; He is the Son of God."

THE NEW COMMANDMENT

Feb. 28. John 12:20-33, 13:34-35.

Golden Text: John 13:34.

Daily Readings

Mon., Feb. 22, 1 Cor. 13:1-13. Tues., Feb. 23, John 12:12-19. Wed., Feb. 24, John 12:20-36. Thurs., Feb. 25, John 12:37-50. Fri., Feb. 26, John 13:1-11. Sat., Feb. 27, John 13:12-20. Sun., Feb. 28, John 13:21-38.

The Outline of the Lesson

I. We would see Jesus, John 12:20-22. II. The Grain of Wheat, John 12:23-26. III. The Troubled Lord, John 12:27-33. IV. The New Commandment, John 13:34-35.

The Heart of the Lesson

It was a solemn moment when Greeks asked to see Jesus. The event called forth some of the deepest sayings of the Lord. It is as if a turning-point had been reached, for we hear Him saying, "*Now* is My soul troubled"; "*Now* is the judgment of this world; *now* shall the prince of this world be cast out"; "*Yet a little while* is the light among you."

The Greeks have not told us just why they wanted to see Jesus; but evidently the news of the wonderful works and words of Christ, and just recently His resuscitation of Lazarus and His entry into Jerusalem, stirred something deeper than curiosity within them. The Lord would hardly have given expression to such deep truths, if it had been otherwise. However, the motive of the Greeks is not the most important thing in the lesson.

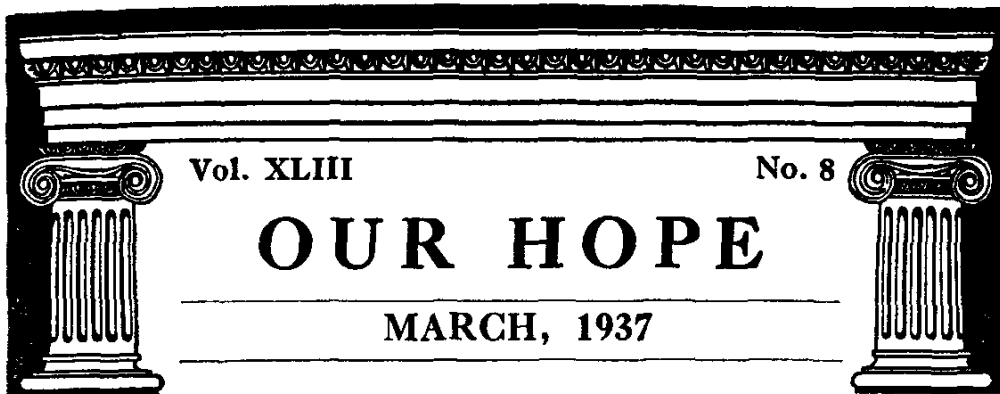
In answer to their plea Christ revealed Himself as the Grain of Wheat who was about to fall into the earth and come forth with His harvest of souls. The Greeks laid great emphasis upon the value of man and his rights. Here the Lord met their philosophy with a soteriology that was different as day is from night. He proclaimed the way of life and fulness to be the way not of self-assertion but of sacrifice. Of course, the Lord did not mean to teach that any sacrifice could earn life for the individual who submitted to it. Jesus had His own vicarious death in mind. And it was on the basis of it that he proclaimed the truth that life could be kept eternally by hating it in this world. It is as if the Lord had said: "You seek Me. Here I am. But I, as I now am cannot meet your need. You and I can meet only at the empty tomb on the other side of My death. I am like a grain of wheat which, unless it is planted, abides by itself but brings forth no harvest. You need Me not as I now am but as I will be after My death and resurrection. If you will identify yourselves with Me in that capacity, and live a life of resurrection through death by faith in Me; then you will have and keep eternal life."

The general statement which our Lord then made is one of the sweetest

promises in God's Word. "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 the Father honor." There is enough in that promise to strengthen any weary believer in Christ. Think of what is said here: "If any man serve Me, let him follow Me; and where I am, there shall also My servant be." Who would not want to serve the Lord in the light of such a promise? What follower of His can fail to be heartened afresh, every time he reads this guarantee, to be loyal to his Lord! The Lord even doubled His assurance of blessing to His following servant by adding: "If any man serve Me, him will the Father honor." This shows what high regard the Father has for the Son, for the Father could not think of "honoring" any one for serving Jesus, if He did not deem Jesus fit to be served as the Son of God. The promise also shows how highly Jesus thought of the Father, for to Him the highest conceivable reward was to be honored by the Father. Every Spirit-taught Christian agrees with Him. May God give us grace to serve His Son faithfully!

The truth spoken by the Lord under the figure of the planting of a grain of wheat was restated by Him in these words: "And I, if I be lifted up from the earth, will draw all men unto Myself." Our Lord did not promise to do anything for man, nor did He invite man to do anything for Him, except as He thought of Himself as the Divine Redeemer Who had saved men by His death. The following words of David M. McIntyre may be read with profit. In writing on "The Work of Redemption" he says: "It is important to observe that the clearest assertions of His very Deity were uttered by Jesus in confirmation of the Gospel message—in the interest of the salvation of souls. One might even venture to say that He is concerned with the acknowledgment of His Divine origin chiefly because it is in the recognition of this truth that He is able to save to the uttermost all who come to God through Him. In the third chapter of John our Lord leads Nicodemus, step by step, to the full understanding of His mission. He first proclaims the inevitable necessity of regeneration; next, He shows that the new birth comes through the Holy Spirit; then He leads up to the Great Sacrifice, in the grace of which the Spirit is to come; lastly, He goes back to His eternal being with God before all ages, and reveals to us the unbeginning love of the Father. On this basis He issues His invitation to the sinner to believe and live. In the tenth chapter of the same Gospel Jesus entitles Himself the Good Shepherd who gives His life for the sheep. In the power of that death He gathers His redeemed ones: 'My sheep hear My voice, and they follow Me.' He gives to them eternal life. Their security rests in this, that they are in His hand. But it is a hand of Divine power; being in His hand they are also in the Father's hand: 'I and the Father are one.'"

It is only he who has received such truths into his life who is in a position to hear and keep the new commandment of the Lord. For it is a commandment which calls for love, and love is not a capacity of the unregenerate soul. Love is, however, the first of the Spirit's fruit (Gal. 5:22-23). The ethics of the New Testament are beyond the natural man; but they are simple for him who has been brought by grace to walk in newness of life in Christ. It matters not where or how Christians succeed, if they fail here. There is nothing the whole church needs more than the application of this commandment to its every detail. How much bitterness and failure would be wiped out, if believers in the Lord everywhere would really love one another. Let us seek His grace to do it!



Editorial Notes

In the book of Genesis (chapter 14), **Priest and King** Melchizedek, the King-Priest of Salem, appeared suddenly to Abraham and blessed him. He also brought forth bread and wine, and made known the name of God as the Most High, the possessor of heaven and earth. Nothing is said of the descent of this man. Many have speculated about his person and different guesses have been made as to who he was. Such attempts are useless. When Scripture hides something it is wrong to try to discover what is not revealed.

In the 110 Psalm the name of the Priest-King is mentioned again: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." And who is He to whom a priesthood is sworn after the order of Melchizedek? The One Hundred and Ninth and One Hundred and Tenth Psalms go together. The Suffering One of the One Hundred and Ninth Psalm is seen at the right hand of the Lord in the first verse of Psalm 110. He is also ruling as King in the midst of His enemies and judging among the nations.

The next time we find the name of Melchizedek in the Bible is in Hebrews 5:6 and 10. And here it is made known that Christ is the Priest after the order of Melchizedek. "Called of God an high-priest after the order of Melchizedek." This means literally "welcomed" or "greeted" by God an high-priest after the order of Melchizedek. When He had finished His work as the sin-bearer, and after His physical resurrection ascended upon high to take the highest place in God's own presence, God Himself welcomed Him

with this Word. When we read the seventh chapter in the Epistle to the Hebrews we find an enlarged revelation of this theme. Our attention is called to a number of facts. Melchizedek was King of Salem (Peace); his name "Melchizedek" means "King of Righteousness." He also was priest of the most high God. "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abideth a priest continually" (Heb. 7:3). The meaning of this is very simple. It is now explained why nothing is said of his father and mother, the birth and death of Melchizedek. The Spirit of God omitted all this in the first Book of the Bible, in which so many genealogies are found, because in His wisdom He wanted to foreshadow the true and heavenly King-Priest, the King of Righteousness and the King of Peace. Such is our ever blessed Lord.

Without following the magnificent argument and contrast contained in the Seventh Chapter in Hebrews, we call attention to a fact which is much overlooked. While our Lord was greeted by God as Priest after the order of Melchizedek and took as such His place upon the throne of His Father, He does not yet exercise the Priesthood after the order of Melchizedek. This does not seem to be clear to many Christians. Our Saviour fulfilled the Aaronic Priesthood. After He brought the great sacrifice and shed His blood, He entered into the holy place not made by hands, and is now in the presence of God for us, that is, for His own people who belong to Him. He thus fulfills the type of the Old Testament High-priest who entered into the holy place on earth. To exercise His God-given Melchizedek Priesthood, and be the King also, He must come forth from the holy place, into which He has entered and where He has tarried so long. He must possess the throne to which He has such a perfect claim and then exercise the rights of Priest and King upon his throne. According to Psalm 110 He sits at the right hand of God, till His enemies are made His footstool. That will take place when the Father sends Him forth the second time in power and glory. Then His enemies will lick the dust and God's power will establish His glorious throne over the earth.

In that day His people (Israel) will be willing and bow before Him and accept Him as their King. The Prophet Zechariah beheld all this. He had eight night visions, which all refer us to the time when God punishes the world and when He has mercy upon Jerusalem and cleanses His people Israel. After these visions Zechariah was commissioned to make crowns for Joshua, the High-priest. A strange thing that the High-priest should be crowned! But the action was symbolical. Joshua has the same meaning as "Jesus." And the Prophet heard then about Him who is, The Branch. "He shall bear the glory, and shall sit and rule upon *His* throne; and He shall be a Priest upon *His* throne" (Zech. 6:13). All this has yet to come, yea, it will surely come. What glory will be revealed, what blessing will flow forth, what power will be manifested, when at last He comes to receive His throne and begins to be a Priest upon His throne!

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



When Ends His Priesthood and Advocacy? The Christ who died for our sins is also, for those who have accepted Him as their Saviour, the Priest and Advocate. He exercises His Priesthood and Advocacy in heaven; it is His great work at the right hand of God the Father. It needs to be constantly said that the world, the nominal church-members, we mean unsaved members of an organization called "a church," have no share and part in this present, unseen ministry of our Lord. He said so in His great prayer, "I pray for them, I pray not for the world, but for them Thou hast given Me; for they are Thine" (John 17:9). And all who believe on Him are the gifts of the Father to the Son; they belong to both, to the Father

and to the Son. They are no longer of the world (though still in the world). The Hebrew Epistle makes it clear that His Priesthood is for “*us*” and that means, for true believers, who are saved by grace. And John makes it equally clear that His advocacy does not concern the unbelieving world but it is altogether for the “little children,” the term John so affectionately uses of those who have been born into the family of God by the new birth. How clear this also is in Romans 5:10. “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” It is the life which He *now* lives in the presence of God. So only those who are reconciled to God, having believed in His sacrificial death, are saved by His Priesthood and Advocacy.

But what does it mean—saved by His Priesthood and saved by His Advocacy? His Priesthood saves us in the adversities, the sorrows, the tribulations, the afflictions and losses which are ours while here on earth. He, as our great high priest is touched with the feelings of our infirmities, for He too was tested in all things as we are, apart from sin. And so He enters into our lives with His priestly prayer ministry at the right hand of God, to uphold, to strengthen, to sustain and carry through every sorrow and give us victory. In this way His intercession procures for us a present salvation.

His Advocacy concerns our needs as a sinning people. It is beautifully illustrated by the feet-washing of the disciples, that symbolical action, in which He indicated that in order that we may remain in fellowship with Him, He must cleanse us from the daily defilement in a sinful world. That cleansing is by “the washing of water by the Word” (John 13; Eph. 5:26). Only John mentions this Advocacy and its purpose. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only but also for the whole world” (1 John 2:1-2). So when we have become defiled in our daily life by something, that something which disturbs our fellowship with Him, He cleanses us from that defilement while we “confess” it to Him. So His Priesthood concerns our earthly circumstances, conflicts, testings and tribulations;

His Advocacy is exercised because we as His people are still sinning and must always confess "in my flesh there dwelleth no good thing"; therefore we need Him to restore us whenever we have failed.

But have you ever thought of it, that both His Priesthood and Advocacy *for us* will end some day? Have you thought of it that a day is coming when He does no longer need to save us by His life in God's presence?

When will that be? It will be in that glorious, that long expected day, when we receive our full redemption, the redemption of the body, the transformation into His own image. That will happen when First Thessalonians 4:17-18 is fulfilled. The righteous dead in Christ will be raised; we, the living portion of the true Church will be changed and then "caught up in clouds to meet the Lord in the air." Gone then are all our troubles, our temptations, our sorrows and disappointments. No longer then for Him to sustain us and carry us through the deep waters and the fires. No more sinning then for "we shall be like Him," when we shall see Him as He is and He will present His glorified Church—"a glorious Church—holy, without blemish" (Eph. 5:27). When that day comes, as it surely will, the end of His Priesthood and Advocacy for His people has come. Then begins His Kingly rule in which, in infinite grace, He has made us sharers. Hallelujah! What a Saviour!



"And the Spirit and the Bride say, Come!"
The Spirit and the Bride (Rev. 22:17). To whom is this "Come" addressed? The context gives the answer.

In the preceding verse our Lord speaks. It is the last time He uses that majestic "I AM." He spoke of Himself as the "I am" on earth many times; He speaks as the "I am" in the beginning of this last Bible book, the Revelation, and now for the last time He says—I am. "I am the root and offspring of David, and the bright and morning star." As soon as the blessed voice was heard, the Spirit and the Bride answer. The "Come" is addressed to Him. Numerous times He announced in this prophecy that He would come again. And so both the Spirit and the Bride urge Him to come. The Holy Spirit who is here to glorify

Christ knows that the highest glory will be His in the day of His return. He comes crowned with many diadems and receives His blood bought inheritance, "the nations for His inheritance and the uttermost parts of the earth for His possessions."

The Bride is not Israel, but the true Church. In her the Spirit dwells and she through the Spirit's power longs for His coming. That "Come" rises from the hearts today of the most loyal, the most devoted, the most zealous Christians in every continent. Many, many thousands everywhere "love His appearing," long for it, pray for it and expect it also. The Christian who does not believe in "that blessed Hope" lacks something. How can he long for His coming, His imminent coming, if he does not believe it? The Christian who does not possess that hope, the true Christian hope, is deprived of much comfort, nor does he know the blessed inspiration and power that hope gives. It is for the writer inconceivable how he could live as a true believer without that blessed Hope. We feel sorry for all who are ignorant of it and tremble for those who deny and oppose it. Soon that world-wide prayer, ascending from consecrated hearts and lips—"Even so, Come, Lord Jesus" will be answered and we shall "see Him as He is."



**Two Defects
in the
Reformation**

That brilliant scholar and Christian, Adolph Saphir, gave some sixty-five years ago an address on the dispensational aspects of the Bible. He was by birth a Hebrew, and after he accepted Christ he became a deep student of God's Word. Of course he was a strong believer in the return of our Lord, in the glorious future of Israel and in the establishment of the promised kingdom on earth and the millennial reign of our Lord Jesus Christ. We have met sometimes so-called "converted Jews" who did not believe in Christ's return and in the future of Israel. We felt there was something fundamentally wrong with them, which later proved correct.

Dr. Saphir in his address spoke in glowing terms of the Reformation. But he pointed out two defects. We quote from him.

“First the Reformers did not distinguish between the dispensations, although Augustine had said long before,— ‘distinguish the times and all difficulties vanish.’ ”

Dr. Saphir’s statement is true. We have in our possession over sixty books and brochures written by Dr. Martin Luther, dated from 1518 to 1540. Some are written in *Latin and others in German*. We have gone carefully through them but failed to find the word “dispensation” or the word “age.” A deep student of the Scriptures Dr. Luther was, but he did not make the distinction of the different ages. He did not divide the Word of Truth rightly concerning the Jews, the Gentiles, and the Church of God. The same is true of the writings of Calvin, Zwingli and others, whose early works we possess and have perused carefully. It almost seems as if the light on the different dispensations was withheld from them. The full revelation from the Bible was given later, for there is unquestionably a gradual restoration of lost truths, buried under the debris of the Romish apostasy. The truth of “that blessed hope” was finally restored to the Church and with it came the recovery of the knowledge concerning the dispensations.

Then Dr. Saphir points out another defect in the Reformation.

“Second, they did not see clearly the important position of the Jews or the second coming of our Lord. True, men such as Luther and Calvin did not hold the shallow view of the *gradual improvement and amelioration of world conditions* by Christianity, but still they did not see clearly the second advent of our Lord, or the difference between the Church dispensation and the past and future kingdoms. The error made by those who subsequently preached the Gospel was this, they thought it sufficient to preach personal salvation, to teach truths necessary for individual souls, without searching out the whole counsel of God. Through the neglect of following the teaching of the Bible in all its comprehensiveness, many anti-Biblical ideas became current.”

This also is very true. A sermon preached by Luther on “Christ’s Second Coming” (the booklet is dated 1536) warns against the delusive hope that the world is getting better. He predicted evil things to come upon Germany;

he also said that Christians had no need of being afraid of that day. Still Christ's return meant for him the "*Dies irae*," the day of wrath, and the end of the world. He seemed to have been sure over four hundred years ago that He would come soon. The same views were held by John Calvin.

As to the place Israel holds in the purposes of God Luther, Zwingli, Calvin and their associates had no knowledge whatever. That is why Luther expressed himself in a language which was decidedly unchristian.



**Upholding
the Defects** During one of our many visits to Colorado a friend told us that one of the highways which leads over some of the ranges was originally a cow-path. The cows tramped along and blazed a trail through dales and over hills. Others followed, and later these cow-paths were followed by prospectors, hunters, tourists and others, till the path became a road and finally a highway. So they still follow the path made by some old grazing cows.

It is so in the so-called "theological world." They follow the trails of commentators two and three hundred years old. They follow the same interpretations right or wrong and refuse to turn either to the right or to the left. Luther said so-and-so; Calvin believed it—and what Luther said and Calvin believed we say and we believe. And so the restored truths, the forgotten truths, brought to light again, are ignored.

We have frequently talked with some of our beloved Lutheran brethren, whom we love and honor on account of their loyalty to God's Word and God's Son. But when it came to our teaching as to Christ's return, the restoration of Israel, the millennial kingdom, these dear brethren cried "fanatical chiliasm," and refused to believe in what we teach from God's Word. Some of them actually thought that the doctrine of the millennial reign of Christ was the same fanatical conception of the anabaptist movement which wrought such havoc and confusion during the early years of the Reformation. Others identified the teaching of Christ's return with Seventh Day Adventism and its doctrines, or with the hallucinations of Millennial Dawnism, the Russell

cult. It shows that they had not searched the Scriptures; they followed the beaten path and did not see that true Scripture doctrines as to the end of our age, the blessed and imminent coming of the Lord for His own, the regeneration and restoration of Israel and the coming age of righteousness and glory differ from the anabaptist delusion and all other delusions of a carnal chiliasm, more than light differs from darkness.

But what shall we say when other brethren, who claim to be defenders of the faith, who fight modernism in their denominations, also raise now an outcry against "dispensationalism," and follow the same path of denying that another age is coming, the age of the kingdom, the kingdom of righteousness and peace ushered in by the personal and visible coming of our Lord! They tell us that such a belief is not taught by the "Westminster Confession," that it is against the "Presbyterian Standards," etc.

They do not divide the Word of Truth rightly, as they do not make the distinction between the dispensations and that which belongs to Israel, Israel's hope and destiny, the Church as the body and bride of Christ, her hope and destiny. They are unable to give an intelligent and satisfactory exposition of the eleventh chapter of the Roman Epistle; they cannot explain the "Times of the Gentiles" and their end, when Jerusalem will no longer be under Gentile dominion. The Old Testament with its glowing predictions of that coming day and the earthly glories they are forced to "spiritualize," thus obliterating the literal meaning of God's promises. And the danger looms up, pointed out by Dr. Saphir, in that "anti-Biblical ideas" creep in. This must be the end of the road traveled by all who cling to "standards" and denominational "confessions" and who do not follow the right method of Bible study by comparing Scripture with Scripture.

But more than that! We have said it before and we say it again. Besides the conclusive Scripture teachings as to the end of our age, world-conditions confirm in a most remarkable way all God's Word predicts. With the close of the present dispensation *the Jew* is to come into prominence, for according to Paul's prophetic parable the broken off

branches will be put back upon the root of the good olive tree. What do we see today? A great national movement, Zionism, a restoration in part, but in unbelief, the way preparer for the predicted time of Jacob's final trouble. Antisemitism has become world-wide and is the harbinger of the great tribulation, preceding our Lord's return, as announced by Himself.

In *Christendom* we behold the predicted apostasy, the increasing denials of the faith; the rejection of sound doctrine and the acceptance of fables and delusions. The denial of Christ and His sacrificial death is another outstanding mark today. All Paul, Peter, John, James and Jude wrote with their inspired pens as to the characteristics of the last days of this age and dispensation is with us now. A return to sound doctrine has become an utter impossibility.

Politically the signs of the times are even stronger. The breaking up times are here. Not only have thrones been emptied, but the boasted rule "by the people and for the people" is going to pieces. The mystery of lawlessness increases. It is nearing its culmination. Dictators arise on all sides. World distress, national and international perplexities increase. A satanic atheism lifts its head among all nations to destroy everything religious, all law and order.

And these nations are filled with hatred and fear, arming as never before, ready for a terrific conflict. All is written beforehand in God's Word that it should be so. We say no more as to the constantly increasing crimes, murders, suicides, immoralities, of every description, and other forms of viciousness.

All these signs of the times, so minutely corresponding to prophecy, the signs which speak louder and louder that an age is dying and another age or dispensation as revealed in the Scriptures is fast approaching, are ignored by these anti-dispensational, anti-millennial brethren. Their attitude of opposition cannot please the Lord; it must be grieving to the Holy Spirit.



He Cares and Takes Care The fifty-fifth Psalm is one of the darkest, for it predicts the final days of Israel's history, when that wicked one will torment the godly in Israel. But there we find also the comforting and assuring promises. "Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved" (Psa. 55:22). And how many more promises God has given to us telling of His care for His own! "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psa. 50:15). This is the Editor's verse. It was the first Bible verse he ever memorized and has been used all his life, and never failed.

Then in the New Testament we have similar promises. Our Lord told us to trust His and our heavenly Father; that the Father knows and cares. And again we are exhorted "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). "Casting all your care upon Him, for He careth for you" (1 Peter 5:7).

Charles H. Spurgeon related frequently the following incident:

"My grandfather was a very poor minister in the Gospel. He possessed a cow which was a great help in the support of his ten children. One day the cow fell sick and died. 'What will you do now?' said his wife, my grandmother. 'I cannot tell what we shall do now,' said he, 'but I know what God will do; we must have milk for the children and He will provide for us.'

"The next morning he received twenty pounds sterling. He had never made an application to the fund for the relief of poor preachers. When the committee a few days before had divided the funds on hand there were five pounds left over. One of the members said—"There is poor Mr. Spurgeon down in Essex, suppose we send it to him.' The chairman said, 'We had better make it ten pounds, and I will give an extra five pounds.' Another member added still five pounds more. They knew nothing about my grandfather's cow; but God knew. So these men were used, without knowing it, to provide a new cow for my grandfather."

And how many hundreds and thousands of the household

of faith have had similar experiences, and have them still and will always have them, that He cares and takes care! O, for faith to trust Him more!



Treasures in Heaven The following story is related by the Secretary of a certain Missionary Society: “I called on a merchant to ask him to help us in our work. He, in answer to my appeal, wrote out a check for two hundred and fifty dollars, and handed it to me. Before I left a cablegram was brought in to him. He read it and began to look troubled. ‘The cablegram’ he said ‘tells me that a ship I own has been wrecked and the entire cargo is lost. It makes a big difference in my affairs. I will have to write you another check.’ The secretary said—‘I understand perfectly,’ and handed back the check. The check-book still was open before him and he wrote another check and handed it to me. As I looked at it I was amazed, for it was a check for one thousand dollars. ‘My good brother’ said I ‘did you not make a mistake?’ And then with tears in his eyes he said ‘that cablegram was a message from the Lord in heaven. For me it read—‘Lay not up for yourself treasures on earth.’” We do not know what followed but we are sure that merchant prospered after that in earthly things. When we lend to the Lord, give for His work, we lay up treasures in heaven and even down here our Lord knows how to repay.



Fifty Million Dollars A certain multi-millionaire left the enormous sum of fifty million dollars as a foundation to “create a nobler race of young people.” But this sum is not sufficient to bring this about. Not all the millions and billions and trillions of dollars can produce a nobler race.

Yet to have a nobler race is possible, but possible in one way only. A price was paid to accomplish this which can never be expressed in material wealth. The true nobility of the race is to be brought into the real fellowship with God, to become a child of God by having a new birth, to receive the Holy Spirit and in all eternity be a sharer of the glory of God.

The fifty million dollars will be thrown in the gutter, wasted completely in attempting to bring about a "nobler race." To give man true nobility, of life, character and destiny, God paid the price Himself. The price He paid in the sacrificial death of His own Son is beyond human understanding.

A nobler race? Yes, by faith in Jesus Christ, by accepting God's salvation offered in the Gospel of Jesus Christ, His redemption by His own blood.



A small brochure is before us with the title **Astonishing!** "*Maranatha Jesu,*" and underneath "*Come Lord Jesus.*" It comes from the Roman Catholic Church in Missouri, has inside the statement of the censor "*Nihil Obstat,*" nothing to hinder (its publication) and the Imprimatur of the Roman Vicar General. While much in the "Novena" speaks of the first coming of our Lord, His coming again is also mentioned. Here are a few quotations: "Brethren, know ye that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is far passed and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. But put ye on the Lord Jesus Christ."

"Behold, the Lord shall come, our protector, the Holy One of Israel, bearing on His head the crown of the kingdom; and He will rule from sea to sea, and from the river to the utmost bounds of the earth."

"Let us live justly and godly, *expecting the blessed Hope and Coming of the Lord.*"

"When the sun shall have risen on the heavens, you shall see the King of kings proceeding from His Father as the Bridegroom from the bridal chamber."

One cannot escape the conclusion that even in Thyatira—in Rome—there are many saved ones, members of His Body as we are, and no doubt they are also waiting for His Return. Let us now and then pray for them, for they are our brethren.

Prayer Thoughts The French novelist, Victor Hugo, wrote years ago—"Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees." What he meant by this we do not know. But we know that our thoughts can be prayer.

In order to pray we do not need to move our lips, give audible expression or assume a certain position of our body. We can cultivate prayer and praise thoughts as we walk along the street, or as we are occupied in business, even when we converse with others our thoughts can be in His presence and can mean prayer. This is the innermost sanctuary of a child of God. These prayer thoughts and thoughts of praise are the product of the indwelling Spirit and He controls them. But as we say above, this needs cultivation. Such prayer thoughts will crowd out the thoughts which arise from our old nature.



More Disasters The new year has brought new disasters in nature. Great floods have brought a terrible devastation. Over nine hundred thousand became homeless. The damage runs into hundreds of millions. Great suffering resulted and disease followed in many places. They say the January floods were the worst in the history of the United States.

In our latest book, "Listen—God Speaks," we called attention to the floods, the dust storms, the formation of new deserts and other phenomena in nature as God's answer to the wicked program which has been followed in recent years, the program of destruction, the wanton destruction of our kind Creator's provision for the need of His creatures. The killing of a million little pigs and the burning of wheat and other foods was a national sin. What happens in nature is God's answer. We may look for much more during this year.



Tomorrow "Tomorrow in the light of Scripture," is the title of a small monthly sheet devoted to the truth of our Lord's coming. We call special attention to it, for it is a "*Methodist testimony for*

the Imminent, Personal, Premillennial Return of the Lord Jesus Christ." The editor and publisher of this testimony is a young Methodist preacher of ability, Dr. Kenneth Cornwell, a member of the New Jersey Conference and Pastor of a church at Cross Keys, New Jersey.

His courageous testimony is much needed in this denomination, inasmuch as several of their bishops are Socialists, and as a denomination the truth of our Lord's coming is not wanted—more than that it is strenuously opposed. Strange it is, for the two Wesleys, John and Charles, were earnest believers in our Lord's premillennial coming.

We have on our mail list many spiritually-minded, Bible-loving Methodists, also a few of their preachers who know and preach the blessed Hope. We urge them to stand by this young brother and assist him in every possible way. Write him for a sample copy and pray for him and his testimony. Address: Dr. Kenneth Cornwell, Cross Keys, Williamstown, New Jersey.



The Girls' School For several years we have received letters from grateful parents whose sons attended the *Stony Brook School For Boys*. They wrote, "We have daughters—why do you not start a similar school for girls?" Others asked, "Where can we send our daughters to get a true Christian education?" All these questions are happily answered now, for there is a "School For Girls" patterned after our *Stony Brook School For Boys*, where the daughters of Christian homes can receive a truly Christian education. It is located in Montrose, Pennsylvania. The place is ideal; the management trustworthy. We recommend the school heartily. The Headmistress is Mrs. M. W. Stoughton, and the Secretary, Mr. John Herbert Bowman. For further information please address them at Montrose, Pennsylvania.



A Splendid Work No better work can be done than the work of encouraging children of different ages to memorize Scripture passages. The verses from the Bible the Editor committed to memory when a child have remained with him all

his life. Several had a remarkable power over him in his youth. The Word hidden in the heart (memorized) keeps from sinning.

Helen Gould Shepard has done a most excellent work in selecting certain Scripture passages and having them printed in neat leaflets for memorizing purposes. Besides being published in English they are also available in over twenty other languages. Great results have been brought about through this plan. The Editor is deeply interested in it and has introduced these memorizing leaflets in many localities. They are also used in the Stony Brook School.

Write to the following address for sample sets: The American Tract Society, 7 West 45th Street, New York, N. Y. Please mention "Our Hope" in your request.



Not One— We quote from one letter only. "We thank
but Scores God often for the comfort we receive through 'Our Hope' every month. We feel we would almost faint without it."

Every month scores of such letters reach us, hundreds every year, expressing gratitude for the testimony of the magazine. Many say they could not do without it. Blessing upon blessing is poured out month after month into the hearts and homes of God's people. There is a simple reason why this is so. It is the prayerful aim of the Editor, and has been for many, many years to minister Christ, to bear witness to Him, to exalt Him and magnify that worthy Name. It is the Holy Spirit who constantly brings these spiritual blessings and help to our readers.

A touching incident was passed on to us some time ago. A son wrote about his mother, how she loved "Our Hope." Next to the Bible she cherished it. And so when she went home to be with the Lord, according to her request, they put her Bible alongside of her in the coffin and on the other side a copy of "Our Hope." The Editor is daily conscious of the many prayers which are offered up in his behalf as a result of the blessing our testimony brings. May it be so "till He comes."



**A Personal
Word**

The nation-wide ministry of the Editor was started just forty years ago. Since that time we have covered the entire continent many times, ministered from the Atlantic to the Pacific, and from Manitoba and British Columbia to the Gulf of Mexico. Many of the different Bible conference movements and organizations, now functioning, are the results of our former activities. Thousands every year heard the Gospel and the great prophetic truths from our lips.

During these forty years we received many urgent calls to minister in foreign lands. We received many calls from Great Britain, Germany, New Zealand, Australia, and from mission fields in China. Often people have said, "You have been in the Holy Land?"—we had to say, "No, we wanted to go, but we could not do it." While other brethren made trips around the world, visited Great Britain, and others, through the generosity of friends, made extended trips to Palestine, we denied ourselves this pleasure. There is one verse which has sounded and re-sounded in our heart—"And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. 4:17). The Editor knows the ministry he has so graciously received from Him, and he did not dare to turn aside from it.

But now a definite call and leading indicates that we should go for several months to Europe. There are various reasons. We do not feel called to go to big conventions in Great Britain, but the call comes from Germany. There are open doors there. There are different circles and fellowships where our ministry would be helpful and much appreciated. In all probability some of the larger evangelical churches would welcome our ministry. Many believers there are perplexed and much at sea. We have a burning desire to help them. Two brothers and a widowed sister have asked year after year for a visit; we have not seen each other for over forty-three years.

At the same time we should like to visit Czecho-Slovakia, Poland and other countries to preach the Word for a brief season. Another reason is we would like to become acquainted

with European conditions, and if possible, to interview some of the leaders.

And so, if our Lord permits, the Editor and his wife hope to go to Germany early in April and return, God willing, in July.

We address these words to all our beloved readers to ask them to pray for us and for this ministry abroad. Pray for His guidance; pray for His gracious protection; pray that the ministry may be widely used to strengthen the members of Christ everywhere, and that souls may be led to accept Christ. We know He, in whose Name we go, will guide and provide all our needs, bless and keep us in all things.

Needless to say, we shall inform our readers through our pages of the work done.



In the Southland We spent almost two weeks in St. Petersburg, Florida. The Lord gave blessing upon the conference held for ten days in the Central Presbyterian Church of this beautiful city. We were especially pleased to meet so many of our friends and readers from Northern States who spend the winter in this excellent climate. From St. Petersburg we went to the East Coast and spent three weeks at **Miami Beach**, holding a two weeks' conference in connection with the First Baptist and First Presbyterian Churches. As we go to press early on account of our absence from the office, we cannot say anything about these scheduled services, but we anticipate blessing. On our way back north we hope to be in the Second Presbyterian Church of **Spartanburg, S. C.**, and the Greene Street Presbyterian Church, **Augusta, Georgia**. The date is February 21 to March the 5th. Pray for His continued blessing of our testimony.



Interesting Correspondence As announced in our editorial notes, we hope to spend several months in Europe. We expect to have new experiences of His faithfulness, His guidance and His blessing. We pray daily that our forthcoming testimony may be mightily used, especially in Germany, to strengthen our brethren, the beloved members of the household of faith. We pray that our Gospel testimony in Czecho-Slovakia may be graciously owned by our Lord, as well as in other countries. We shall have our eyes open, study European conditions, and then in months to come write in our pages about them. United prayer on this trip will be our greatest asset. We shall be greatly encouraged and strengthened by the knowledge that thousands are praying. He will answer.



We Are Confident We are confident that during our absence our readers will not only continue, but increase in their interest in the work we are doing. Many have given assistance in increasing our mail list and in making it pos-

sible to send free subscriptions to foreign missionaries. We also have sent large numbers of our new book, **Listen—God Speaks** to college and seminary libraries. Please continue to circulate both "Our Hope" and our books. Your interest will be greatly appreciated, and will be of much help to keep our work going during our absence.



**Stony Brook
Prophetic
Conference**

The twenty-sixth annual prophetic conference will be held as usual, the Lord willing, in the third week of August. The Editor will again preside over this conference as he has done for so many years. In later issues we hope to give the full

information.



The best answer to the attacks on the Scofield Reference Bible is a greater circulation of this excellent Bible edition. It will mean increasing blessing. Just send for our catalog giving the various editions and bindings, and remember you will save a good deal by ordering through our office, for we give you a fine discount.

"The wisdom of this world" provides no righteousness for the guilty, no holiness for the unholy, no salvation for the lost. Christless, they are hopeless. To those who are in Christ Jesus, He "the wisdom of God," is made both righteousness, sanctification, redemption. As our righteousness He settles the past; as our sanctification He secures the present: as our redemption He seals the future. Can we, beloved brethren, do better than "consider Him" in these His glorious characters?

The Book of Psalms

Psalm 118

This most interesting Psalm concludes the "Hallel Psalms" (Psalms 113-118) used by the Jews in the celebration of the feast of Passover. As stated before, it is the hymn mentioned in the Gospels: "And when they had sung an hymn, they went out into the Mount of Olives." Our Lord joined in that hymn; He sang these Psalms with His disciples. They understood not what they were singing, but He knew the fullest meaning of every verse, especially verses 22-27. He quoted from these verses which are also so prominently connected with the teachings and doctrines of the Epistles.

The Psalm has no inscription, which means that David was not its author. It is generally conceded among conservative scholars that Ezra collected the Psalms, arranged them

under divine guidance in a book. This Psalm appears to be a post-exilic Psalm (like Psalms 126, 137, etc.). Outstanding scholars have taken this view, among them the able and godly expositor, Rudolph Stier, who says that it is a Psalm describing, "the extraordinary celebration of the Feast of Tabernacles after the completion of the second Temple recorded in Nehemiah 8:13-18." Franz Delitzsch says the same, "composed at the completion and consecration of the Temple in the twelfth month of the seventh year of Darius, Ezra 6:15-18." Hengstenberg bears the same testimony—"used at the laying of the corner-stone of the second Temple." We accept this conclusion, that this Psalm was composed for the first celebration of the Feast of Tabernacles after the completion of the second Temple. (Neh. 8). It was probably used as an Antiphonal—single voices chanting, while the congregation assembled joined in. The great and significant Messianic prophecy we shall point out as we study the text.

I. The Praise of Jehovah for His Loving-kindness.

(Verses 1-7.)

O give thanks to Jehovah, for He is good,
 For His loving-kindness endureth for ever.
 Let Israel now say,
 For His kindness endureth for ever.
 Let the house of Aaron now say
 That His loving kindness (endureth) for ever.
 Let them now that fear Jehovah say,
 That His loving-kindness endureth for ever.
 Out of my straits I called unto Jah;
 Jah answered me out of a large place.
 Jehovah is on my side, I will not fear;
 What can man do unto me?
 Jehovah is on my side to help me,
 And I shall see (my desire) on those that hate me.

The opening praise corresponds beautifully to the record of Ezra. "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Aaron with cymbals, to praise the Lord, after the ordinance of David King of Israel. And they sang together by course in praising and giving thanks unto the Lord, because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord,

because the foundations of the house were laid" (Ezra 3:10-11).

Such was their joyful praise when the remnant returned from the Babylonian captivity, when once more they were in their home-land to worship the Lord in another temple. They celebrated thus His loving-kindness and His mercy with the assurance, expressed in faith and trust, that it endureth for ever, or is endless towards His people. It foreshadows the greater coming praise of redeemed Israel—when gathered home once more from all the countries, when another far greater temple will be built, the house of prayer, not for Israel alone, but for all nations, which shall flow unto it (Isa. 2). Then not only Israel and the house of Aaron will praise Him, but nations which have turned unto the Lord will do so.

And we, who are His people, saved by grace, members of His body, praise Him now for His loving-kindness. The expression, "Jehovah is on my side, I will not fear"—corresponds to Romans 8:31. "What shall we then say to these things? If God be for us, who can be against us?" He is on our side. He is with His people and therefore fear should have no place in the lives of His people. Victory over our spiritual enemies is assured unto us, and Israel in the coming day of her salvation will be delivered from the enemies also, for the Lord will judge them.

II. What Precedes the Future Praise of Israel.

(Verses 8-12.)

It is better to find refuge in Jehovah
 Than to put trust in man;
 It is better to find refuge in Jehovah
 Than to put trust in princes.
 All nations compassed me about,
 But in the name of Jehovah I cut them off.
 They compassed me about, yea, they com-
 passed me about,
 But in the name of Jehovah I will cut them off.
 They compassed me about like bees,
 They were quenched like a fire of thorns;
 In the name of Jehovah I will cut them off.

Here we hear the faithful, Jehovah trusting, remnant of the last days speaking. Their refuge is in Jehovah; they do not trust in man; they have no confidence in princes.

What a difference from the political Zionism with its unbelieving schemes, its subtle propaganda and self-reliance! Zionism looks to man, to Great Britain, to other rulers, and the very last thing which is mentioned, if at all, is trust in God and in His oath-bound covenants. But Zionism's hope will be blasted and all their unbelieving schemes will come to naught. Nations will gather once more against Israel's land, as we read in this portion of the Psalm. They gather from everywhere. The word of prophecy reveals this fully.

The book of Revelation, that mighty capstone of God's entire revelation, mentions this also, for when our Lord returns He will not find converted nations awaiting Him with joy and gladness, but the holy seer writes, "And I saw the beast (the little horn of Daniel 7), and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army" (Rev. 19:19). That gathering of nations takes place before Jerusalem. They swarm like bees. But the remnant of Israel trusting in the Lord, knowing "Jehovah is on my side," know that they will be cut off and they themselves will be used in the execution of God's judgments.

III. The Greater Praise and Joyful Singing. (Verses 13-19.)

Thou didst thrust hard at me to make me fall;
 But Jehovah helped me.
 Jah is my strength and my psalm;
 And He is become my salvation.
 The voice of singing and salvation is in the tents
 of the righteous;
 The right hand of Jehovah doeth valiantly.
 I shall not die but live,
 And shall declare the works of Jah.
 Jehovah has chastened me sore,
 But He has not given me over to death.
 Open to me the gates of righteousness.
 I will go into them, I will give thanks to Jah.

And so, after the deliverance has come, there is greater praise and joyful singing. Again we are reminded of that prophetic hymn, which rightfully belongs to the lips of redeemed and restored Israel, recorded by Isaiah (Chapter 12). "Behold, God is my salvation"; the Lord, Jehovah, the once rejected "I Am" who tabernacled in their midst, is now their salvation, their strength and their song. They

will draw with joy water out of the once despised wells of salvation. The singing times have come—"Sing unto the Lord, for He hath done excellent things; this is known in all the earth." So Israel lives, though the forces of the murderer from the beginning tried to crush out the national existence of the covenant people. They are beginning to declare the words of Jehovah.

IV. The Gate of Righteousness and the Rejected Stone. (Verses 20-26.)

This is the gate of Jehovah,
The righteous shall enter into it.
I will give thanks to Thee, for Thou hast answered me,
And art become my salvation.
A stone which the builders rejected
Is become the head of the corner.
This is Jehovah's doing,
It is marvelous in our eyes.
This is the day that Jehovah hath made,
Let us exult and be glad in it.
Save now, Jehovah, I beseech Thee;
I beseech Thee, Jehovah, send prosperity,
Blessed in He that cometh in the name of Jehovah;
We have blessed you from the house of Jehovah.

We know who is meant by the "gate of righteousness." It is He who when on earth said, "I am the door, by Me if any man enter in He shall be saved." And all who enter in by that gate, who use Him as the door, are the righteous. "The righteous shall enter into it." Thousands upon thousands, yes, hundreds of thousands, known as to their number to God, sinners of the Gentiles, have used this gateway to righteousness with God and to heaven. And finally Israel must use the same gate, for there is no other way into the presence of God. What a wonderful acknowledgment will then come from their lips! "Thou art become my salvation."

Then we find in connection with this one of the great Messianic prophecies of the Old Testament. The rejected stone which becomes the head of the corner is Christ. He Himself quoted this Scripture before His enemies (Matt. 21:42). Isaiah also had spoken of Him in another prophecy. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, as a sure foundation" (Isa.

28:16). And this rejected stone, rejected by Israel when He was here, is now the head of the corner, the foundation upon which the Church is building. And when at last Israel has found the same resting place, this sure foundation, Him whom their fathers rejected and delivered into the hands of the Gentiles, they will acknowledge "this is Jehovah's doing" and "it will be marvelous in their eyes." Then breaks forth their believing cry—"Save now." It is the word "Hosanna," the same word the multitudes cried when He entered into Jerusalem, the word which during that week changed to "Crucify Him!"

Verse 26 leads us back to Matthew 23:38, 39. He left the house after He had spoken the words recorded in this chapter, and declared, "Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

V. The Final, Never-Ending Praise. (Verses 27-29.)

Jehovah is the Mighty One, and has shown us light:
 Bind the sacrifice with cords, up to the horns of the altar.
 Thou art my Mighty One, and I will give thanks unto Thee,
 My God, and I will exalt Thee.
 Give thanks unto Jehovah, for He is good;
 For His loving-kindness (endureth) for ever..

It is Israel's never ending praise in the kingdom. The sacrifices mentioned are those which will be brought in the millennial temple. They have a different meaning from the sacrifices in the Old Testament. They were prospective, looking forward to the coming of Him, who would be the true sacrifice. The sacrifices in the millennial temple are retrospective, looking back to that cross on which He died, remembering His great love. They acknowledge Him as their Mighty One. The fulfillment of David's prophetic description of the kingdom has then come. "His Name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who alone doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory; Amen and Amen" (Psa. 72:17-19). ' "

The Times of the Gentiles

BY THE EDITOR

The term "Times of the Gentiles" occurs but once in the entire Bible. Our Lord used it exclusively in His prophetic Olivet discourse as recorded by Luke. "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Our Lord predicted what should happen to the Jews during the age which followed His sacrificial death, His resurrection and His ascension to take His place as the First-begotten from among the dead at the right hand of God. The prediction was made on account of His rejection by the Jews. How affecting His gracious lament over Jerusalem when He wept over it with loud lamentation. "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. 23:37). "Away with Him! Crucify Him!" was the instigated demand of the people, instigated by the religious leaders of the nation. "His blood be upon us and upon our children" the frightful wish of the blinded mob, calling upon themselves the curse of blood-guiltiness. And so, as history shows so abundantly, His prediction came true. Forty years after His death on the cross Jerusalem was besieged. The Roman armies did their dreadful work. Not one stone was left upon another. Over a million perished—some through starvation and the greater number by the edge of the sword. Then followed the continued dispersion of the Jews among all the nations, a dispersion which is not yet ended. Jerusalem was trodden down by the Gentiles, and that is still the case, in spite of the restoration schemes and the British mandate. It will continue till the times of the Gentiles are fulfilled, till the appointed end comes.

But the times of the Gentiles had *begun* before our Lord had left the Father's bosom for His incarnation, to appear on earth and to carry out God's eternal redemption purpose, and

to become the second Man, the last Adam, the head of the new creation. Before He ever came to earth the times of the Gentiles were already in existence for many centuries. Their beginning is definitely marked in sacred history.

In order to make this very plain let us remember the purpose of God in creation. After the earth, which had passed in a remote prehistoric age through a great judgment, had been restored and all put in order to sustain a special being, on the sixth day, God, by a creative act, called that being into existence. "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). Then followed man's creation, made a little lower than the angels (Psalm 8). He gave the dominion over the earth to man. Sin robbed man of this dominion, and to bring it back, and restore it, another Adam had to come to accomplish this, the Lord from heaven, He by whom and for whom all things were created. It is not yet, but the day comes when all things will be put under the feet of this second Man, and when the curse which rests now upon this earth will be removed by Him who bore that curse (Heb. 2:6-9).

In the revealed history of redemption God gave dominion over the earth first to the seed of Abraham, and after the failure of Israel He transferred, as the sovereign God, this dominion to the Gentiles. While the offspring of the sons of Noah wandered away from God and their traditional belief, scattering over the face of the earth, God called one of Shem, Abraham the son of Terah, to whom He revealed Himself. From Abraham sprang the nation Israel. "You only have I known of all the families of the earth," said the Lord through Amos the herdman of Tekoa (Amos 3:2). And of the nation Israel Paul wrote—"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 for ever. Amen" (Rom. 9:4-5). He called them to be a kingdom of priests, and a holy na-

tion (Exod. 19:6). They were to be His “peculiar treasure above all people: for the earth is Mine” (Exod. 19:5). His throne was in their midst as well as His visible glory in the appointed places of worship, the tabernacle in the wilderness and in the temple. He had chosen them to have dominion and to be the head of all the nations of the earth. Through this nation the other nations were to know God and were to be brought into this kingdom. But they failed. It was a great national failure when in Samuel’s time they demanded of aged Samuel “Give us a king to judge us like all the nations.” The Lord’s throne was in their midst; He was their King and they were called to be His kingdom. Their demand increased, “we will have a king over us, that we may be also like all the nations” (I Sam. 8). The Lord also told grieving Samuel that they had not rejected Samuel, but had rejected Him as their King. Then their apostasy increased. A number of tribes were removed from the land and carried into captivity, while the house of Judah, consisting of two tribes, flourished for a time; their apostasy from Jehovah increased, they did all the abominations of the nations, and finally judgment came upon them. “Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the nations, and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place; but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, *till there was no remedy.*” Then judgment came through the Chaldean hordes. They came against Jerusalem; God gave them into their hands. The visible glory which had dwelt in the temple, the glory of the Lord, departed from the house (Ezek. 10). “And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes, all these he brought to Babylon. And they burnt the house of God and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof” (2 Chron. 36:14-19). This ended Israel’s headship and dominion. A great turning

point in human history had been reached. God acted now after the complete failure of all the tribes of Israel and transferred the dominion over the nations to a Gentile monarch, Nebuchadnezzar, King of Babylon. Up to a certain time this king was rather obscure, but God lifted him into a place of great prominence. This may be learned from a remarkable proclamation which the Lord sent forth through the prophet Jeremiah. It was sent to representative kings of that time, the king of Edom, the king of Moab, the king of the Ammonites, to the King of Tyrus, the king of Zidon and to Zedekiah. Here is the text of it.

“Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters. I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant, and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come, and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, king of Babylon, and that will not put their neck under the yoke of the king of Bablyon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand” (Jer. 27:5-8).

Thus did the sovereign God transfer the dominion over the earth to a heathen monarch and with this transfer the times of the Gentiles were inaugurated. Jerusalem was dominated after that by Gentile powers, as it is still. Nebuchadnezzar became the first great ruler of the times of the Gentiles. Three times he came, under divine guidance, against Jerusalem. In 606 B.C. he appeared the first time. This is the visitation mentioned in the beginning of the book of Daniel. In 598 B.C. he came the second time and took away a larger number of people, including Ezekiel. Two years later, in 587 B.C. he appeared the third time and the city, as well as the temple, were burned. And so Jerusalem was given over into the hands of the Gentiles and the times of the Gentiles began. Nor did the visible glory of the Lord ever return to dwell in the midst of Israel. Neither the re-built temple, nor the great Herodian temple, experienced the display of His glory. It will be different after the times of the Gentiles are over, then, according to prophecy the Lord and His visible glory

will return to fill another great temple, which will be more than Israel's house of worship, a house of prayer for *all nations* (Ezek. 43:1-6). This coming earthly glory is revealed by many of the prophets, especially by the greatest of the post-exilic prophets, Zechariah. "Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined in that day to the Lord and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee" (Zech. 2:10-11). To this we could add scores of similar predictions which tell us of coming days when righteousness and peace will be enthroned in all the earth, and the knowledge of the glory of the Lord will be universal, covering the earth as the waters cover the deep. To deny that these glowing forecasts have no literal meaning, and to claim that they are idealistic, and will never be fulfilled in a literal way, is a dangerous thing. These teachers who turn God's literal promises into an unmeaning phantom impeach the trustworthiness of God's holy and infallible Word and open the road which leads into the camp of rationalism. To say, as is done throughout all Christendom, even among some so-called "Fundamentalists," that these promises do no longer belong to Israel, the seed of Abraham, but belong now to the Church of Jesus Christ, and find a spiritual fulfilment in the Church, is equally disastrous, for it plays havoc with God's revealed purposes, and charges God that His gifts and callings are not sure and permanent, but subject to fluctuation. The Word of God teaches the very opposite (Rom. 11:29). God will have His Kingdom on earth, and answer in a literal way the petition His Son taught His disciples in prayer, "Thy Kingdom come." A Kingdom on earth, God's will done on earth as it is done in heaven, and then the literal fulfilment of all prophecies.

But that kingdom cannot come during the times of the Gentiles. Before there can be peace on earth, before nations learn war no more, before crime and vices are banished from among men, before righteousness rules, before Israel receives the fulness of her promised blessings, before Jerusalem becomes the great cosmopolitan center to which nations gather, before earth's curse can be removed, the times of the Gentiles must

be fulfilled. If that were only understood! If the leaders in Christendom were subject to God's Word, if they only believed all the prophets have spoken, if they did not follow the opinions of others and their own delusive dreams, what a revolution in thought and practice would follow! Not believing these things, ignoring the present period of the times of the Gentiles, the predicted end of that period, and what will follow, they invent a *social* Gospel, which nowhere exists in Scripture, and instead of preaching the one and only Gospel, the "Good News" of salvation, they turn to socialism and communism as the agents to establish a kingdom on earth. Thus these posing leaders of Christendom, disbelieving God's Word, rejecting God's great message for this age, become the instruments of the power of darkness and the leaders in the predicted apostasy. Instead of leaders they have become mis-leaders; the blind leaders of the blind. All efforts in the past to establish a kingdom on earth through human endeavors have failed and they are failing today, while Satan's kingdom grows in leaps and bounds. The times of the Gentiles *must* end before righteousness and peace sweep the earth and the dark night gives way to the day dawn, when the shadows flee away.

But when will the times of the Gentiles end? Everything on earth has its appointed end. Every age ends, and ultimately the earth as it is now will end. Our Lord spoke of the end of the times of the Gentiles—"Until the times of the Gentiles are fulfilled," that is, till their allotted time is spent. Let us go back to that memorable day when He led once more the little group of His disciples towards Olivet. They knew, as Elisha knew that his master would soon leave him, that soon they would be deprived of His personal presence. One great question was uppermost in their minds. They were Jewish believers and were as such filled with their God-given hope of the kingdom. Perhaps they whispered amongst themselves "let us ask Him another question." And so they came to Him. "Lord, wilt Thou at this time restore the kingdom to Israel?" They knew all about the times of the Gentiles. They knew how heavily the iron heel of Rome was crushing their nation. Now that Thou hast died and Thou hast risen again—tell us is the end of the times of the Gentiles at hand

and will the fulfillment of our national promises speedily follow? They had forgotten His words about the dispersion of their nation among all the nations. But what was His answer? *It is not for you to know the times or the seasons, which the Father hath put in His own power*" (Acts 1:6-7). The exact termination of the end of the times of the Gentiles and with it the fulfillment of Israel's promises is unrevealed, and therefore unknown. The Father has appointed their end and He has not been pleased to reveal the year when they end. How audacious for man to fix chronologically the duration of the times of the Gentiles! This has been done and is being done constantly. Here is the delusion of the "great pyramid," claiming that its measurements reveal the end of the age of the Gentiles. Failure upon failure! Yet the delusion continues. And others speak of the "seven times," the punishment for Israel (Lev. 26)* as meaning something which reveals, through the so-called "year-day theory," the end of the times of the Gentiles. And so since 1917 we have had a multitude of prophets and prophetesses predicting the end of the age, not forgetting that spurious "Pastor Russell" and his deluded followers, but they were all found out to be "lying prophets." We do not follow these foolish and unscriptural reckonings, based also upon the book of Daniel. *But while we do not know when the times of the Gentiles end, we know how they will end.* Here we are not left in doubt. The book of Daniel which records the beginning of the times of the Gentiles also gives the information as to their end. We do not enter into the great prophecies of that outstanding prophetic book. It gives us a political history of the four great world-monarchies which would have dominion during this Gentile age. These four world empires are revealed in Nebuchadnezzar's dream image, and in Daniel's vision when he beheld these empires arising from the sea of nations under the symbol of four beasts. The fourth empire, as is well-known, is the Roman Empire, and ere the times of the Gentiles close it will come into existence once more, in the form as revealed in the legs and feet of Nebuchadnezzar's man-image (Dan. 2) and in the fourth

*The correct translation of Leviticus 26:21 is seven-fold and not "seven times."

great beast, the non descript with its ten horns and the little domineering horn. We refer our readers for a closer study to our exposition of the book of Daniel. The predicted final form of the Roman Empire is in the making now. All Europe is an evidence of it, and the world is waiting for the coming great dictator, the political leader, the little horn of blasphemy and God opposition (Dan. 7). And thereby we know that the end of the times of the Gentiles must be close at hand. The end will be when the symbolical stone crashes from above, smites the monster image at *its feet*, pulverizes it, the wind carrying it away; when the beasts are stripped of their power, and when One comes in the clouds of heaven to receive from God's hand the world-wide kingdom. Both, the demolishing stone and the appearing of One like the Son of Man, mean the second coming of Christ. When He returns the times of the Gentiles end, and with His Coming the kingdom of righteousness and peace will be established on earth. Some think that Zionism being successful, and Palestine under British mandate, that the times of the Gentiles ended when the late General Allenby took Jerusalem. But that is a serious error. Jerusalem is still trodden down by the Gentiles; the recent Arab revolts show this, and the worst chapter of Jerusalem's history is yet to be written, for all nations will gather against Jerusalem (Zech. 14). But there is one great event which must transpire before the times of the Gentiles can end and before the fulfillment of Daniel's prophecies can come. As long as that event has not been, the times of the Gentiles cannot end. What it is we shall explain in a second article in our next issue.

“Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into His glory?

And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Luke 24:25-27).

The Testimony of a Bishop

John Charles Ryle, D.D., Bishop of Liverpool, England, was a great scholar and Evangelical leader. He was a strong Pre-millennialist and contended in his day earnestly for the faith. In 1885 he delivered a series of sermons, and in one of them he gave a most valuable testimony, which has more meaning for our times than it had thirty-seven years ago. If Dr. Ryle were still here he would be even more outspoken than he was then. We will listen to his words: "A plain warning against false doctrine is specially needed at this present day. The school of the Pharisees and the school of the Sadducees these ancient mothers of all mischief—were **never** more active than they are now. Between men adding **to** the Truth on one side, and men taking away from it on the other—between those who buy the Truth under additions, and those who mutilate it by subtractions—between superstition and infidelity—between Romanism and the New Theology—between Ritualism and Rationalism—between these upper and nether millstones—the Gospel is well nigh crushed to death!

"Strange views are continually advanced by preachers about subjects of deepest importance. About the atonement, the Deity of Christ, the inspiration of the Bible, the reality of miracles, the eternity of future punishment—about the church, on the other hand, the ministerial office, the sacraments, the confessional, the Virgin Mary, prayers for the dead—about all these things there is nothing too monstrous to be taught by some ministers in these latter days. By the pen and by the tongue, by the press and by the pulpit, the country is incessantly deluged with a flood of erroneous opinions. To ignore this fact is mere affectation. Others see it, if we pretend to be ignorant of it. The danger is real, great, and unmistakable. Never was it so needful to say, Be not carried away."

Many things combine to make the present inroad of false doctrine peculiarly dangerous. There is an undeniable zeal in some of the teachers of error; their "earnestness" makes many think they must be right. There is a great appear-

ance of learning and theological knowledge. Many fancy that such clever and intellectual men must surely be safe guides. There is a general tendency to free thought and free inquiry in these latter days; many like to prove their independence of judgment by believing novelties. There is a widespread desire to appear liberal-minded and charitable; many seem half ashamed of saying that anybody can be wrong. There is a quantity of half-truth taught by modern false teachers; they are incessantly using Scriptural terms and phrases in an unscriptural sense. There is a morbid craving in the public mind for a mere sensuous, ceremonial, show worship. There is a silly readiness in every direction to believe everybody who talks cleverly, lovingly and earnestly, and a determination to forget that Satan is often "transformed into an angel of light." There is a widespread "gullibility" among professing Christians; every heretic who tells his story plausibly is sure to be believed, and everybody who doubts him is called a persecutor or a narrow-minded man.

Does any one ask me "What is the best safeguard against false doctrine?" I answer in one word, "The Bible"—the Bible regularly read, regularly prayed over, regularly studied. We must go back to the old prescription of our Lord, "Search the Scriptures." If we want a weapon to wield against the devices of Satan, there is nothing like "the Sword of the Spirit, the Word of God." But to wield it successfully we must read it habitually, diligently, intelligently and prayerfully. This is a point on which, I fear, many fail: in an age of hurry and bustle, few read their Bibles as much as they should. Rome and the New Theology could never have made such havoc in the church during the last fifty years, if there had not been a most superficial knowledge of the Scriptures throughout the land. A Bible-reading people makes a strong church. "Search the Scriptures." Mark how the Lord Jesus Christ and His Apostles continually refer to the Old Testament as a document authoritative. Mark how they quote texts from the Old Testament, as the voice of God. Mark how the greatest miracles recorded in the Scriptures are referred to in the New Testament as unquestioned and

unquestionable facts. Mark how all the leading events in the Pentateuch are incessantly named as historical events, whose reality admits of no dispute. Mark how the atonement, and substitution, and sacrifice, run through the whole Bible from first to last, as essential doctrines of revelation. Mark how the resurrection of Christ, the greatness of all miracles, is proved by such an overwhelming mass of evidence at all. Mark all these things, and you will find it very hard to be a Rationalist. Great are the difficulties of infidelity; it requires more credulity to be an infidel than a Christian. But greater still are the difficulties of Rationalism. Free handling of Scripture—results of modern Criticism—broad and liberal theology—all these are fine, swelling, high-sounding phrases, which please some minds, and look very grand at a distance. But the man who looks below the surface of things will soon find that there is no sure standing ground between Ultra-Rationalism and Atheism.

. . . If we would not be carried about by divers and strange doctrines, we must remember the words of our Lord, "Search the Scriptures." Ignorance of the Bible is the root of all error. *Knowledge of the Bible is the best antidote against all modern heresies.*

The Last of the Stair-songs

Psalm 134

In this last of the Stair-Songs, literally Songs of the Goings-up, we, with the Pilgrims going up to Jerusalem who used to sing them, are drawing very near to the City of the great King. They began with Psalm 120 mounting up gradually, Songs of degrees, in step-like movements, and now have come very near to the top!

Scholars consider that these psalms were sung on the stairs leading up to the Temple, a psalm for each step. It may well be so, and the thought is not inappropriate. We, pilgrims of a later day, can certainly treat them in a spiritual sense, for the soul desiring to draw near unto God.

It is one of the shortest Psalms, but like Zachaeus the tax-gatherer, little of stature yet mighty in works, and like the widows mite that enriched the treasury, though short—if

we count the words—yet when weighed in thought—content, flowing over!

It is a Vigil-Song. It has two parts. The first part is to be found in the first two little verses; the second part in the last and third verse. Let us follow this order.

It appears to be indited by a layman, either for himself, or, as a representative of a company of other laymen journeying on and up. The song is addressed however to the priests and Levites within the City's Temple. These later are on watch in the Temple, looking out. The Song comes up to them with its awakening—"Behold"! It is as it were the voice of the Church militant calling to the Church triumphant. The time is the close of the long night-vigil, and the dawn is at hand. In the earlier Psalm, the 130 the same idea was brought out in the words—"My soul waiteth for the Lord more than they that watch for the morning."

Such is the attitude of these servants of the Lord to whom the Song is addressed. "Behold, bless ye the Lord." So the words open. But we have to pause at once, and ask ourselves, "Behold" what? for there is an apparent hiatus, as it were, between the great exclamation and the benediction that immediately follows. And yet as we pause to ask this question we have to ask ourselves a further one namely, "But is there any need to set out the reason for the exhortation?" What had the happy worshippers in the Temple to bless their Lord for, for it is because of this that they are to "behold"! O how much they had to consider! There was the House built; a Temple not made with hands, eternal in the heavens; A Temple-City, for John saw no Temple there in the New Jerusalem, for the Lord God Almighty and the Lamb were the Temple of it! "Behold" the House of Many Mansions made of living stones each one crying out to the glory of God. There, too, was the promised "rest" within; the desired haven beyond the crystal sea. There was the "Place" prepared for them by Christ that where He was there they might be also. Beholding all these things the praise would flow out, and so this singer envisaging the many benefits on every hand, the pleasures for evermore, counsels the exordium "Bless ye the Lord." The sweet singer then adds something further for the priest-listeners:—

“Lift up your hands in the sanctuary, and bless the Lord.” They were standing, an attitude of prayer, and by night. Now one wonders why “night” only is mentioned and not “day.” In 1 Chronicles 9 the singers, chief of the fathers of the Levites were employed “day and night” (v. 33). That was the order in the “pattern.” And in the heavenly the saints are before the Throne of God and serve Him day and night in His Temple (Rev. 7:15). Must it not be that, come to the end of the pilgrimage, to the end of the path upward, the dawn was to burst upon them shortly in that light which shines more and more unto the Perfect Day; in short our earthly journey ends in the light of Eternal Day! One likes to think how at that exordium what a rush of hands were lifted up, holy hands, to the Blessed Lord over all, in prayer, like a great forest of trees a-sway. The morning sacrifice beginning, since we have nothing to offer but prayer as such. What a lively, poignant, appealing gesture is the up-held empty and pleading hand. Some one has said that we have no better orators to plead our cause than holy hands uplifted in prayer; that we have no surer ambassadors to conclude our peace than our humble supplications to Him Who is our “Peace,” Himself the Prince of Peace, Whose precious blood speaketh better things, that “peace” through the blood of the Cross.

Let us think of Him, Who taught us how to pray, think of His nail-pierced hands up-lifted to God for us. Ah, yes, it was the hands of Jesus that won everything for us for which we have to bless Him!

So ends the first part of the Psalm, a Song by itself. Listen! Afar, from the heights, on the wings of the morning, issues the counter-greeting from the hosts in the Temple, a heavenly choir, floating down to the advancing Pilgrims in the form of a Benediction. Here is the answer to their Song, and that even a lovelier Song, for this one comes right out of the Place of Bliss itself, and is part of the music of the Blue Abode of God. Every word is of significance. Let us con them slowly over—“The Lord that made Heaven and earth bless thee out of Zion.” The first word to sweeten the music is the name of the Lord. It is He that has united those in Heaven with those who were on earth. He is the

link as it were between the Two Songs. Jesus, as ever, "in the midst"! Blessing for blessing, like grace for grace. O, what our little Blessings of the Lord call down! "The Lord bless thee"! The Heavenly Choir obliterates itself. It well might bless us itself, but as it only wishes us the very best it puts forward the Lord's Blessing.

Then note the little personal pronoun—"thee." There is a lot of honey in the comb here. If the first singer was a layman only singing for himself, this would be for him. If he was representative of the company with whom he was travelling then the Benediction would collectively cover all!

As we lay the lovely Psalm down do not great thoughts come across the heart? How near are we to the last step of ascent? How soon shall our Song of up-going be lost in the Heaven of Heavens? Have we surmounted all the steps of the Christian life, those steps which we might call—trust in God, humility, steadfastness, charity, faith, hope, and many more beside? Perhaps few of us have. Maybe then part of the Lord's Blessing on that day, when the voice of the Archangel is heard and the Trump of God summons us all, will be to complete in a flash for us all the rest of the road, to give us the abundant entrance, so that at no disadvantage we can join the happy hosts, Apostles, Martyrs, Prophets; enter the Cloud of Witnesses; and follow the Lamb whosoever He goes.

"Behold, bless ye the Lord."

—H. Campbell.

Montreal.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor, at which rival armies stand still to gaze.

The Church Militant

The great Jehovah is thy God,
His love bestoweth boundless good,
Church of Christ.
He sent His Son to earthly sod.
Thy Saviour shed His precious Blood
That Heaven might be thy abode,
Church of Christ.

Bought with a price, thou art His Own.
O cleave in faith to Him alone,
Church of Christ!
The crown of life for thee He won,
And Thou wilt share His royal throne
When pilgrim days on earth are done,
Church of Christ.

The martyrs feared not fire and sword,
They fled not when the lions roared,
Church of Christ.
Clad in the armor of the Lord,
Their mighty Shield His holy Word,
They bravely faced Rome's cruel horde,
Church of Christ!

Be ever faithful to thy trust.
The Spirit's Sword can never rust,
Church of Christ.
Remember Luther's mighty thrust,
And never cower in the dust.
Fight bravely on! Thy cause is just,
Church of Christ.

The foes seek thy destruction still.
The world e'er strives to work thee ill,
Church of Christ.
But He who died on Calv'ry's hill
Shall His sweet troth to thee fulfill.]
O meekly bow to His blest will,
Church of Christ.

Though Satan, world, and flesh oppress,
The Gospel's precious truth confess,
Church of Christ.
Clothed in thy Bridegroom's spotless dress,
His blood-bought robe of righteousness,
Cease not His holy Name to bless,
Church of Christ.

Soon all thy conflicts shall be o'er,
To Salem's mansions thou wilt soar,
Church of Christ.
On yonder blissful Glory-shore
In endless rapture evermore
The Lamb once slain thou wilt adore,
Church of Christ.

—*Anna Hoppe.*

David's Promised Son

A remarkable scene was that which followed the establishment of David upon his throne. "It came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies," he thought of building a house for Jehovah. The prophet Nathan came to him with the word of the Lord, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, *and move no more*; neither shall the children of wickedness afflict them any more, as beforetime." This shows how far reaching is the prophecy, for surely it has not been fulfilled up to the present.

Then follows the promise of David's Son. "He shall build an house for my name, and I will stablish the throne of His kingdom forever. I will be His Father, and He shall be my Son. If He commit iniquity, I will chasten Him with the rod of men, and with the stripes of the children of men." But the verb "commit iniquity" in the passive means "*to be bent with pain*" (Isa. 21:3); "*to be bowed down with sorrow*" (Psa. 38:7); and hence Dr. Adam Clark properly renders it, "In His suffering for iniquity, I will chasten Him with the rod due to men, and with the stripes due to the children of Adam."

That the reference is to Christ, and not to Solomon, is proved by what immediately follows: "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." David could only say, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. . . . For thou hast confirmed to thyself thy people Israel, to be a people unto thee forever; and thou, Lord, art become their God. . . . And now, O Lord God, thou art that God, and thy words be true, and thou hast promised the goodness unto thy servant; therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it; and with thy blessing let the house of thy servant be blessed forever" (2 Sam. 7).

Add to this the words he utters in connection with the same scene, as recorded elsewhere. "Thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree," or as Dr. Young gives it, "Thou hast seen me as a type of the Man who is on high;" or as Bishop Horsley renders it, "Thou hast regarded me in the arrangement about the Man who is to be from above" (1 Chron. 17:17). This is the Man of whom it is said, "Unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the Father of eternity, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever" (Isa. 9:6, 7).

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch [the word in the Septuagint is 'dayspring' or 'sunrising' (Luke 1:7, 8)], and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely" (Jer. 23:5, 6). "Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. . . . Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant with David my servant be broken, that he should not have a son to reign upon his throne" (Jer. 23:16-21).

We are not surprised, therefore, to see the prominence that is given to David in the New Testament in connection with his promised Son. "The book of the generation of Jesus Christ, the son of David, the son of Abraham. . . . Jesse begat David the king, and David the king begat Solomon," although the latter is not called king, but only the former. "Joseph, thou son of David, fear not to take unto thee Mary thy wife" (Matt. 1). The angel Gabriel was sent unto a "virgin espoused to a man whose name was Joseph, of the house of David." To her it was said, "He shall be great, and shall be called the Son of the Highest: and the Lord 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 1). David's throne is not in heaven, nor in our hearts.

But at the close of the present or church age, He says: "I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16). It is for this reason such emphasis is laid upon the fact that He is David's Son, and all the national hopes of Israel for restoration to God's favor, and to their own land, are bound up in the title. Meanwhile the gospel of God is "concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:3, 4).

His connection with David is of prime importance, for the apostle is led by the Spirit in his last epistle to say, "Remember that Jesus Christ, of the seed of David, was raised from the dead according to the gospel" (2 Tim. 1:8). At the beginning of the judgments that close this age it is said, "Behold, the Lion of the tribe of Judah, the Root of David, hath conquered to open the book, and to loose the seven seals thereof" (Rev. 5:5). Nay, it is the last title He assumes in the Bible: "I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16). He is the Creator, the Lord, the Son of David, and His promised appearing is the only light that shines for scattered Israel, for His true church, for a wrecked world, across the wild waste of human history.

Current Events

In the Light of the Bible

The Soviet Military Budget. The Soviet Union has increased its military budget for this year by five hundred and forty million dollars. During 1936 the Soviets' military budget, covering all branches, amounted to over 15 billion dollars; during 1937 it is to be almost 19 billion dollars.

It is said that feverish preparations are made everywhere for the defense of the Soviet Union. All Europe has a fear complex; it is the strongest among the heads of Sovietism. What will happen when this greatest of all war machinery of all times becomes active? Will it bring the realization of the dreams of Sovietism, a world-revolution and the annihilation of our tottering civilization? One can only think of these things with the greatest horror.

The Fight Against Religion in the United States. The atheistic and anti-Christian, anti-Bible and anti-religion agitations increase in our country. Many educational institutions are hot beds of this propaganda. What a terrible seed they are sowing! What will the harvest be! Increase of crimes, of immoralities, and finally a frightful revolution. We quote the following paragraph from the January edition of the "National Republic."

Do you know that only eighteen states of our nation require or permit the study of the Bible in the school room; that while eighteen other states do not forbid the study of it, they do not encourage or authorize it; and that twelve states actually "prohibit" the reading of it in their schools?

That is the situation, according to a report issued by the red-defending American Civil Liberties Union, whose leaders are the Rev. Harry F. Ward, also head of the American League Against War and Fascism, and director of the Methodist Federation for Social Service; Rev. John Haynes Holmes, Bishop Edward L. Parsons of the Episcopal Church, Bishop Benjamin Brewster, Rt. Rev. William Scarlett, Rabbi Abba Hillel Silver, Rev. John Nevin Sayre, Father John A. Ryan, William B. Spofford of the Episcopal Church, League for Industrial Democracy, and others. Strangely enough, the American Civil Liberties Union is critical of the states ordering that the Bible should be read in schools, but not of those which prohibit it. The Civil Liberties Union has been contesting in courts the constitutionality of the right of the states to order the study of religion in schools.

Do you know that this same organization is condemning the law in North Dakota which requires that the Ten Commandments be posted in the school rooms; that it is against compulsory teaching of patriotism in schools, saluting the flag, patriotic exercises, the teaching of the Constitution, and that these practices are classified in a booklet issued by the Union, under the title of "Gagged Teaching," which title itself is sufficient to consider its contents critical?

A recent report concerning affairs in Russia, where education in religion has been prohibited but where education against religion has been given full sway indicates what can happen in the United States under such circumstances. This report says:

"The hope of the world is in its youth. But when the youth of a great nation are being drawn by an imperative *leadership into the lawlessness of atheism*, the future becomes gloomy with threatening storm clouds. We read in press dispatches that reports at the Congress of

Young Communists, held in Moscow in the early part of April, revealed a *great decrease in the observance of religious rites among youths, only one per cent of young men and about twelve per cent of young women having any interest in religion*, as compared with sixty-three per cent of young men and seventy-two per cent of young women in 1922."

This report is appalling, but not strange when one considers that environments affect one's views and life. There are evidently some within our midst who prefer that young Americans should grow up as morons instead of God-fearing patriots.

Deluded Preachers in the United States and in Canada.

The man who claims to be a minister of the Gospel and endorses communism as the means of establishing God's kingdom on earth is deluded. The delusion does not come suddenly. It starts with the religious infidelity known as modernism. They turn away from the Bible as God's true and infallible revelation. Next they give up the supernatural Christ and become the "enemies of the cross of Christ." Then the blinding process continues and they become bed-fellows of the atheistic-communistic hell-bound crowd. That fine Daily of Canada, the "*Toronto Globe*" made recently the following remarks:

"It is to be regretted that certain officials of the church are lending their influence to communists, believing this growing group to be the perpetrators of practical Christianity, when in reality the communists are undermining the churches of which many of their sympathizers are pastors. This state of affairs is exactly what the atheistic-communistic combine is working for. That many of the ministers of the church have fallen prey to this subtle program is becoming more and more evident. When a professed minister of the gospel of Christ refers to work of young Christians as being "theoretical Christianity" there is something radically wrong with his experience of the saving work of our Lord Jesus Christ. Theoretical Christianity does not take modern young people out to the street corners on Saturday night to proclaim salvation through the blood of Christ; only most practical Christian experience can lead young people to do that. It takes courage inspired by the Holy Spirit Himself to get out and proclaim Christ as Saviour in this age. To belittle the service of Christian workers, and to champion communism, is, to say the least, a dangerous business for one who claims to be a preacher of the gospel."

Left Wing Religionists Organize in Ohio. Formulation of a *radical front of clergymen and laymen* of leading Protestant denominations was perfected in Columbus, Ohio, when 85 clergymen and six laymen, representatives of ten Protestant denominations, met for that particular purpose. The new left wing aggregation which is to operate among churchgoers is to be known as the "United Christian Council for Democracy." It plans to bore within and, like the communists, organize within other movements. It proposes to organize within larger denominations. Its aim is to unite on local, regional, national and inter-denominational lines, with the socialistic Methodist Federation of Social Service and the Episcopal Church League for Industrial Democracy, the two radical left wing movements which have been the center of so many attacks by conservative church leaders and members within the past few years. The United Christian Council announces as its objective "*a radically new society.*" It rejects the "profit-seeking economy and the capitalistic way of life with its private ownership," asserting that it will "seek to establish a social economy under social ownership." The organization is pledged to "support the necessary political and economic actions to implement these aims."

The meeting of the United Christian Council for Democracy was held in secret and behind closed doors. The press and the public were for some unknown reason excluded. It is said that one of the radicals present took exception to the rule adopted which refused to commit the movement definitely to the use of the "democratic method" in bringing about a change in our government. The regulations order its members to include picketing and assisting labor movements in other ways; to support cooperatives; lend assistance to left wing political movements; work for civil liberties, and support ministers penalized for advocating any of the organization's views and activities.

William F. Cochran, of Baltimore, a member of the Church League for Industrial Democracy, was elected president of the United Christian Council for Democracy, and Rev. Richard Morford, Presbyterian minister from Albany, N. Y., was elected secretary-treasurer. Delegations from the Epis-

copal, Methodist, Congregational, Presbyterian, Baptist, Evangelical and Reformed churches were present. Rev. Harry F. Ward, Reinhold Niebuhr and William Spofford, all well known radicals, were the leading lights at the conference.—*National Republic*.

The Religious Trend. Is the country, to use a popular phrase, becoming more religious? What is the religious trend in other countries? There are not a few preachers who try to make themselves believe that the religious aspect is constantly becoming brighter. Some even claim that Christianity is conquering everything. They often go by statistics. We heard several years ago a preacher's argument claiming the United States as a decidedly Christian nation; he added to it England; then followed France, Germany, Italy, Austria; all were, in his opinion, Christian nations. He added the populations of these countries to show how many million of Christians were now living in the world. In "*Current History*" (January 1937) better information is given; it reveals the truth as to the religious conditions prevailing everywhere. We quote:

On the whole, the general world-wide trend during the year 1936 has been anti-religious. The real atheism of the Fighting Godless in Russian has become increasingly apparent. Anti-Semitism in Germany has not obscured from observing eyes the fact that this is but one manifestation of the Nazi anti-God attitude. Protestant and Roman Catholic Christians, as well as the Jews of Germany, have felt the pinch of suppression. The revolution in Spain has given unnumbered evidences of the opposition of both the fascistic rebels and the so-called Communist Government which they are trying to overthrow. Mexico continues with its stringent anti-Church program.

Few people realize to what extent this falling away from the churches has affected the United States. A writer in *The Christian Observer* says: "If you were to make a house-to-house canvass of your community, you would perhaps discover that the great majority of the children of your own community were not in Sunday School."

There is certainly a challenge to the forces of organized religion in the following figures, which are taken from the *Missionary Review of the World*: Nineteen out of every twenty Jewish children under twenty-five years of age are not enrolled in any Jewish school; three out of every four Roman Catholics of the same age are not in any Catholic school; and two out of every three Protestants of the same age are not in any Sunday School. To be more explicit:

"There are in the United States 8,676,000 Catholic youth under twenty-five years of age, and of this number only 1,870,000 are enrolled in any parochial or other religious school under the auspices of the Catholic Church; 78.4 per cent of the youth of the Catholic Church are not being reached by the Church. There are in the United States 1,630,000 Jewish children under twenty-five years of age. Of these,

1,543,000 are not enrolled in any Jewish synagogue or other educational agency under the auspices of the Jewish Church; 95.2 per cent of Jewish youth are not being reached by their church. Protestant children of this same age number 42,891,000. (This includes those who are only nominally Protestant, in that they are not Jew or Catholic.) Of this number 28,529,950, or 66.5 per cent, are not enrolled in any Sunday School."

The effectiveness of the churches where they are at work, however, is very encouraging. From an experience of eighteen years on the bench Supreme Court Justice Lewis L. Fawcett, of Brooklyn said recently: "Of 5,000 boys less than twenty-one years old who have been arraigned before me, only three were members of a Sunday School at the time of committing their crime. Of 1,092 boys who were sentenced to go to Sunday School and bring a written attendance report from the minister, only ninety-two ever appeared in court again; out of 1,092, 1,000 were cured by the Sunday School treatment."

Bamboozled Through Ignorance. The Communists make the best of the Spanish civil war. They camouflage their vicious communism beneath the so-called "Loyalist Government." It is under the complete control of the Reds; Moscow has its powerful hand in it. And so the Red Spanish agents are here to create sympathy for their government and hundreds are bamboozled by it through sheer ignorance.

The Federation of Churches seems to fall in line with it. No wonder, for some of their leaders are Socialists and have but a little step more to land in a full-fledged communism.

Here is an evidence of what is going on. It is taken from the Cincinnati "*Times-Star*," January the 11th.

"A propagandist meeting for the government of Red Spain was held in Cincinnati Friday evening, January 8, at Odd Fellows' Temple. According to reports about five hundred persons attended.

"A Walnut Hills Presbyterian minister thought it proper to sponsor and to preside over a meeting in which four Spaniards pleaded the cause of the communistic government of Spain. Other sponsors, according to a letter sent out by the Presbyterian minister, were the Y. M. C. A., the Federation of Churches, the Interdenominational Ministers' Alliance, the Cincinnati American Youth Congress, the United Automobile Workers of America, Local No. 131; the Youth Council of National Association for Advancement of Colored People and the American League Against War and Facism."

This kind of a propaganda is going on all over the country and is a tremendous help for communism, which aims at the destruction of our government. We are not surprised at the

Y. M. C. A. and the Church Federation and the communistic League against War and Fascism, but it is just too bad that Presbyterian preachers can sponsor such an affair.

The President Pledges to End Poverty in the United States. Pledges are always well meant, but to carry out pledges is an entirely different proposition. History records thousands upon thousands of broken pledges made by emperors, kings, princes and other rulers, including presidents of the United States. But how can poverty be ended in the United States? There is a large, a shiftless population almost everywhere, which hates work and loves to loaf in idleness. Give them pensions, doles and support them in their idleness and laziness, and you increase more than their good-for-nothingness, you endanger the welfare of the state and produce criminals. Of course there is another class, the unfortunate poor, those who are anxious to work and do hard work. They must and they will be taken care of.

To end poverty anywhere is a human impossibility. But there is a government which will truly end poverty. It is not yet in existence. It is a future government. It will not be a democracy. It will not be atheistic communism or fascism, or socialism. It will be the future government of a king. We mean Him Who is the coming King of kings. Of His coming kingdom it is written: "He shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor He shall deliver the needy when he crieth, the poor also, and him that has no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight" (Psa. 72). And so we pray "Thy Kingdom come"; and some day the King will come and end poverty.

Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Lord, I believe Thy precious blood,
Which at the mercy-seat of God
Forever doth for sinners plead,
For me—e'en for my soul—was shed.

Elisha in Dothan

2 Kings 6:8-17

Many a time the church and believers here and there have been brought to the desperate extremity in which Elisha and his attendant minister found themselves. The place that furnished them a refuge, as they thought, was beleaguered by an army, intent upon their capture. The king of Syria sent "thither horses, and chariots, and a great host; and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city with horses and chariots. And his servants said unto him, Alas, my master, how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

It is there that they were besieged by a great host with horses and chariots, two against so many; and all hope of escape seemed cut off. But they were in Dothan, which means "Two Wells," and there was abundant supply for all their need. If the young man had remembered that Joseph had gone forth from this Dothan through a prison to a throne, he might have been less discouraged and despairing. It is true that horses and chariots surrounded him and his master, but there were horses and chariots of fire more mighty and more numerous, filling the mountain for their defence and sent for their deliverance. "They that be with us are more than they that be with them."

First, God is with the weakest sinner who trusts in His Son, and God alone constitutes a majority of countless millions. "If God be for us," or, "Since God is for us, who can be against us?" (Rom. 8:13). Sarah laughed when she was promised a child in her old age, but her unbelief was rebuked with the words, "Is anything too hard for the Lord?" (Gen. 18:14). Jonathan with his armor-bearer faced a garrison of uncircumcised Philistines, but he said, "There is

no restraint to the Lord to save by many or by few" (1 Sam. 14:6). Asa went out against an army of a thousand thousand, and three hundred chariots, but he went with the prayer, "Lord, it is nothing with thee to help, whether with many, or with them that have no power" (2 Chron. 15:11).

Second, the Lord Jesus Christ is with believers. To His weak and timid disciples, going forth under the commission to teach all nations, He gave the mighty promises, "Lo, I am with you all the days, even unto the end of the age" (Matt. 28:20). To His faithful apostle, appalled by the magnitude of the enterprise that lay before him of preaching the gospel to the licentious and scornful Corinthians, he said, "I am with thee" (Acts 18:10); and to the feeblest Christian he declares, "I will never leave thee, nor forsake thee," so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

Third, the Holy Spirit is with us. "I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you" (John 14:16, 17). It is a serious but common mistake to suppose that the Holy Spirit, who is omnipotent and omnipresent, ever leaves a true Christian for a moment.

Fourth, the holy angels are with us. When poor Jacob was returning in terror to encounter his brother Esau, "the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of the place Mahanaim," that is, "two hosts," one before and one behind him; or as it is said in another scripture, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7). One angel killed one hundred and eighty-five Assyrians in one night, and "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

Fifth, creation is with us. "The stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength" (Jud. 5:20, 21). "The Lord made the host of the Syrians to hear a noise of chariots, and a

noise of horses, even the noise of a great host. . . . Wherefore they arose and fled in the twilight" (2 Kings 7:7). "The Philistines drew near to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines, and discomfitted them" (1 Sam. 7:10). "The earth helped the woman" (Rev. 12:16).

Sixth, the providences of God, however mysterious and trying, are with us. Joseph could say truly to his trembling brethren: "No, therefore, be not grieved nor angry with yourselves, that ye sold me thither, for God did send me before you to preserve life" (Gen. 14:5). "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain" (Psa. 76:10). "When a man's ways please the Lord, He maketh even his enemies to be at peace with him. . . . A man's heart deviseth his way; but the Lord directeth his steps." . . . The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. 16:7, 9, 33); and hence nothing can befall us without His permission.

Seventh, all things are with us. We know that all things work together for good to them that love God, to them that are called according to His purpose" (Rom. 8:28). "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. 3:21-25). This is not a "sublime hyperbole," as some of the commentators tell us, but a sublime truth, made good in the experience of every real believer in the Son of God.—J. H. BROOKES.

Question Box

No. 323. When will the Great Tribulation begin?

The great tribulation covers the last half of Daniel's prophetic week; three years and a half. It begins after the little horn has made a covenant with the Jews. That covenant is made during the first half of the seven years. Read the Editor's book on Daniel.

No. 324. In a certain volume recently published the attempt is made to read the blessed Hope of the Church, the Coming of the Lord for His Saints, into the 24th chapter of Matthew. I reject it totally. What do you think?

And so does the Editor reject it. It leads into confusion and upsets the entire revealed program of prophecy. It is confusing to teach that Matthew 24:31 means the gathering of the Church after the great tribulation. The trouble with these post-tribulationists is that they are very superficial in their studies of the Scriptures.

No. 325. Did the women Paul mentions in Romans 16 go about "preaching the Gospel," and did the daughters of Philip do the same thing?

Woman has her own sphere of service and the Holy Spirit will not lead her into activity which is not according to His will and command. There are plenty of women and girl "evangelists." Some of the latter were not truthful about their ages, maintaining they were "girls" when they had grown into womanhood. The Holy Spirit warns, "A woman I suffer not to teach nor to usurp authority over man, but to be in silence" (1 Tim. 2:12). Some Bible teachers say that man has failed in his ministry and therefore the Lord calls the weaker sex, so that they can call themselves "Reverends" and minister as evangelists, pastors and teachers. This reasoning we do not accept. Nor do we think it proper that a woman should claim the office of an elder or a deacon, for nowhere in Scripture does it say that an elder or a deacon should be the wife of a husband, but it is written that a deacon be the husband of one wife and so the elders.

There is nothing to show that Phebe, or Priscila, or the four daughters of Philip went about preaching. The Christian woman has her Gospel testimony in her own home, in the Sunday School work, and in similar spheres. Women leaving the sphere appointed for her by the Creator and Redeemer as well must lead to confusion as it does.

No. 326. Please explain the words "for ever" in connection with the figtree in Matthew 21:19.

That fig tree withered and was dead in a moment. There is nothing which indicates that it ever revived; hence "for ever" means not for a certain time, but for ever.

No. 327. What is the difference between the great tribulation and the great day of the Lord?

The great tribulation, lasting three years and a half, ending the present age, precedes the great day of the Lord. It will be immediately after the days of that tribulation that the Lord will come visibly in great power and glory (Matt. 24:29, 30).

No. 328. Will the true Church be caught up before the great tribulation or will it be on earth during part of that tribulation and removed after that part is passed? Some begin to teach the latter.

The true Church will be caught up before the last seven years of Daniel's unfulfilled week has ever begun. That week of seven years consists of three and a half years in preparation of the great tribulation, and the last three and half years will be the great tribulation itself. The Church will not be here, not even during the days of preparation for the great tribulation. This is made clear, as we have shown in our books on prophecy, by the teachings of 2 Thessalonians,

chapter two, and by the scope of the book of Revelation. The Church disappears from earth with the beginning of chapter four and the preparation for the great tribulation, and the tribulation itself, consisting of Satan's wrath, comes after the true Church is gone.

No. 329. Will the New Jerusalem be a real, a literal city?

And why not? Heaven is not a condition, but a place. So is the "Father's House."

No. 330. In the parable of the "hid treasure"—Is Christ for sale, or is He hidden in the field? Or having found Christ does he hide Him again?

Such a question originates from the wide-spread ignorance as to these parables and their misunderstanding. Nearly all commentators make the treasure in the field to be Christ and salvation. The man who finds the treasure is the sinner, so that not Christ finds the sinner, but the sinner finds Christ. But what about the man who has found the treasure, hiding it in the field, and then selling all he buys the field? According to the key our Lord has given to us as to the meaning of the symbolical terms employed in these parables, the field is the world. It would then mean that the sinner who has found the treasure, Christ and His salvation, hides it in the world, the field, and then buys the field, the world. That is sheer nonsense.

Interpret the parable correctly and the difficulty disappears. The one who finds, the man, is Christ Himself. The treasure hid in a field is not salvation, but it is Israel, called in Scripture "His peculiar treasure." Christ has purchased Israel, for Scripture tells us He died for that nation. He has also bought the field, the world. Some day He will claim both the treasure and the field. Our readers will do well to study our inexpensive booklet on the kingdom parables of Matthew 13 for a fuller understanding of these interesting seven parables.

No. 331. Somebody here in Chattanooga is teaching that two things must happen before the rapture of the Church. The temple must be given back to the Jews and seven years of peace will follow for the Jews. He claims that the five foolish virgins are Jews and come to the Church for oil. Please answer.

It is just a sample of the wild inventions which one finds everywhere in these days. So many set themselves up as teachers of the Word, teachers of prophecy, who have not the gift of teaching nor have they much insight in prophetic events concerning the last days of our age. The above teachings, if they deserve that name, are an evidence of it. There is nothing which needs to be fulfilled before our Lord's coming for His own. Where in Scripture does it say the temple must be rebuilt first? and the seven years of peace are likewise unscriptural, nor are the five foolish virgins Jews. You waste your precious time in listening to such chaotic statements.

No. 332. As to Acts 20:29-30 does this apply to the Church of today also?

Paul in saying farewell to the elders of Ephesus spoke as a prophet.

What he predicted as to Ephesus, after his departure, came true, and it has been true throughout this age. Grievous wolves, wolves in sheep-clothing, camouflaged as sheep, came into the true flock to deceive and to destroy. And so it was fulfilled and is being fulfilled today. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them,"

No. 333. Can you give me light on the New Jerusalem? Is it a literal City?

"The New Jerusalem" is used both of an actual city and of the glorified Church. For instance, Paul in Hebrews writes of the "heavenly Jerusalem" (Heb. 12:22). This term does not refer to people, but an actual city, the location of *all* the heavenly saints. The same city is mentioned in Hebrews 11:10-16: "Abraham looked for a city which hath foundations, whose builder and maker is God." But the city which John beheld is a symbolical, a mystical city, it is a term which applies to the glorified Church. Revelation 21:9-10 makes this clear. The descriptions as to beauty and glory are symbolical. The actual beauty and glory are indescribable. See our exposition of Revelation.

No. 334. It seems to me that a really born again person can never be lost. But what about 2 Peter 2:20-22? Does not this show that a Christian can be lost?

Not at all. The Apostle Peter does not speak of a true Christian believer at all. He speaks of those who have taken on a Christian profession without having become possessors of real salvation. One may have "escaped the pollutions of the world" by a process of reformation; one may have "the knowledge of the Lord and Saviour Jesus Christ" without having the real heart knowledge of Him and having received eternal life. One may know the way of righteousness without really walking in that way. But the last verse you quote gives the true condition of the persons in the mind of Peter. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in mire. Nowhere in Scripture is a true child of God called a dog; the dogs are outside; the true believer is a sheep of Christ and belongs to His flock. Nowhere is a believer called by the name of the unclean pig. The sow was washed outwardly and with all its washing it turns back to the mire, for its nature demands it. And so it happens with nominal Christians, who are just church-members and were never born again. They prove the truth of the words of our Lord, "that which is born of the flesh is flesh."

No. 335. After being born again must one develop?

Most certainly. Just as our natural, our physical life develops, so is there a development, a growth of that spiritual eternal life which is communicated to us in the new birth, brought about by the operation of the Holy Spirit. Sometimes we see human beings with a stunted growth. Their development was arrested. They have life but it is in an abnormal state. Alas! this is the awful thing in the realm of Spiritual life received through the grace of God. Thousands have been saved and are saved by grace, but they remain just weak little spiritual babies, they never grow in the knowledge and in the grace of our Lord Jesus Christ. Hebrews 5:12-14 states this spiritual undevelopment.

A Message for Each Day

BY FRANK E. GAEBELEIN

March 1. “. . . the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17).

This is a verse for a day when the catchword is change. “A changing world,” “the changing social order.” These and others like them are the shibboleths of a generation without spiritual roots. And the world *is* changing; the old social order *is* being overthrown. But the Christian has an anchor. He looks to the One who is majestically immutable. He knows that the unchanging God holds His own in the hollow of *His* hand.

It is noteworthy that James uses astronomical terms in this precious verse. “The Father of lights” is the Creator of the heavenly luminaries. “No variableness, neither shadow of turning” undoubtedly means that with God there can be no eclipse. No shadow can come between “the sun of righteousness” and His redeemed children. His beneficent rays of love and light are constantly shining forth. And it behooves us to keep ourselves within their healing range.

March 2. “For He is faithful that promised” (Heb. 10:23)

In the midst of an exhortation to stand firm in the faith these words occur as a parenthesis. What a guarantee they are! “He is faithful that promised.” To the world they mean little for the reason that the world does not know His promises. But to those who know the promises of God with all their illimitable scope of blessing here is assurance. The same God who made the precious promises of Scripture is faithful to keep them.

March 3. “And He put forth His hand and touched him, saying, I will: be thou clean” (Luke 5:13).

The context here has to do with Christ’s first recorded healing of a leper. That loathsome disease is the Scripture type of sin. In this case the sufferer asks for healing in these words: “Lord, if thou wilt, Thou canst make me clean.” The immediate answer is the stretched out hand and the regal, “I will!”

So, dear friends, must it ever be. This we can affirm and this we can preach to lost sinners: No sinner, no matter how black his crimes, has ever said in faith to Christ, “Lord, if thou wilt, thou canst make me clean,” without being answered by the redeeming words, “I will: be thou clean.” Because Christ is Christ, because He is the Saviour, He *must* answer every such plea with cleansing pardon. Men are not healed from sin because of Christ’s unwillingness, but because of their failure to come to Him in faith.

March 4. “He hath built us a synagogue . . . I am not worthy” (Luke 7:5, 6).

The elders of the Jews recommended the centurion to the Lord Jesus. They said “that he was worthy” to have his dear servant healed, because he had built them a synagogue. But the centurion felt differently about it. As Jesus was coming, he sent a message, saying to the Lord, “I am not worthy”. Gentile though he was, he had in him the root of the true faith. He was not trusting in philanthropy or good

works, though he had such whereof to boast. He realized that in the sight of Christ he was unworthy despite his good deeds. And so he applied to the Lord Jesus for the healing of his servant on a faith basis alone. Not only was the miracle done, but to the centurion belongs the immortal distinction of having caused Christ to marvel at his faith (verse 9).

March 5. "Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son" (John 14:13).

This well-beloved promise gives us a glimpse into God's holy purpose. It says that prayer in the Name of Christ is answered to the end that God the Father may be glorified in His Son. Perhaps we may reverently put it in this way: The blessed by-product of prayer through the Lord Jesus Christ is glory to God. Through answered prayer we are not only helped, but we have the inestimable privilege of being used to glorify our Heavenly Father. Is God's glory your great purpose in prayer?

March 6. "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

Behind these words, relating in the first instance to the advent of the Holy Spirit, we see one of the principles of Christ's tender treatment of His children. When He takes away a blessing, it is only for the purpose of substituting another and greater blessing. In His incarnate, localized form He left the world, that through His omnipresent Spirit He might be with His own, always, everywhere. Dear friend, are you discouraged at some serious deprivation, some grievous loss? Then trust Christ to fill the void with something ever better.

March 7. "He shall not speak of Himself" (John 16:13).

The Lord Jesus is referring to the Holy Spirit and His work in this dispensation. A prime mark of the Spirit's work is to hide Himself in testimony to Christ. The greatest praise the musical critic can give an artist is to say that in his performance of the masterpiece he was hidden behind the composer. So should it be with the fine art of Christian work. The personality of the witness must be concealed so that the Lord may be known. Self-abnegation is an essential characteristic of a deeply spiritual ministry.

March 8. "Your joy no man taketh from you" (John 16:22),

The world's joy depends upon circumstances or self; Christian joy comes from the Lord. It is supremely independent of non-essentials. G. K. Chesterton put the difference between the two kinds of joy in the striking sentence, "Joy is the pomp and publicity of a pagan but the gigantic secret of a Christian." Because the joy of the Lord is an inner matter, having to do with the soul, it is immortal and indestructible like the soul wherein it resides. Neither torture chamber nor stake could deprive the martyrs of it. Nor can the world's scorn and opposition take it away from the believer today.

March 9. "These things have I spoken unto you, that in Me ye might have peace" (John 16:33).

It is fitting that this great discourse of our Lord as recorded in the sixteenth of John should end with the assurance of the peace. Notice the source whence it comes. "In *Me* . . . peace." Every Christian knows the truth of that principle. Peace is in Christ alone. But why? The remainder of the verse gives the answer. "In the world," says the Lord, "ye shall have tribulation: but be of good cheer; I have overcome the world." There is perfect peace in Christ, because He is the divine Victor over the restless world.

March 10. "Thou hast fully known my doctrine, manner of life . . ." (2 Tim. 3:10).

The order of the words in this verse is instructive. Granted that all Scripture is inspired by God, the position of its words is not unimportant. And so we see here the primacy of sound doctrine. Contrary to much modern thought, it precedes life. Right living is essential, but to please God it must proceed from the minds and hearts of those who have right doctrine. Without belief in the Person of Christ and His saving work there may be good living but there cannot be Christian living. You claim to have sound doctrine. Then you have the indispensable basis. But what about your manner of life? Does it tear down your doctrine? It is probably true that more harm has been done to right doctrine by wrong living than has been done by modernistic criticism.

March 11. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" (Isa. 40:4).

Let us take from this great prophetic verse a practical message for today. We are facing difficulties. Perhaps there are hard things to do, tangled human relationships to be straightened out, mountainous obstacles to be surmounted. Well, whatever they may be, our God can deal with them. By trusting Him today we shall learn that He has a wonderful way of going before His believing children. He will give courage for the hard duty, He will touch the recalcitrant heart, He will level the obstacle, and fill up the valley of despair. It is a blessed thing to let your God fulfill Isaiah 40:4 in your daily experience.

March 12. "But they that wait upon the Lord shall renew their strength" (Isa. 40:31).

The kind of waiting referred to in this verse has in it the element of expectancy. The Hebrew word means waiting that is allied with hopefulness, not a dead passivity. Renewal of strength is the promise, but it must be preceded by active looking to the Lord in expectancy that He will work. Those who wait upon Him in this way are indeed renewed in strength, for they are in touch by faith with the God of all Power.

March 13. "And the land shall mourn, every family apart; the family of the house of David . . . the family of the house of Nathan . . . the family of the house of Levi . . . the family of Shimei" (Zech. 12:12, 13).

It is in one of Zechariah's great Messianic prophecies that these words occur. The mourning will be for the Messiah, unjustly pierced

by His own to whom He came. Significant are the groups of mourners—David, the man after God's heart, yet sinful and so one of those who pierced Messiah; Nathan, the stern prophet of righteousness, yet also a sharer in causing Christ's suffering; Levi of the temple service, but linked by sin to the death of the Fulfiller of all the types; Shimei, the enemy of God's anointed, David, and thus the enemy of the Messiah. All have a part in the mourning, because sin unites them all in His rejection. There is the same solidarity of the race through sin today. You and I had a part in crucifying Christ along with His own people; our sins helped nail Him to the tree. But, just as the guilt is universal, so is the redemption through Him who was "smitten, stricken of God, and afflicted" likewise universal.

March 14. "Mine high places" (Hab. 3:19).

The prophet Habakkuk uses the phrase at the end of his noble psalm in the last chapter of his book. What are your "high places"? We all have them. What are the things and times in your life that bring you greatest joy and exaltation of spirit? Are business and professional successes your high places? Does the praise of men, even for your Christian work, lift you up highest? Or do you find your high places in true fellowship with your Lord and self-denying service for Him? Your "high places" have much to say about your spiritual life.

March 15. "It is God's will that you be pure" (1 Thess. 4:3, Weymouth).

There never was a day in your lifetime and mine when the citadel of the pure heart was more fiercely assailed than now. Newspapers, magazines, posters in public places, books of fiction, these and many other things constantly face us with defilement. But God knows the kind of world in which we have to live. And it is His will for us to be pure—in thought, in word, and in deed. We are not equal to it. But Christ who dwells in our hearts by faith is, and He gives the victory.

March 16. "Keep your temper with all men" (1 Thess. 5:14, Weymouth).

Here is another practical word that is also quite beyond the natural man. It is not as if the apostle said, "Keep your temper with some men." No, he uses the universal "all". Yet the indwelling Spirit of Christ is again sufficient. For His fruit in the believer's life is temperance (Gal. 5:23) which is another word for "self-control".

March 17. "Rejoice evermore. Pray without ceasing. In everything give thanks . . ." (1 Thess. 5:16-18).

Short statements, but they say much. Let us forego any comment except for the challenge to put them all into practice today.

March 18. "The clouds are the dust of His feet . . . He rebuketh the sea and maketh it dry . . . the mountains quake at Him, and the hills melt, and the earth is burned at His presence . . ." (Nah. 1:3-5).

What a God we have! There are times when we need to go back to the Old Testament prophets to be reminded of His stupendous majesty

and power. Let us call upon Him as our Father, but let us never lose the awe and fear that are due His holy name.

March 19. "But know that the Lord hath set apart him that is godly for Himself" (Psa. 4:3).

If, through the grace of the Lord Jesus Christ, you have been called from a worldly life to a godly life, it is for a purpose. You are not your own; God has paid for you a tremendous price. He has purchased you to be set apart for Himself. Why? Surely we know the answer. God has bought us with the blood of His Son that we might be vessels for service and worship to Him.

March 20. "Thou hast put gladness in my heart" (Psa. 4:7).

The Christian who is sullen and embittered is not living in the light. He is out of fellowship with His Lord. For God *has* put gladness in our hearts. How has He done it? you ask. The answer is simple. He has put Christ in our hearts. And if, having Him, we persist in murmuring and repining, great is our darkness. Christ is our gladness!

March 21. "I have glorified Thee on earth, having done perfectly the work which Thou hast given Me to do" (John 17:4, Weymouth).

Let us learn a lesson today from our Lord Himself. He is giving account of His stewardship to His Father. "I have," He says, "glorified Thee on earth." How had He glorified God? Ah, here is our lesson. "Having done perfectly the work which thou hast given Me to do." And so Christ teaches us this lesson of surpassing value: Faithful service glorifies God; perfect service glorifies Him perfectly.

March 22. "And Peter, fastening his eyes upon him with John, said, Look on us" (Acts 3:4).

The scene is the Gate Beautiful, and Peter is addressing the lame beggar. "Look on us," he says in behalf of himself and John. What is meant by that request? Surely we fail to understand it, if we think that Peter meant that the beggar would be helped merely by gazing at the two apostles. True, they were redeemed sinners living new lives in Christ. But just contemplating the new quality of their life could not heal the beggar. No, Peter asked that lame man to look on him and John, so that he might receive the witness of Christ and through His Name be healed. In other words, it was to Christ that he directed the beggar's gaze. Dear friend, can you say to the lost what Peter did? Can you ask them to look on you, not to see you but to see Christ, not because you are righteous but because you are a channel of Christ's power?

March 23. "Why look ye so earnestly on us, as though by our own power or holiness we made this man to walk?" (Acts 3:12).

Thus Peter spoke to the crowd that was attracted by the healing of the lame man. The very person who had just asked the lame man to look upon him turns the eyes of the crowd away from himself. Here you have one of the marks of first century Christianity. It was not self-centered. It preached clearly and with Holy Ghost power the

facts about Christ, His death and resurrection. In its witness it was objective not subjective. When its greatest representative, St. Paul, was compelled to speak in detail of his own experiences, he apologized, even to the extent of saying, "I speak as a fool." All this does not decry personal witness of which there is plenty in the New Testament, but it shows that personal witness must not become self-centered and must never fail to deny self and point to Christ.

March 24. "When Pilate heard of Galilee, he asked whether the man were a Galilean" (Luke 23:6).

Luke alone records this downward step of Pilate. At the mention of Galilee the Procurator of Judea thought he saw a way out of his dilemma. He would turn Jesus over to Herod, under whose jurisdiction Galilee came. So Pilate tried to dodge his legitimate duty. But responsibility cannot thus easily be evaded. And Christ is inescapable. He came back before Pilate; and one day Pilate, with all the other lost Christ-evaders, will stand for judgment before Him.

March 25. "They laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the Cross, that he might bear it after Jesus" (Luke 23:26).

Luke's account of this detail contains two words that the other Gospels omit. They are these—"after Jesus". In them we find a message for daily living. For there is a sense in which every Christian is a Simon of Cyrene; every Christian is called upon to bear the cross after Jesus. Our Lord has given us an example that we should follow "in His steps". But let us not talk of following Him without being willing to go after Him in the place of suffering for His Name's sake. In fact we are called to go father than Simon, the Cyrenian. It is our place, as Paul puts it in Galatians, to be crucified with Christ, to die to self that henceforth we might live unto Him.

March 26. "Father, forgive them; for they know not what they do" (Luke 23:34).

Here Christ does what the world has not done. Even today the Jews are hated by many because of their part in the crucifixion. But even as the torture began, the divine Victim forgave His persecutors. Early in His ministry He had said, "Love your enemies". In this first word from the Cross, He gives a perfect illustration of how far love toward enemies is to go.

March 27. "This man went into Pilate and begged the body of Jesus—and he took it down . . . and laid it in a sepulchre that was hewn in stone" (Luke 23:52, 53).

Some seven hundred years before Joseph of Arimathea did this, the prophet Isaiah had written of Christ, "He made His grave with the wicked, and with the rich in His death". And now at the burial this prophetic detail was wonderfully fulfilled. Truly the death of the Lord Jesus was unique. As His birth was unlike that of any other man, as His life was unrivalled in its perfection, so His death stands apart. It was a real death. Christ did go down into the grave. He did give up the ghost. Shall we not recall with gratitude today that the perfect Son of God tasted death for us?

March 28. "Two of them went that same day to a village called Emmaus . . . and it came to pass, that, while they communed together and reasoned, Jesus Himself drew near" (Luke 24:13, 15).

There is a heartening resurrection message in Luke's beautiful story of the road to Emmaus. Cleopas and his unnamed friend were discouraged. They were on the way to Emmaus, their backs dejectedly turned to Jerusalem. But the Lord Himself met with them. He came to them in His resurrection beauty, even in the time of their defeat. Then He met them and revealed Himself to them in the fellowship of the evening meal. He is "the same, yesterday, and today, and forever". He still walks and talks with His disciples, and goes with them in their discouragements. May "the eyes of our hearts" not be holden from seeing Him!

March 29. "And when He had thus spoken, He showed them His hands and His feet" (Luke 24:40).

Those hands and those feet bore in them the print of the nails. They were the ultimate proof of His redeeming love. They preach the Gospel more eloquently than any words of man. He could show them to His disciples because he had been obedient unto His Father's will, even unto death. Contemplating these marks of His suffering, one of the poets asks this question—

"O God, dare I show Thee?
My hands and my feet?"

March 30. "But we will give ourselves continually to prayer, and to the ministry of the world" (Acts 6:4).

The ministry of the first century apostles was certainly the mightiest the world has seen since our Lord walked and taught among men. And here is the reason for its power. The twelve decided under the Spirit's guidance not to be diverted from the primary things of their calling. They knew that they must first continue in prayer. Their ministry was irresistibly powerful because it was preceded by prolonged prayer.

March 31. "And the angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26).

Sometimes God leads us to do things that seem foolish. Philip had been having a time of great blessing in Samaria; verse 6 tells us that "the people with one accord gave heed unto those things which Philip spake". The evangelist returned to Jerusalem, continuing his Samaritan ministry on the way. And suddenly the Lord told him to go "unto Gaza, which is desert". There is no record of any delay or even questioning of the order upon Philip's part. "He arose and went." All the world knows the result—the conversion of the Ethiopian Eunuch, the treasurer of Queen Candace. And so we learn from God's dealing with Philip that, if He calls us into a desert place, a seemingly barren field of work, He will bring to us those who need our help and will make the desert place to be fruitful.

The Majesty of God

By the late Sir Robert Anderson, K.C.B., LL.D.

“All brave men are Protestants, who refuse to take a lie into their mouth in the name of religion.” In penning this sentence, Mr. Froude, the historian, had specially in view the errors and frauds of Romanism. But the words apply also to its trivialities and follies. And here we may learn something from that system, and specially respecting prayer. In my childhood I have heard my mother exclaim, when we children swarmed around her, “I can’t listen to all six of you at once!” But the Roman Catholic believes that the Mother of our Lord can listen at once to millions of people scattered over the earth. And in his estimation the same is true of every member of the galaxy of “Patron Saints.” Nor is it only the ignorant multitude who believe this, but the educated classes, including people of the highest intelligence and culture. Now, having regard to the utter silliness of such a belief, it must be due to some instinct that is latent in our fallen nature. And therefore we do well to consider whether our own beliefs and practices may not be influenced by this strange and sinister instinct. Do our prayers give proof that we are governed and guided by a spiritually intelligent belief in a personal and ever present God? We are chargeable neither with cynicism nor with want of charity if doubts of this kind arise as we listen to many a public prayer.

The aged among us remember when the fear of God was deemed a characteristic of all real Christians. But is this equally true today? Certain it is that the phrase is no longer in use to the extent it once was. The change is due in part, perhaps, to a recoil from the thought that God is an object of fear in the sense of “dread”; for the word “fear” has a wide range of meaning. But in bright and happy Pentecostal times, the Christians “walked in the fear of the Lord.” And surely this ought to be true of Christians always. For if we are to serve God acceptably, it must be “with reverence and godly fear,” and this will manifest itself by the mode in which we address Him in prayer. Do we not need the

warning of Ecclesiastes 5: "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few?" For the old gibe about "the most eloquent prayer ever offered to an Edinburgh congregation" points to what is only an extreme instance of an evil that manifests itself too often in various degrees.

It was my practice during my reign at Scotland Yard to give a personal hearing to any member of my staff who had some special request to make in relation to his service. But if some police officer, on being admitted to my presence had addressed me in the tone and manner of some public prayers, I should have doubted either his sanity or his respect for me as his official chief.

We need to cultivate worthy thoughts of the majesty of God and of the grace that permits such as we are to approach Him. For "the Lord is nigh unto all that call upon Him, to all that call upon Him in truth. He will fulfil the desires of them that fear Him." These words, and the thoughts to which they give rise, will prevent our "using vain repetitions, like the heathen, who think they will be heard for their much speaking." And we need also to realize more the wonderfulness of true prayer, and its influence and effects on Christian character and conduct. For the fellowship with God which it betokens and promotes may raise a seemingly commonplace Christian to a high level and standard of spiritual experience and life.

The Heart of the Lesson

By Arthur Forest Wells

LIFE HERE AND HEREAFTER THROUGH CHRIST

Mar. 7. John 14:1-15

Golden Text: John 14:6

Daily Readings

Mon., Mar. 1, John 14:1-12. Tues., Mar. 2, John 14:13-24. Wed., Mar. 3, John 14:25-31. Thurs., Mar. 4, John 15:1-16. Fri., Mar. 5, John 15:17-27. Sat., Mar. 6, Ephes. 3:14-21. Sun., Mar. 7, Luke 15:11-24.

The Outline of the Lesson

I. The Lord's Plea to His Disciples, John 14:1. II. Christ's Reasons for His Comforting Words, John 14:2-4. III. Thomas' Question about the Way, John 14:5. IV. The Lord's Answer to Thomas, John 14:6-7. V. Philip's Request to See the Father, John 14:8. VI. Our Lord's Answer to Philip, John 14:9-11. VII. Greater Works, John 14:12. VIII. Praying in the Name of Christ, John 14:13-14. IX. Christ's Challenge and Command, John 14:15.

The Heart of the Lesson

Whether we read the first verse of our lesson in the light of the preceding chapter, or whether we read it as the beginning of an independent message from the Lord, it will always be filled with more than enough grace for every need. Christians have always recognized this fact, and that accounts for this chapter being undoubtedly the most favorite chapter in the whole Bible to many believers. Ministers and teachers rarely, if ever, miss the right note in their message when they make it contain the blessing of comfort in the Lord. "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably (Hebrew, to the heart of) to Jerusalem" (Isa. 40:1-2).

There is, of course, no real comfort apart from the Father and the Son through the Holy Spirit, Who is mentioned later in the chapter, where He is called the "Paraclete" which name we translate either Comforter or Advocate or Helper or any other word that expresses the thought of One Who has been called alongside of us to bless us. This means that freedom from being troubled is a heritage of Christians only. It does not matter much whether we read the Lord's words about faith in God and Himself as spoken in the indicative or in the imperative; the result is the same. Only believers in Him have a right to this peace. If we read them as a command, then the meaning appears to be something like this: "Instead of letting your heart be troubled, believe in God and in Me, and you will not have to be troubled." If we read them as a statement of a reason given against being troubled, then the meaning might be this: "Ye believe in God and in Me, what ground can ye have for being troubled? For believing and being troubled exclude each other—they are opposites." On another occasion John wrote: "There is no fear in love: but perfect love casteth out fear" (1 John 4:18). We can say the same about faith and worry: perfect faith casteth out worry. Confer Luke 12:22-32.

Let us not miss the importance of the fact that the Lord Jesus Christ mentions Himself in the same breath with God, that is, the Father. The Gospel according to John is full of statements of such equality. Its opening sentence introduces this truth, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). A little later we are told: "All may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father That sent Him" (John 5:23). These words must be read in the light of the prerogatives which the Father bestowed upon the Son, namely, the power to raise the dead and the right to judge. It is only as we give the Lord Jesus Christ this honor that is due Him, that we can appreciate His contextual utterance: "Verily, verily, I say unto you, He that heareth My word, and believeth Him That sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24). It is only as we give Christ His full value in our thinking, service and worship, that we can ever get the blessing from any of His words, including, of course, those of our lesson. Jesus not only believed Himself to be one with the Father, but He used that truth as the basis of all His claims and invitations.

The Lord did not stop at the thought of His oneness with the Father as a ground of comfort for His disciples. He went on to tell of the provisions of the Father's house and of His own subsequent activity on their behalf. He had spoken to them of His own departure, and this had saddened them. Now He tells them that they are to be with Him in abiding-places of the Father's house which He will prepare for them, and into which He will take them unto Himself when He will come for them. Here is proof that heaven is a place; but here also is proof that the reason why that place is to be preferred before all others is that Christ Jesus our Lord is there to receive and to be with His own. This is another reason why Christians should not be troubled.

The disciples seem now to have become alive with interest. Here they were getting first-hand information that thrilled their souls. Thomas wanted to know the way to those abiding-places, and Philip plead to see the Father. The Lord Jesus answered both in terms of Himself, just as He had argued against their being troubled on the ground of His oneness with the Father; He is the Way to the Father, and the Father is seen in Him.

The immediate use to which Christians may put this truth is that of praying in the Name of the Son. It is interesting and instructive to note that many ancient authorities add the pronoun "Me" to the verb "ask" in verse fourteen. Thus the statement of the Lord reads: "If ye shall ask Me anything in My name, that will I do." If this addition is genuine, as seems likely, then we have in it a proof-text for the right of praying directly to Christ, as Stephen did (Acts 7:59). But whether the prayer is to the Father in the Name of the Son or to the Son in His own Name, assurance is given that anything so asked will be done by Him.

JESUS PRAYING FOR HIS DISCIPLES

Mar. 14. John 16:5-7; 17:14-26

Golden Text: John 17:22

Daily Readings

Mon., Mar. 8, John 16:1-11. Tues., Mar. 9, John 16:12-14. Wed., Mar. 10, John 16:25-33. Thurs., Mar. 11, John 17:1-26. Fri., Mar. 12, Heb. 2:9-18. Sat., Mar. 13, Heb. 7:11-28. Sun., Mar. 14, Exod. 33:12-23.

The Outline of the Lesson

- I. The Expediency of Christ's Going to the Father, John 16:5-7.
- II. A Portion of Christ's High Priestly Prayer, John 17:14-26.

The Heart of the Lesson

In an earlier chapter we were told that when Jesus knew that "His hour was come that He should depart out of this world unto the Father," He had "loved His own that were in the world . . . unto the end (or, uttermost)" (John 13:1). Every word and act connected with His farewell is proof of that fact. Nothing proves it more conclusively than His great "prayer." What glories it encompasses! And marvel of marvels, these benefactions are asked for us!

Our English word "pray" hardly does justice to Christ's intercessory approaches to the Father. The New Testament makes a clear-cut distinction between the nature of the petitions of the only begotten Son and the children of God. Believers in Christ may "pray", but the Lord Himself "makes request." Knowing what we do about the

oneness of the Father and the Son, we should expect some such fundamental difference. Which one of us, being in his right mind, would dare to "make request" of God? We may indeed draw nigh to God with boldness, but it is unto the throne of grace that we may so come (Heb. 4:16). We pray in the Name of Another; Christ makes request in His own Name. Such authority, exercised in love for His own, makes this High Priestly intercession, to begin with, an instrument of comfort for the redeemed. Oh, what grace, that He Who is the Fellow of God should concern Himself to make request for us! Authority so high assures an affirmative answer.

But that is only part of the amazing grace that this lesson presents. The wonder is amplified by the extent of the requests. We who have no natural claim upon God, need the Name of Jesus for even the smallest blessings. But our Lord asked for no small blessings in this request. Let us note some of the petitions with which He came before His holy and righteous Father on this occasion.

Our Lord prayed that those whom the Father had given Him might be kept in the Father's Name. Here is security, security of the highest order. What a blessing! Kept in the Father's name means security plus comfort and glory. It is a great good to be kept; but to be kept in God, means preservation with Divine sweetness. This is an enrichment which the Lord Jesus Christ requested for those who are not of this world. Insecurity is what this world offers. Security belongs to the Father's bosom. It was this security of the children of God that Paul had in mind when he wrote to the Colossians: "Your life is hid with Christ in God" (Col. 3:3). Mark these words, and especially the word "is", for they read like a revelation of the answer of Christ's request. Our Lord Jesus prayed that we might be kept; Paul is inspired to say that we are kept. Paul wrote the Colossian Epistle about thirty or thirty-five years after the Lord Jesus Christ made His request for our safety! Of course, the Son's request was granted.

Our Saviour asked that believers in Him might be one in a unity like that of the oneness of the Father and the Son. The Christian Church appears to be very much divided, but before God she is one. In this sense we may and must sing or say: "Like a mighty army moves the Church of God; Brothers, we are treading where the saints have trod; We are not divided, All one body we, One in hope and doctrine, One in charity." There are differences among believers in Christ, and some of them appear to be deep; but in the things that make us really Christian, we must of necessity be one. Let us believe this, in order that we may manifest the love for one another which Christ expects of us (John 13:34-35). "There is one body, and one Spirit, even as also we were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ" (Ephes. 4:4-7).

Our Lord made request for our consecration in the truth. Here again the standard is high, for the pattern is the mission of Christ to the world. "As Thou didst send Me into the world, even so sent I them into the world." Christ said of Himself that He was not alone, because the Father was with Him" (John 16:32). In the Great Commission He promised His disciples that He would be with them "all the days, even unto the consummation of the age" (Matt. 28:20). So we will not be alone, even as He was not alone. Nor is that the whole of the blessing; for He consecrated Himself for our sakes, in order that we might also be consecrated in truth. There are many reasons why the Son would want to consecrate Himself to His Father, chief among them being His love for His father; but here He mentions His concern for us as a ground of His consecration to His Father. This is Divine altruism.

Our Lord made request concerning our sharing in His glory. His

desire on our behalf in this is twofold. He asked that we might behold His glory, which the Father had given Him, and He asserts that He had given this glory to us. We, who live so close to our failures and sins, who are humiliated so frequently on account of grieving the Holy Spirit, need special strength to contemplate a line of thought that includes *nothing but infinite glory*. Oh, for hearts of purity to feel comfortably at home in such lofty realms. "But God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with Him, and made us to sit with Him in the heavenlies, in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus" (Eph. 2:4-7).

We mention one other blessing for which Christ made request to the Father for us. It is a truth so great that we will need all eternity to appreciate it. Let us state it, without much comment, just as the Lord Himself requested it, in order that its solemnity may awe us to a place of worship. "I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me." Note these words that know no bounds for His own—"And lovedst them, even as Thou lovedst Me." And then add to them that other statement of love: "That the love wherewith Thou lovedst Me may be in them, and I in them." Brethren, let us seek a place of quiet to feast on that!

JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION

March 21. John 19:4-9, 14-18, 25-30

Golden Text: 1 John 3:16

Daily Readings

Mon., March 15, John 18:1-14. Tues., March 16, John 18:15-27. Wed., March 17, John 18:28-40. Thurs., March 18, John 19:1-16. Fri., March 19, John 19:17-30. Sat., March 20, John 19:31-42. Sun., March 21, Isa. 53:1-6.

The Outline of the Lesson

I. Pilate Seeks to Free Jesus, John 19:4-9. II. Pilate Delivers Jesus to the Chief Priests to be Crucified, John 19:14-16. III. The Crucifixion of Jesus, John 19:17-18. IV. The Death of Our Lord Jesus Christ, John 19:25-30.

The Heart of the Lesson

John's picture of the trial and crucifixion of the Lord Jesus Christ begins with the account of His betrayal by Judas Iscariot. This treachery was no surprise to our Saviour; but such an act, committed by one whom He was still willing to address as "Friend" (Matt. 26:50), was enough to unsettle any ordinary man for the rest of the day and for a long time to come. But Jesus was no ordinary man, a fact that was well demonstrated when He identified Himself to the band that had come to arrest Him; therefore even this unfaithfulness toward Him did not ruffle Him; nor did the cowardice of Pilate and the hatred of the rulers and the spineless subservience of the people and the denial of one of His apostles. Never was one treated more unrighteously; yet never did one come off more victoriously than the Lord Jesus Christ in all these dark hours. Neither man nor devil could find aught amiss

in Him even now. He made every test and temptation a platform on which to prove the solidarity of His character. Such strength of soul has not gone unnoticed, nor must it be neglected now. Peter, therefore, wrote: Christ also suffered for you, leaving you an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him That judgeth righteously" (1 Pet. 2:21-23).

John mentions three men before whom our Lord was led for judgment—Annas, Caiaphas and Pilate. Of these three it was Caiaphas that cast the deciding vote even more than Pilate; although, of course, the consent of the Roman procurator was necessary for the fulfilment of the Jewish high priest's desires. After Lazarus had been resurrected, it was Caiaphas who lorded it over the council of the chief priests and the Pharisees with these words: "Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not" (John 11:49-50). We are told that he did not say this "of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that He might also gather into one the children of God that are scattered abroad" (John 11:51-52). In that sense these words of Caiaphas are the very core of the Gospel; but in the emphasis with which he himself used them, they spelled murder. Now, Jesus did not die as a helpless victim of a blood-thirsty plot—He Himself laid down His own life and on the third day took it again (John 10:17-18, confer 19:30; Luke 23:46)—but from the standpoint of Caiaphas Christ's death was "a bloody purge" such as dictators indulge in when they are cornered. Our lesson recalls the words of Caiaphas as follows: "Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people" (John 18:14). It appears that he laid weight on the word "die" rather than on "one man"; for when Pilate proposed to the Jews that they deal with Jesus after their law, they gave this prejudicial and convicting reply: "It is not lawful for us to put any man to death" (John 18:31). In this answer the "one man" has been lost for the moment in the "any man", for they were craving for the *death* of Jesus. It is significant that in spite of the fact that the Jews kept hammering away at the idea of death for Jesus, Pilate emphasized the "one Man" in his thinking; for when he brought Jesus out to the people, he said: "Behold, the Man!" Pilate, like Caiaphas, did not put the high meaning into his words personally that they merited; but there are his words with their infinite importance. It was this Man for Whom the ages had been looking ever since Jehovah God said to the serpent, in the hearing evidently of Adam and Eve, "I will put enmity between thee and the woman, and between thy seed and her Seed: He shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15).

The Jews brought in three accusations of feigned offences against Christ. They accused Him of being an evil-doer; they accused Him of claiming to be the King of the Jews; they accused Him of making Himself the Son of God (John 18:30; 33, 19:12; 7). Jesus was not an evil-doer. The following words of Matthew certainly contradict this accusation: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, and epileptic, and palsied; and He healed them" (Matt. 4:23-24). Peter's words to Cornelius agree with this: "The word which He sent unto the children of Israel,¹ preaching good tidings of peace by Jesus Christ (He

is Lord of all)—that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:36-38). Jesus claimed to be a King but not of the type that the Jews sought to make Him out to have offered Himself to be. Pilate saw through that flimsy indictment in a hurry; for immediately after questioning Jesus about His Kingship, he went out to the Jews and said: "I find no crime in Him" (John 18:30). And the accusation that Jesus made Himself the Son of God is certainly not true, unless the word, "made" is given the meaning "claimed"; for Jesus has eternally *been* the Son of God. The Son of God became flesh (John 1:14); but Jesus never had to try to make Himself the Son of God, for He was the Son of God incarnate.

In answer to the Jews' cry, "Crucify, Crucify," yet first of all because of "the determinate counsel and foreknowledge of God" (Acts 2:23), our Lord Jesus Christ was nailed to a cross, a cross which ever has been known as "The Cross." There the Redeemer bore our sins in His own body, that we might be healed (1 Pet. 2:24). In a physical sense He died in the place of Barabbas; but in the spiritual sense He died for every man (Heb. 2:9), as "the Lamb of God, that taketh away the sin of the world" (John 1:29). Are therefore all men saved? No. Only those are saved who believe in Him in respect to His death for them.

JOHN'S RECOLLECTIONS OF THE RISEN LORD

March 28. John 20:19-29; 21:20-24

Golden Text: Rev. 1:17-18

Daily Readings

Mon., March 22, 1 Pet. 1:3-12. Tues., March 23, John 20:1-10. Wed., March 24, John 20:11-18. Thurs., March 25, John 20:19-25. Fri., March 26, John 20:26-31. Sat., March 27, John 21:1-14. Sun., March 28, John 21:15-25.

The Outline of the Lesson

I. The Evening of Resurrection Day, John 20:19-23. II. Doubting Thomas, John 20:24-25. III. Believing Thomas, John 20:26-29. IV. Following Christ, John 21:20-24.

The Heart of the Lesson

With joy the Christian turns again and again to the accounts of the Resurrection of the Lord Jesus Christ; for that event is to him the proof of justification and the source of newness of life. Try as we may, I am certain that we cannot fully realize in our minds the great surprises that thrilled the disciples of our Lord on His day of resurrection. Our printed text begins with the risen Saviour's appearance to ten of the apostles on the evening of that memorable first day of the week. These men had shut themselves in as securely as they knew how, for they feared that the Jews might seek to injure them. Every noise must have hushed them into fresh trembling that night. But such anxiety was quickly brought to nought, for the Lord Himself dispelled it through His personal appearance to them. We may well assume that He came to them quietly, for He came to bring an antidote against their fear. His words bespoke His mission—"Peace be unto you." Success immediately crowned His effort, for we read that the disciples "were glad,

when they saw the Lord." Of course, they were—glad, indeed, very glad—who would not have been! Let it be said here that no other truth can make trembling hearts glad. The Resurrection of our Lord Jesus Christ is the fountain from which all worth while rejoicing flows. It is interesting to note that when the risen Saviour met the women in the morning of that day He used the Greek salutation which can be rendered "O joy" (Matt. 28:9)!

We do not know how long the Saviour remained with the ten disciples that evening. We do know, however, that His coming to them accomplished much. First, He quieted them with His words of peace. Then, He established them in their peace by showing them, as proofs of His physical resurrection, His hands and His side. This added joy to peace as the disciples' blessing. Thirdly, He commissioned these quieted and joyful disciples to be His apostles to the world, as He Himself had been sent by the Father. Fourthly, He breathed on them, and said to them: "Receive ye the Holy Spirit." Fifthly, He gave these commissioned disciples the authority to forgive and to retain sins.

Thomas had not been with the ten apostles on the evening of the first day of the week, because He doubted the stories of the Lord's resurrection. One wonders whether the test that he proposed in order to establish the truth of these accounts in his own mind was original with him or whether the thought came to him as a result of the testimony of the other disciples. It matters not much which view we take, for in either case it remains true that Thomas missed a great blessing through a self-imposed unbelief. And, again, in either case his house of unbelief quickly fell to pieces when he saw the Lord a week later. How frequently is it learned that the fretful hours of unbelief were all useless and tremendously humiliating, and, of course, always dangerous. Thomas lost no time to make amends for his folly; for he, full now of the same peace and joy which the other disciples possessed, proclaimed the risen Jesus as his Lord and God. The Saviour had won another victory; but He knew that temptation such as beclouded Thomas' soul that week still lay ahead for others; so He added: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." Confer 2 Cor. 5:7, "We walk by faith, not by sight."

It is immensely important to remember these words of the Lord, for Satan again and again comes to men, saying, "Do not believe what you cannot prove or understand." It is such a plausible thing to say, that many—especially those who are inclined to be a bit conceited about their mental accomplishments—accept that dictum of the devil as their philosophy. Such a stand is a dangerous folly. It is a folly for men to accept so much of even the natural life without making it pass through their test. Who really knows what electricity is? Yet, even the skeptics are glad to use it for their benefit and comfort. Furthermore, men are finite, temporal, dependent. How foolish for one who is finite, to attempt to judge the infinite, for one who is temporal to judge the eternal, for one who is dependent to judge the independent. This philosophy of not wanting to believe something until it is understood is something to be ashamed of, for in its specific applications it is senseless. The facts of the spiritual world must be accepted on faith, faith in the Lord Jesus Christ. But this folly of believing by seeing is dangerous; for when it is carried to its ultimate conclusions it leads to death. Our God has given us sufficient proof of the reality of Bible truths. He has never asked us to have a groundless faith in Him. Therefore this truth abides: "If any man willet to do His will, he shall know of the teaching, whether it is of God" (John 7:17).

Book Reviews

BY FRANK E. GAEBELEIN

Shall Never Perish. By J. F. Strombeck. The American Bible Conference Association, Philadelphia, Pennsylvania. Cloth, 259 pages. Price \$1.

This is a really excellent book on a great subject. Any one who has ever visited various Christian communities knows how confused many good people are regarding the precious truth of eternal security. Over and over Bible teachers are asked whether one who is saved can afterwards be lost, or whether a Christian who has fallen into sin will, if he dies in that state, lose his eternal salvation.

Mr. Strombeck, a layman deeply taught in the Scriptures, answers these and many similar questions. With admirable thoroughness and uncompromising logic he goes to the Word and proves, over and over again, that the eternal security of the believer is a doctrine that is rooted and grounded in the most fundamental facts of the faith. Particularly impressive is the way in which he shows the indissoluble bond between security and the doctrines of grace. From Scripture again he meets and crushes the usual objections relating to the supposed deleterious effect of belief in eternal security upon Christian living.

This very convincing exposition of a sadly misunderstood subject should be widely read and circulated. Its teaching is honoring to the gloriously complete salvation wrought out at such infinite cost by our blessed Lord.

Bible Questions Answered. By William L. Pettingill, D.D. Just a Word Incorporated, 1528 West 7th Street, Wilmington, Delaware. Cloth, 400 pages plus Index of Subjects and Index of Scriptures making 416 pages. Price \$1.

The well-known Bible teacher, Dr. William L. Pettingill, here presents "an accumulation of questions and answers on Bible subjects, gathered in part from personal correspondence files and in part from his editorial work. For several years, while Dean of the Philadelphia School of the Bible, and Editor of *Serving-and-Waiting*, its official organ, he conducted a Question Box in the magazine. Since 1928 the author has published a personal magazine called *Just a Word*, and much of the matter used in this book comes from its columns."

Thus Dr. Pettingill clearly states in the Preface of this book its background. The compilation he has made constitutes a really valuable reference work for Bible students. Nearly four hundred pages are taken up with questions and answers on a very great variety of subjects relating to the Word of God and its teachings. The answers are clear, comprehensive and generally satisfying. Of course, individuals may disagree with certain of the points of view, but it seems to the reviewer that Dr. Pettingill reveals in his answers a solid grasp of Scripture truth. Both subject and Scripture indexes greatly enhance the reference value of the book.

For Me to Live. By Alice M. Ardagh. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Cloth, 208 pages. Price \$1.

This Way Out. By Paul Hutchens. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Cloth, 275 pages. Price \$1.

Here are two Christian novels. Written in facile, journalistic style, they have a good deal in common. In both the plots are swiftly moving and, at times, not a little lurid. Both also show traces of sentimentality. From the artistic point of view neither book rises above the level of average magazine fiction. Yet the authors know the Gospel of Christ and proclaim it clearly. And one certainly cannot deny that their stories may be used in the conversion of some of the unsaved. Whether or not the reader will like these novels, probably depends upon his previous literary background. But all Christians should rejoice in their loyalty to essential spiritual truth.

Portraits of Christ. By Harold Samuel Laird. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Cloth, 126 pages. Price 75c.

This book by the well-known Wilmington pastor is notable for its concentration. In twenty-one brief chapters the author presents as many portraits of the Lord Jesus from the Gospel of John. Few words are wasted, and each portrait reveals some new and vital aspect of the glorious Person and work of Christ. One of the characteristics of John's Gospel is the rather "deceptive" simplicity of the style. The inspired author does not use long words and, on the surface, what he says is simple. But, as every reader of John knows, under the plain words are profound depths of meaning that human reason can never fathom. Mr. Laird's book in some measure reflects this characteristic of the divine work from which its message is taken. Perhaps it is a case of "the dyer's hand." Not a volume to be skimmed through quickly, it contains much that requires reflective thought. Moreover, just as its author is widely known for the element of conviction in his preaching, so these written pages reveal a deeply sincere faith. This is a good book, well worthy of study by Bible students.

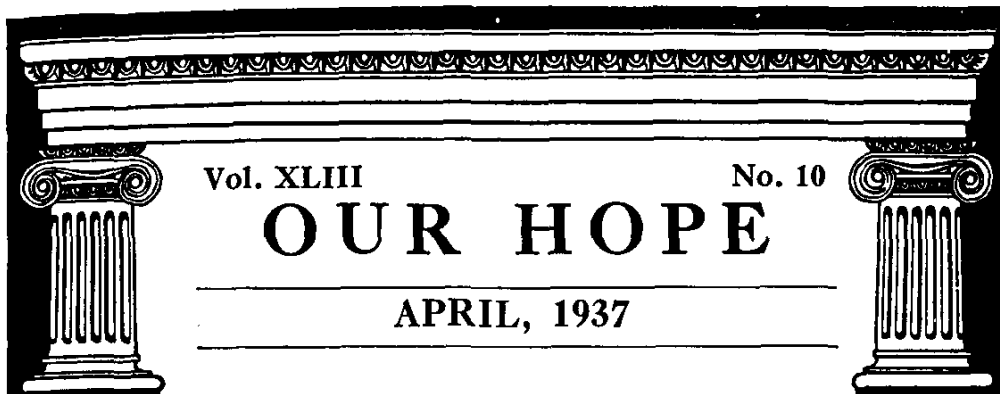


"And they drew nigh unto the village, whither they went: and He made as though He would have gone further.

But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

And it came to pass, as He sat at meat with them, He took bread and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew Him; and He vanished out of their sight" (Luke 24:28-31).



Editorial Notes

God Manifested in the Flesh

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto Gentiles, believed on in the world, received up into glory” (1 Tim. 3:16). Great and marvelous statement! Timothy 3:16 like John 3:16 is so simple that a child can understand it; yet so deep that no saint has ever sounded its depths. God manifest in the flesh! The Lord Jesus Christ, very God, God of God, He by whom and for whom all things were created, came down to man. The invisible God made Himself visible in the form of man, to make God known to man. But greater still He took on the *creature's* form for the one great purpose, to die. • His body, as we have so frequently shown in our editorials, in our book on “The Christ We Know,” was an immortal body, by which we mean, that death had no claim on Him. He clothed Himself with the body of His creature, man, the body He had in the hour of creation formed out of the dust of the earth, so that He might give that sinless, perfect human body as the great sacrifice on the cross. Though He took on the creature's body and became very man, He was in incarnation what He always was, and always will be, the Creator-God. Great mystery indeed! Instead of trying to explain we bow and worship.

“Justified in the Spirit”; the commentary to this is that beautiful passage in the beginning of the Epistle to the Romans: “And declared the Son of God with power, according to the spirit of Holiness, by the resurrection from the dead.” He lived on earth as the Holy One; He did not

sin, because in Him was no sin. He manifested perfect holiness, He was pure light. Death could not hold Him; He was raised from among the dead; He also arose as He said: "Destroy this temple (His holy body), and in three days I will raise it up" (John 2:19). His physical resurrection is the crowning evidence of His Deity and His perfect holiness.

"Seen of angels"; angels were present at His birth; angels came and ministered unto Him; angels beheld Him in His suffering; angels were present on the glorious day when He arose. He was seen of angels in His triumphant ascension, when He left the earth to go back to the Father. Angels had beheld Him in His humiliation; they witnessed His exaltation. But what wonder of wonders they beheld! They saw Him going back to the Father, not in a Spirit-form, but in the form of man. At the right hand of God is the Man, Christ Jesus. He is still seen of angels who praise Him without ceasing, who are the ministering spirits, for "He is made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. 1:4), and now "angels and authorities and powers being made subject unto Him" (1 Peter 3:22).

"Preached unto Gentiles, believed on in the world, received up into glory" The grace of God goes forth to the Gentiles, not to the Jews only. The Gentiles were without Christ, without God and without hope in the world. And sinners believe on Him in the world, are saved in believing, are justified, sanctified, and glorified. They become one with Him. The goal of redemption is coming in that day, the day of Christ, when all who believed on Him will also be received up into glory. Then when we shall see Him as He is, we shall be like Him. Then He will be glorified in His saints, and will be admired in all them that believed, in that day (2 Thess. 1:10).

What glorious things these are! How they satisfy our hearts, though we only know in part! How necessary to think on these things so that the Holy Spirit can keep them fresh before our hearts and through them give us the needed power to live and to serve. These things are attacked today in Christendom by the enemy as never before.

A saint of God, now with the Lord, the late F. W. Grant, wrote most beautifully of our Lord in "The Crowned Christ." The hearts of God's children are still refreshed by what he wrote many years ago.

"Mystery it surely is, but no less clear that the fact is affirmed, and affirmed of One to whom from the beginning, as the "Seed of the woman," the generations of men looked forward,—to whom, since He came, the generations have looked back; and He the unique Man in human history! The marvelous explanation suits well the marvel of fact, while it concentrates every faculty of the soul upon it. He who made the world, from whom it had slipped away, has entered it again, in strange guise indeed, but so as to show the most tender interest in it. When we know who it is, the self-abasement, the child-speech of the Eternal, learning the conditions of *creature-hood*, but so far removed from paradise: what a revelation is in this obscurity He has assumed!"

"There was an uttermost depth, as we know, beyond His (Christ's) becoming man; but to which this was the necessary preliminary. But it was much more than this: for out of the abyss into which He descended at the Cross He would again immediately ascend,—because of what He was, He could not be holden of it,—while the manhood He assumed He retains forever: He assumed it into His own Person, and it is part of Himself. Upon the Throne of God, with the memorials of that deepest possible descent upon Him, He will reign as the Lamb for all eternity. What an amazing thought is this, that God should come down into the *creature-place*, not simply for a time, and to do a work in it which, however wondrous, would be for a time, but of His own free choice to abide in it after this manner. God and the creature—*His creature*—thus permanently together: clasped in an embrace that never shall be sundered!



We know Him and yet we do not know
His Inscrutable Him fully. There is but One who knows
Person our Lord. "No man knoweth the Son,
 but the Father" (Matt. 12:27). We believe in His essential Deity, that He is God of God, eternal,

self-existent and Creator, but no finite mind can explain Him. We believe in His perfect and holy humanity, that the eternal One appeared on earth in creature-form, yea, in the form of a servant, that He was very man, with a body of flesh, with a human soul and spirit, but no finite mind can explain even this great mystery of godliness. Often the attempts to explain Him have led to errors which dishonor His person and rob Him of His glory. In His Deity and also in His humanity He is inscrutable.

But this we know that "He loved me and gave Himself for me." He came to earth to die for our sins. This we know, that He rose from the dead and that we are raised up with Him. This we know, He is seated at the right hand of God and we are seated there in Him; He is our priest and our advocate with the Father; He is our Lord and our Friend. This we know, we shall see Him some day as He is and be like Him; we shall know Him then in all the fulness of His glory and we shall be like Him. Till that time when we shall receive "the full knowledge of the Son of God" (Ephes. 4:13), we worship Him, we adore Him, we honor Him, we glorify His Name and we serve Him. In doing this we are pleasing to the Father and the Holy Spirit.



**His Banner
Over Us**

He brought me to the banqueting house and His banner over me was love (Canticles 1:4). This is the testimony of the Shulamite. Solomon the great, the wise, the rich and glorious king had brought her to the banqueting house. Over the royal house floats his banner, and she knew that under that banner nothing could harm her. And so it is with us who have accepted Him who is greater than Solomon. He has brought us into His gracious banqueting house and over us is unfurled the banner of His mighty love, the love which passes knowledge, the love which shields and keeps and protects.

During a war years ago in Cuba, a certain Englishman got somehow involved in it through trying to succor some of the wounded, who were in great distress. He was seized on suspicion of being a spy, judged by the commanding officer, and

in spite of every representation in his favor, he was sentenced to be shot. The British Consul interfered on his behalf in vain. He was led out; his hands bound and his eyes blindfolded, and he was commanded to kneel in front of the firing squad. At this supreme moment, the British Consul asked if he might speak to his countryman for a moment, in case he had any last instructions to give. He advanced to the spot, with his hand in the breast of his coat, and then with great rapidity drew out the Union Jack of England, and folded it over the condemned man.

“Now” he cried, “fire upon England’s flag if you dare!” This device was completely successful. The mighty power of England was too well known to be provoked. The shooting party was withdrawn, and the prisoner’s life was spared. The banner of the British Consul over his friend was love, and it saved him from death. And so our Lord folds over us, condemned on account of our sins and exposed to the wrath of God, the flag of His love, the flag of His righteousness, and cries, “Save from going down to the pit, for I have found a ransom.” And under the protection of that flag we can cry, “Who is he that condemneth? It is Christ that dies, yea, rather, is risen again; who is even at the right hand of God, who also maketh intercession for us.” His whole power is on our side and we are forever safe under that mighty banner of His Love.



“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ.” This is one of the activities of faith, and never before was it so needful to practice this divine injunction as now. Obedience in every thought is as much demanded as obedience of actions. The word “imaginations” means “reasonings.” Our reasonings, independent from the Word of God, are opposed to God and His will and therefore never consistent with a true subjection of the heart and mind to God. A free thinking saint is a contradiction in terms, as one has said, for it is by the truth of God that we are sanctified. Mary at the feet of our Lord had brought there every thought to the obedience

of Christ. This must be our place, and as we occupy this place and yield this obedience by bringing every thought into captivity, we are in a safe position.

“Whatever elevates itself against the knowledge of God is a dangerous thing. This exaltation against the Knowledge of God is one of the characteristics of our perilous times. Under these high things, which exalt themselves, must be included ‘a host of those original ideas,’ ‘new and suggestive thoughts,’ of which our times are so fruitful, and which when heedlessly accepted and allowed apart from the controlling sanction of the Word, so often tickle men’s religious fancies, and for a while may even undermine the faith of God’s elect.”



“Lord, I pray thee, open his eyes.” This

I Pray Thee was Elisha’s prayer for his timid young
Open His Eyes man. And the Lord opened his eyes and
 he saw the mountains full of horses and
 chariots of fire, the hosts of God. May the Lord open our
 eyes likewise that we may behold in faith the unseen things,
 the blessed things to come. Faith has its own world, it is
 where He is who is the author and finisher of the faith,
 who is set down at the right hand of the throne of God.
 There faith loves to enter in and enjoy God’s own blessed
 revelations and thoughts concerning Him, who is His well
 beloved Son. And there we behold His Glory and in that
 Glory our coming Glory. Faith rejoices in hope of the
 Glory of God. Faith looks forward to that happy day when
 in the dispensation of the fulness of times all things are
 gathered together in one in Christ, the things in heaven and
 the things on earth (Ephes. 1:10). And more than that, the
 eyes of faith see Him crowned with glory and honor and
 in faith we expect to see Him as He is and be like Him.
 Eye hath not seen, nor ear heard, neither have entered into
 the heart of man, the things which God hath prepared for
 them that love Him. But God hath revealed them unto
 us by His Spirit (1 Cor. 2:9-10). But where else has He
 revealed them but in His own Word. There they are
 recorded. The coming glories of Christ are prewritten
 there and all which concerns Him concerns us; Grace has

made us sharers of them. May our eyes be opened to see the unseen things. Surely the blinding process from the side of the god of this age proceeds at an astonishing rate. Unless we move in the sphere of faith and gaze anew through God's revelation into the unseen things, we shall suffer loss in spiritual things. To be like His Son, to be with Him and to inherit His inheritance is the unsearchable destiny of God's saints. "That in the ages to come He might show the exceeding riches of His grace in kindness towards us through Christ Jesus." Lord open our eyes! May He grant unto all of His people a greater vision of what is soon to be. The vision delivered Elisha's servant from his fear. It will make us bold likewise; it will give us the victory over the ensnaring influences of this present evil age and keep us in the reality of our blessed destiny.

"Look upward, blood-bought children!
See where Jesus has from Olivet ascended,
Waiting the glorious dawning when
He shall come to meet us in the air!
Once more shall those same
Sacred feet stand on the very heights,
Mount Olivet, a spectacle to wondering
And expecting gaze. Oh, sight of
Glory marvellous beyond compare!
Surely our faith then will confess,
'The half had not been told.'
Keep us, Lord Jesus, by Thy Spirit,
Gazing at heaven's high portals
From, as it were, our Olivet of faith,
Till we shall see Thee, and
Be like Thee, and for ever
With Thee, Lord."



The From the "Windy City," Chicago, comes
Burning Bush the following information: "The miracle
of the bush which burned, but was not
consumed, which Moses turned aside to
see, was explained by a Harvard scientist tonight as probably
a natural gas seepage ignited by lightning. This scientist,
Dr. Kirthley G. Mather, geologist, used the miracles in the
third chapter of Exodus to illustrate the relation of science
to religion."

"Dr. Mather, who was a witness for the defense in the
Scopes evolution trial in Tennessee, explained that the exact
reason why the bush burned and was not consumed is unim-

portant, but turning aside to see the strange sight and to discover, if possible, its cause, gave Moses standing as a scientist.”

And so it goes—the supernatural cannot be believed, it must be denied and explained in some way. Perhaps the professor is a lineal descendant of the famous Mathers of colonial days. They were strong in their faith in the supernatural. But there is a day coming when a mighty demonstration of the supernatural will answer every denial of modernism. That will be when God breaks His long silence and speaks again through His Son.

The Professor says that the reason why the bush burned and was not consumed is unimportant. One feels sorry for these men who wander around like blind men. The burning bush is the symbol of the suffering of the people of God, the symbol of Israel as His earthly people, the symbol of the Church as His heavenly people. The fires of persecution and affliction have burned and are still burning in both, yet both cannot be destroyed, they are indestructible. The preservation of Israel and the preservation of the Church are God’s standing miracles. The reason why the literal bush remained unconsumed was the presence of the Angel of Jehovah, Whom Moses saw in the bush. He still is with His people.



And what comforting words came from **That Comforting** Him Whom Moses beheld in the burning **Word** bush. “And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.” So He still sees, hears and knows all about us individually. His loving eyes rest upon His own and His ears hear their cries. So it is with Israel, so it is with the Church. Then He declares His deliverance in store for His people. He came down to deliver, to bring out and to bring in (Exod. 3:7-8). How rich and full these words are. He came down once when His people suffered in Egypt. He brought them out and brought them in. Over fifteen hundred years later, that Angel of the Lord, none other than the Son of God, came

down, clothed Himself with a human body. He came down to deliver, to bring out and to bring in. And all who believe on Him find in Him their deliverance from the slavery of sin, are brought out of all they are by nature as fallen beings, and brought in to possess what He bought by the shedding of His blood. They are brought in to all He is and He has, to share it all with Him. He will come down again. First to bring out of this wilderness His waiting Church, to bring His Church in to the Father's House with its many mansions. Then in the end of the age He comes down visibly, in power and great glory, to bring the remnant of Israel out of the sea of nations and to bring them in to Immanuel's land. And He will not fail to do this. The time for it is nearing.



The second book of the Bible, written by **Exodus Books** Moses, is called "Exodus" because it relates the departure of Israel from Egypt to journey back to the land of promise. It records first of all the moans and groans of an enslaved people. It ends with the record of the Shekinah cloud covering the tabernacle and the glory of the Lord, a visible glory, filling it. Between the two, the groans of slavery and the glorious presence of the Lord in the midst of His people, we find the story of redemption. It has a twofold aspect. Redemption by blood and redemption by power. Redemption by blood came in that memorable night when Jehovah passed through Egypt and smote the firstborn, but Israel was sheltered from judgment by the blood of the Passover-lamb. "When I shall see the blood I will pass over you." Redemption by power came at the Red Sea. God's power dealt with their enemies—"they saw the Egyptians dead upon the sea shore." Then and not before did the delivered, the blood-redeemed people sing unto the Lord.

There is an Exodus Book in *the Psalms*. The Psalms are divided in five parts corresponding to the five books of Moses. So striking is the arrangement that Jews have called the book of Psalms "the Pentateuch of David." The Exodus section begins with the forty-second Psalm and ends with the seventy-second. Here too we hear first the groans and moans of a suffering and home-longing people. They

are persecuted and cry to God for help and for deliverance. That deliverance comes and their cries will be answered by the appearing of the King, their King, our Lord, who receives the throne and the sceptre. This great future event is poetically told out in the forty-fifth Psalm. It will mean deliverance of the remnant of Israel out of the hands of their enemies; it will not be done by themselves as Jews attempt it now through Zionism, but it is the power of the King which will save them, and they will also look upon Him whom they pierced and acknowledge Him as the Lamb of God "who bore their iniquities." Then, after the Psalm of His manifestation, follow singing Psalms, Psalms of praise for deliverance (Psalms 46-48). The Psalm which concludes the Exodus section is the great Kingdom Psalm, the seventy-second. It is that future kingdom in which the Lord Jesus will reign from sea to sea, when righteousness and peace will prevail, all His enemies will lick the dust, and the glory of the Lord cover the earth as the waters cover the deep.

In the New Testament we have two Exodus books. The first is the book of *Acts*. Another people are led out in this book from bondage. They were gathered on the Day of Pentecost, believers in Him Who died on the cross, Whose sacrificial death had fulfilled all the levitical sacrifices and offerings. He returned to heaven to take His place at the right hand of God and there to fulfill the earthly priesthood. Then came the Holy Spirit, the Spirit of power. Besides filling them individually they were baptized by that Spirit into one body. They became a called-out people, a people for His Name, journeying onward towards the heavenly Jerusalem, to heavenly possessions. And that people, the Church, composed of all true believers, born again, have redemption by His blood and know redemption by power through the indwelling Spirit. The other New Testament Exodus is the *Epistle to the Romans*. It unfolds the salvation of God, seen typically in the Old Testament book of Exodus and revealed doctrinally in this great Epistle. In the foreground of Romans we see humanity in slavery, sold under sin, under wrath, with the death sentence upon all. Then we hear of redemption by blood first, deliverance from the guilt of sin, and after that redemption by power, deliver-

ance from the power and dominion of sin, and finally, in the eighth chapter we find the glory aspect of our redemption. How blessedly harmonious is the Word of God! Study it more! Search it more to discover the gold, yea, the fine gold.



**Marks of
Errorists**

Meddling with the simple but solemn declarations of the Word of God concerning the eternal destiny of the wicked seems to be the common goal of all errorists. One can trace certain marks in all of them. There is the claim of "new light" and "original research" independent altogether of others. They tell us that they receive it all from the Lord. One does well to be suspicious of any teacher who claims this. Such have often been found reproducing the works of other men. Strange and fanciful theories about certain doctrines are invented. True there is a continued outcry against traditionalism, creedal theology, etc. The utterances and teachings of some of the greatest gifts of the Lord to His Church are set aside and belittled. This is done with an astonishing boldness, which must be the result of a colossal pride. The impression is created by these men that till they came no one ever knew the truth of God. An intellectual superiority is likewise in evidence; they reason with the shrewdness of a trained lawyer. They use Greek, of which they know little; they quote a few words in Hebrew, of which they know less. It is a veritable show of learning. It takes with some people, and if the person is fascinating a following is soon assured. Then they follow the "new light" without discovering that the old prediction is anew verified "also of your own selves shall men arise, speaking perverse things, to draw disciples after them." But somehow these men always lead on to the denial of something concerning the future state. In a monthly published on the Pacific Coast we read the following statement:

"Endless punishment is no longer accepted and proclaimed as it was; among those who resolutely adhere to the foundation truths of the Gospel, the conviction prevails, though many may not express themselves fully, that the doctrine in its old, legal, mechanical, sensuous form of statement is not true. In its creedal form, it is not believed by the people. The impression prevails and conviction deepens that the doctrine needs revision and restatement."

In other words, the doctrine concerning the endless, conscious punishment of the lost, as revealed in the Word of God, as believed by the Apostle, as taught by the great men of God in the past, the noble men of deepest piety and the most mature and *real* scholarship, needs revision.

It is very true "endless punishment is no longer accepted and proclaimed as it was," but this *is* a part of the apostasy. Millennial Dawnism and all the other Satan cults are marked by the same denial of eternal punishment and all have "revised" the doctrine to suit themselves.



April the Eleventh On this date the Editor and his wife hope to sail on the *Europa* at midnight for Europe. We shall only visit for a testimony Germany, Czecho-Slovakia, Austria, Switzerland and Poland. If we ever needed the prayers of God's people it is *now*.

Pray daily for us, please. Please pray that our physical strength may be upheld, that we may be guided to the right places and that all our need may be supplied.

All letters of importance will be forwarded by the Ship *Hindenburg*. Please add twenty-five cents. It takes less than two days to reach us.



We Were Delighted During our stay in Florida we were greatly pleased and delighted to meet with a large number of our readers and friends from many states. They came from everywhere. Especially in Miami Beach scores came to greet us and enjoyed our ministry. Better still we heard some blessed results of our ministry given years ago in different Western and Northern cities. Some were led to know the Lord and many more received through our ministry the truth of our Lord's premillennial coming. Others told us, though they had never met us personally, that our recent books were made a great blessing to them. What an encouragement such experiences are! What will it be some day in glory when we shall all meet unhampered by human limitations, when we all shall find what God has wrought through our little ministry and service.



Profitable Meetings We spent a week in **Augusta, Georgia** (Greene Street Presbyterian Church). The Pastor, Dr. Marvin M. MacFerrin, is a loyal conservative, a believer and preacher of "that blessed hope," and his congregation is well taught. We enjoyed our fellowship with them

last year and were glad that we had another opportunity to minister to this assembly. Blessing rested upon the ministry.

We went next to **Spartanburg, S. C.**, and ministered in the Central Presbyterian Church, J. D. Henderson, Pastor. Unfortunately we had overworked, and were forced to return home a week earlier than expected. In this assembly also the true Gospel is preached as well as the Blessed Hope. Pastor and people welcomed us heartily. The few meetings were largely attended and there were showers of blessing.

Many more calls had come to us from the Southland. We could not prolong our visit south. But it is refreshing to know that there are so many churches anxious to have Bible teaching and Gospel preaching, May our Lord graciously bless the seed which has been sown.



Please Do This We hope during our absence our readers will renew their subscriptions promptly and also continue to order and circulate our books and support the work in every other way. During the summer months our income from book orders drops off, and as we have no income from well paying advertising matter we look to our readers to stand by us, make "Our Hope" and our books known to others.

Order your Scofield Reference Bibles from us to receive our special discount.



We call special attention to the offers printed on the cover pages of this issue.

A wonderful blessing rests upon our latest book, **Listen! God Speaks.** It is helping hundreds of Christians everywhere. Young people of college and high school age are reading it. It is used in opening the eyes of unbelievers. We shall keep on circulating it among college libraries and other institutions.



"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:1-4).

The Book of Psalms

Psalm 119

In reading this great Psalm we find that its leading feature is the praise of the Law and the Word of God. The traditional information on the Hebrew text, the Masora, calls attention to the fact that only the 122d verse does not mention the Word of God; but this is not quite correct. Verses 90 and 132 are also exceptions.

In structure this Psalm is a marvel. The Hebrew alphabet has 22 letters. This Psalm consists of 22 sections, each marked by a letter from the Hebrew alphabet, in regular order from *Aleph* to *Tau*. And each section has eight verses, so there is an eightfold *Aleph*, an eightfold *Beth*, an eightfold *Gimel*, and so down to the last letter *Tau*. In these sections just ten synonyms for the Law are used. They are the following: word, saying, way, testimonies, judgments, precepts, commandment, law, statutes and faithfulness. Jewish tradition sees in these ten words an allusion to the decalogue, the ten commandments.

No one knows who wrote this Psalm and when it was written. Some German scholars claim that the Psalm is a long prayer of some experienced rabbi. Franz Delitzsch makes the opposite claim. "The poet is a young man, who finds himself in a situation which is clearly described. He is derided, oppressed, persecuted, and that by those who despise the divine Word (for apostasy compasses him 'round about), and more particularly by a hostile government (verses 23, 46, 161). He is lying in bonds (61), expecting death (109), and recognizes in his affliction God's salutary humbling, and in the midst of it God's Word is his comfort and his wisdom, but he also yearns for help and earnestly prays for it. The whole Psalm is a prayer for steadfastness in the midst of an ungodly, degenerate race, and in the midst of great trouble." We do not agree with the statement that the author was a young man, for the reasons given for this are very insufficient. It is answered by verses 99-100, for here we read that the writer of the Psalm says he is wiser than his teachers, wiser than the aged; he speaks as one with authority, the authority of long experience.

Inasmuch as we have treated many of the Psalms prophetically we are mostly concerned with the prophetic meaning of this wonderful praise of the Word and the Law of God. That this great Psalm has in it many blessed thoughts and exhortations for the individual believer is indeed very true. The 176 verses are all precious gems and many find an echo in the heart and life of a true believer. To take up each verse in its devotional meaning, in its spiritual message, month after month, would take years, and even then no pen could sound the blessed depths of these verses.

The number which is prominent in this Psalm is the number "*eight*." This number typifies that which is new. Eight is the symbol of "life from the dead," that is, resurrection. Not on the seventh day our Lord arose, but on the day after the Sabbath, the eighth day. This gives us the key.

In Romans, the eleventh chapter, Paul speaks of the coming, spiritual and national resurrection of Israel. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead*" (Verse 15). When that time comes the new covenant, promised not to Gentiles, but to the house of Israel and to the house of Judah, will be inaugurated and fully ratified. We quote Jeremiah's words of prophecy.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, *I will put my law in their inward parts, and write it in their hearts*, and will be their God and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:31-34).

Has this been fulfilled? Do we see Israel and Judah knowing the Lord, with His law in their inward parts, which means, their national re-birth? Has it been done, "I will forgive their iniquity, and I will remember their sin no more"? These questions can only be answered negatively.

Those who during this age believe in Him who is our salvation, Jews believing and Gentiles believing, receive the blessings of this new covenant, and all constitute the mystical body of Christ, the Church. They become His people and He is their God, the God and Father of our Lord Jesus Christ. But the covenant is for all Israel and that covenant is not yet ratified.

When it is, as it will be, when their once rejected Messiah returns, and they trust in Him, when the rebirth of Israel takes place and they are circumcised in heart, the law written in their inward parts, *then* they will utter this praise of the Word and the law of God. This is the prophetic meaning of the 119th Psalm. Restored, converted Israel's praise of the Word of God.

But what about the stanzas in this Psalm which tell of oppression, persecution, surrounded by those who are the enemies of God's Word, and those who trust in His Word? Will this be the case when all Israel has received the blessings of the new covenant? Many verses speak of steadfastness in adversity and trouble, and in the midst of it all they have the comfort of His Word.

It must be explained as referring first of all to that part of Israel which constitutes the elect remnant, that sealed Israelitish remnant which we have often mentioned in our exposition of the Psalms, the sealed company of the seventh chapter in Revelation.

They believe, turn to the Lord, accept Him and then receive the blessings of the new covenant. They will be persecuted and surrounded by the apostasy of their own brethren, who despise them and despise the Word and the Law of God. They suffer, but cling tenaciously to His Word and find their joy and comfort therein.

But what beauties and blessed truths are found in every one of these twenty-two alphabetical sections! When John Ruskin was on in years he said, "It is strange that of all

the pieces of the Bible which my mother taught me, that which cost me the most to learn, and which was to my childish mind most repulsive—the 119th Psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the Law of God.” And another great man, William Wilberforce, wrote in his diary, “Walked from Hyde Park corner, repeating the 119th Psalm in great comfort.” A careful reading of every section and meditation on the different verses will bring to every child of God spiritual blessing. We can mention only a few of the blessed things spoken as to the Word of the Lord. Those who walk according to His Word are blessed (v. 1); they do no iniquity (v. 3); walking according to His Word does not leave ashamed (v. 6). The Word cleanses (v. 9); when hidden in the heart it keeps from sinning (v. 11). It quickens and gives strength (vv. 25, 28). Mercies and salvation come through His Word (v. 41). It is the ground of hope (v. 43). It is comfort in affliction (v. 50); the Lord deals well with his servant according to His Word (v. 65); merciful kindness and comfort according to His Word are obtained by prayer (v. 76); His Word is forever settled in the heavens (v. 89). It is sweet unto the taste, sweeter than honey (v. 103); it is a lamp unto the feet and a light for the path (v. 105). Through His Word we know Him as hiding place and shield (v. 114); it upholds the trusting heart (v. 116); the entrance of it giveth light (v. 130) and understanding to the simple. By it we can order our steps (v. 133), no iniquity will then have dominion over us. It is beloved because it is very pure (v. 140). It is true from the beginning and all its righteous judgments endure for ever (v. 160). It produces great joy (v. 162). It leads to praise and worship (v. 164). Great peace comes from it (v. 165).

Such are a few of the inspired sayings in praise of the Word of God, and every believer finds them true as he is reading His Word, trusting in it and walking according to His Word.

There is a deeper meaning to it all which will come to light in that day when Israel to whom “were committed the oracles of God” (Rom. 3:2) comes to its own and bursts forth in praise of Him who is the living Word of God.

The Fulness of the Gentiles

BY THE EDITOR

In a previous article we stated the fact that the expression "the Times of the Gentiles" occurs only once in the Bible. We showed what this term means, when the times of the Gentiles began, how they will end and what will follow after this period of time has expired. There is another term in Scripture in which the Gentiles are mentioned, which likewise is found but once in the Bible—"the Fulness of the Gentiles." We find it in that great dispensational chapter of the Epistle to the Romans, the eleventh. "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*" (Verse 25).

This is one of the mysteries made known to the Apostle of the Gentiles, the Apostle Paul. It will be seen at once that it is closely linked with Israel and therefore with the times of the Gentiles. When did blindness in part happen to Israel? Judicial blindness was put upon them (never fully but partially) after they had rejected Him, who had come to His own things, to His land, and His own, the Jews, received Him not; judicial blindness came upon them after the gracious offer made by the Spirit of God, after the death and exaltation of Christ, had been refused.

When Isaiah beheld in a great vision the Lord and His glory (Isa. 6), the glory of Christ (John 12:41), the prophet received a great prophetic message as to the judgment which should fall upon Israel. "And He said, Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed" (Isa. 6:9, 10). This is the prophecy which predicts their judicial blindness. Significantly this passage is quoted three times in the New Testament. The first time in Matthew 13:13-15. The painstaking student of the Gospel of Matthew knows

that with the thirteenth chapter a change take place. The first twelve chapters contain the record of how Christ came to His own as the promised king, the son of David. The message which was preached was the kingdom message, that the kingdom promised by the prophets, an earthly kingdom in which the heavens rule, was nigh at hand, because the King of that kingdom was in their midst. The preaching offer was rejected. Then He left the house, refused to acknowledge earthly relationships (Matt. 12:46-50) and sat by the seaside. He then spoke in parables about another form the kingdom would take on, the kingdom in mystery. It is in connection with this rejection of the kingdom that our Lord quoted Isaiah's prediction.

The second time this prophecy is quoted is in the twelfth chapter of John. Here again it is their unbelief. "But though He had done many miracles before them, yet they believed not on Him" (John 12:37). Then follows the quotation from Isaiah. But let us also note that John quotes part of Isaiah the fifty-third chapter, because the consummation of His rejection and His sacrificial death was now at hand.

The last time the prophecy of Isaiah is quoted we find in the last chapter of the book of Acts. Paul had called many Jews for an important meeting in his lodgings. He expounded to them the truth concerning the kingdom of God, and more than that, concerning Jesus. He followed the same mode of teaching as he did in Thessalonica (Acts 17:1-3) "And some believed the things which were spoken, and some believed not." Then disagreeing they departed and Paul, by the Spirit of God, quoted Isaiah's prophecy again. While our Lord was on earth they had rejected Him and His words, and when they refused to believe after the Holy Spirit had offered them salvation once more, they rejected the testimony of the Holy Spirit. Then blindness came upon them during this age, a blindness which continues till some day the veil will be taken away, which will take place when the end of the times of the Gentiles comes.

Paul also had made another announcement at that meeting in his lodgings in the city of Rome. He told the departing Jews, "Be it known therefore unto you, that the salvation

of God is sent to the Gentiles, and that they will hear it." But this did not first take place after that meeting when Paul was a prisoner in Rome. He had received long before that the commission from the Lord. He had said to him right at the time of his conversion, "Depart, for I will send thee far hence to the Gentiles" (Acts 22:21). He was obedient to the heavenly vision and as the Apostle to the Gentiles he carried the Gospel to the Gentiles in Asia, and afterward the Good News was preached by him in Macedonia, in Corinth, in Thessalonica and elsewhere. When with his great loving heart he turned back to Jerusalem, after the many solemn warnings by the Spirit of God, it resulted in his arrest. In visiting Jerusalem again he had not followed his calling, for "*to the Jew first*" had been done and the great Gentile world "unto the uttermost parts of the earth" was now the divine program.

In the Epistle to the Ephesians Paul wrote of the revelation of a mystery. He states it in the following words, "That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Eph. 3:6). Previously He had spoken of this body, that Christ is "the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:21, 22). This body originated on the day of Pentecost. The Holy Spirit baptized on that day the gathered believers in Christ into a body; the Church came then suddenly into existence. The beginning of that body consisted only of believing Jews, yet, according to the mystery made known to Paul, Gentiles were also to be fellowheirs and of the same body, so that the Church, the Body and Bride of Christ, is composed of believing Jews and believing Gentiles. After Jerusalem had rejected the testimony of the Spirit-filled Apostles, and Stephen, the final great witness to Jerusalem, had been stoned, Gentiles heard the Gospel for the first time in Caesarea, and Cornelius and his believing household were added as members to that body. After his conversion Saul of Tarsus, Paul, began his great evangelistic labors by which hundreds and thousands of Gentiles were saved and constituted members of the mystical body of Christ. The teaching that the Church did not begin on the day of Pentecost, that it began

after that final meeting of Paul with the Jews in Rome, is purely an *invention*.

This fact that God visits the Gentiles to call out a people for His Name, was fully acknowledged by the first great church gathering in Jerusalem (Acts 15:14). The called-out company are those who are fellowheirs and of the same body. The Greek word church (*ecclesia*—called out) bears witness to that.

The great work the Holy Spirit has come to do during the present age, the times of the Gentiles, is to call out that people for His Name, the Church. This is done by Him through the preaching of the Gospel, not the invented, spurious social Gospel, but by the proclamation of the "Good News," that Christ died for our sins according to the Scriptures, that He was buried and that He rose again on the third day according to the Scriptures. Believing this results in our personal salvation. The work of the Spirit in the heart of man begins then; He quickens, imparts eternal life, the new nature, seals that believing heart, comes Himself to make His abode there, becomes the abiding One and puts the believer as a member into that mystical body of Christ.

In Scripture the human body is used as a symbol of the Church as the body of Christ. He is the head of that body in glory, we are His members on earth. The life of the head is in every member; as the head of our natural body directs and guides each member, so He, as our head, is to guide and direct us as His members. Our human bodies consist of a number of members; to be a perfect body every member must have its place. So it is with the body of Christ. Not the whole world is converted during this age and becomes that body; if that were true the entire revelation concerning the Church as the body of Christ would be contradicted. The body of Christ consists of a certain number of members, called out from every continent, from every nation and from every tribe. These members were foreknown by God, for He is omniscient. Of them it is written—"For whom He did foreknow, He also predestinated to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified;

and whom He justified, them He also glorified" (Rom. 8:29-30). What has been read into these deep declarations, that God has predestinated the greater part of the race to be lost, is a theological invention. It is written that "God will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:4), and therefore He does not want anyone to be lost. And Peter writes: "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

God's Gospel is offered to all—"whosoever believeth on Him," and those who accept and believe are the called, the elect members of the body of Christ. But how many are they? God only knows, for He has foreknown them from all eternity. The term the "fulness of the Gentiles" means, the full number of the elect, which compose the body of Christ. The day comes when the last member is put into that body, then it is a completed body. With that brought about the special mission of the Holy Spirit during this age is accomplished. But He has still a work to do in connection with the body of Christ.

What then does it mean, "the fulness of the Gentiles be come in"? It has the same meaning as the statement Paul makes in 2 Thessalonians 2:1, "Our gathering together unto Him." The gathering together unto Him refers us to the great and well-known revelation, given to Paul by the Lord, concerning the destiny of the body of Christ and recorded in his first Thessalonian epistle. "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." This is the "gathering together unto Him"; this is the meaning of "the fulness of the Gentiles" coming in. In other words, the body is complete and is united to the Head in glory, the Lord Jesus Christ. The Holy Spirit does His final work in bringing in the fulness of the Gentiles. What is it?

The greater part of the true Church is no longer here.

They are as disembodied spirits in the presence of the Lord—"absent from the body; present with the Lord." But each member of the body of Christ is promised a redemption body "like unto His glorious body." So there is a resurrection of the body in store for the redeemed; it is the resurrection of the just, and stated in the quoted text "the dead in Christ shall rise first." The Holy Spirit will act as agent in this promised resurrection. This is the teaching of the Word of God, for it is written "But if the Spirit of Him that raised up Jesus from among the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). Those who have coined the phrase "divine healing," faith-healers, use, or rather misuse, this passage; but it has nothing whatever to do with faith healing.

Here is first a reference to the physical resurrection of our Lord. The three persons of the Godhead were involved in that. The Father raised Him from among the dead; He Himself in virtue of His Deity arose, and the Holy Spirit quickened His body. And so the same Spirit, the Holy Spirit, who has made the body of the believer His temple, will quicken the bodies of all the righteous, the saints of God, the bodies which were sown in corruption and which He, by His power, raises in incorruption. And that part of Christ's body on earth, all who are saved by grace, will be changed in a moment, in the twinkling of an eye; they will not be unclothed but over-clothed. Who else can do this but the Holy Spirit, the Spirit of life and power. "Caught up together with them"—that is the entire body at one and the same time—is the great work of the Spirit of God, and with it His mission during this age is finished.

There is a false teaching about which claims that there is "a first fruit rapture"; that only those who live real consecrated lives, lives of self-denial, self-surrender, or as some term it "wholly sanctified" lives, will be caught up before the winding up of the age when the great tribulation comes. They believe in a "selection out of the election." It is nowhere taught in Scripture. The body of Christ will not be removed piecemeal from the earth, now a few, then some others at another time, nor will any part of the true Church go through

the great tribulation. But the most fatal error in this fine-spun theory is that it strikes at the grace of God. Neither our salvation from the guilt of sin, nor our peace with God, nor our participation in the glory to come, depends upon our works, our consecration, our service or anything else—grace and GRACE alone has made it possible. When the Lord descends from heaven with the assembling shout *all* the dead in Christ will be raised up. There will not be a selective resurrection, that some who were not “consecrated” will remain in the graves and only a certain number will be resurrected. And *all* who are Christ’s, independent of their works or service, will be caught up and the whole body of Christ, the fulness of the Gentiles, will be brought into His presence. They are the travail of His soul, His seed, His sons to share His glory. Then He presents the Church to Himself, “a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:27).

After the fulness of the Gentiles has come in something will happen in Israel. The remnant will be called, the sealed ones of Revelation chapter seven. The times of the Gentiles continue and find their predicted end in the history of the seventieth week of Daniel’s prophecy, communicated to him by Gabriel, consisting in seven years of unprecedented world events. These include—the political resurrection of the Roman Empire by the manifestation of its last head, the little horn of Daniel’s fourth beast (Daniel 7); the manifestation of a second beast out of the earth, the antichrist, the man of sin; the execution of the judgments from above as given in Revelation; the final rise of the papacy, the mystical Babylon, her short reign and final doom; and all will be followed by the visible and glorious coming of the King of kings and Lord of lords, followed by the armies of heaven, the redeemed hosts.

May it please the Holy Spirit to make all these things real in our hearts and in our lives; may we walk in faith, serve in faith and constantly wait for “that blessed Hope,” when we shall see Him as He is.

Defenders of the Faith

BY THE EDITOR

Before us, as we write, are two small volumes, printed in the beginning of the sixteenth century. One is by King Henry VIII. It contains an attack on Martin Luther and his teachings. The sound Gospel teachings given by Luther affected during the years 1519 and 1520 the more humble classes of England, and thousands of the peasantry accepted the great truths Luther preached. And so the notorious Henry VIII took it upon himself to attack Luther. The second small volume is one of the rarest of the Reformation literature. It is Dr. Martin Luther's reply to the attack of the English king. And Luther did not mince matters. He was outspoken in his denunciatory expressions. He called Henry VIII by different names and treated him with a scathing sarcasm.

King Henry VIII had his book published in 1521 and in it he supported especially the Papal authority. And the clever Pope Leo X rewarded his questionable defender by a book published on October the eleventh 1521, which conferred upon Henry the title of "Defender of the Faith." But when a short time after Henry found that his friend Leo would not give him a divorce from Catherine of Aragon, Henry broke with the Papacy and Paul III took away his defender's title. In 1544 the English Parliament restored the title to the king and since then all the kings of England have used this title with exception of King Edward VIII, who in his abdication declaration, omitted it. Similar titles were given by the Papacy to other kings. So the kings of France had the title "Christianissimus" (Most Christian). The kings of Spain received the title "Catholicus" (Catholic).

Such are the man made titles. They do not amount to anything. But at the same time when Rome conferred its flattering titles, for political reasons, upon the English, French and Spanish rulers, there were real "defenders of the faith," not a few, but tens of thousands and hundreds of thousands. They are the noble army of men and women, even boys and girls, who for centuries contended earnestly

for the faith denied by Rome, distorted by the great whore, with her golden cup, her outward pomp and heathenish rituals, but filled "with abominations and filthiness of her fornication" (Rev. 17:4). This noble army rose up in protest, they were real "Protestants," and by their unflinching testimony became the real defenders of the faith. They resisted unto blood. They had trials "of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They were stoned, sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts, in mountains, and in dens and caves of the earth" (Heb. 2:36-38).

The writer has studied Fox's great work in eight massive volumes, "Acts and Monuments" of the martyrs; he has gone through the four large volumes of Lea on the "Spanish Inquisition"; he has read the pitiful history of the Waldensians and numerous other works of history giving a faithful account of the crimes of the Papacy by the satanically devised inquisition, the cold-blooded murder of countless thousands of innocent victims. The tortures used were the devices of demons carried out by demon inspired and demon controlled men in ecclesiastical garb. And these defenders of the faith were faithful unto death and will receive in that coming day the crown of life, the martyr's crown.

Alas! these defenders of the faith, resisting unto blood, are quite forgotten today. There is a dead name in the world of a dead past, a name which has lost its meaning. It is the name "Protestantism." It has no more power to protest. Through "Church Federation," or rather "denomination federation," it tries to establish some kind of a religious front; it wants a great, big union. Romanists, Protestants and reformed Jews are uniting, claiming a religious fellowship of the faiths. Thousands follow them, thinking it is a step in the right direction to bring about a better world. But these so-called "Protestants" remember no longer the shrieks of agony from the torture chambers; they forget how some of their forebears were burned at the stake. They join hands with the faith corrupting system against which the

Word of God prophetically sounds such solemn warnings. They forget that it is written of this system, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6). "And in her was found the blood of prophets, and of saints, and of all that were slain on the earth" (Rev. 18:24). That system does not change; give her back the former power and she will continue to persecute the true saints of God.

Our age, the little which is left of it, demands new contenders for the faith, and also defenders of the faith once and for all delivered unto the saints. The Holy Spirit is raising them up on all sides. The battle is around the Word of God and the Christ of God. To keep His Word and not to deny His Name (Rev. 3:8) are the marks of all true believers. They must rise up against the ever encroaching infidelity known as religious modernism. This child of French and German rationalism is a negation of the faith made known by supernatural revelation. It denies the authenticity and authority of the Word of God, the Bible; it denies the Deity of our Lord; it is an enemy of the cross of Christ; it denies the risen, the living, the coming Christ. Next to the Gospel, which a true believer owes to every man, as Paul said—a debtor to the Greeks and barbarians—next to giving a Gospel testimony, our most solemn duty is to contend earnestly for the faith (Jude verse 3). And so today the Holy Spirit is raising up a new band of defenders of the faith. If you are a child of God you can join it and hold forth the Word of Life and rise up against the ever increasing deluding spirits and doctrines of demons. And do not forget it, this demands separation. If our Lord tarries we all may find that the old serpent will hiss angrily against us all and will attempt by force to stop the true testimony to Christ. Let the serpent hiss and the lion roar—Christ is Victor and we can shout, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

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The Gift of Tongues

In reading the twelfth and fourteenth chapters of First Corinthians one is somewhat surprised at the prominence given to a subject that appears to have had a very short life in the Church of God. I refer to what Scripture calls "The Gift of Tongues." This is considered by the mass of Christians as so completely a "dead issue" that even to read of it is a tax on patience, and a questionable use of valuable time. But although most of us believe that the prophecy, "tongues shall cease" has been fulfilled, and they are to be heard no more, yet we still remember that the account of them forms a part of those inspired Scriptures that are always profitable (2 Tim. 3:16) and so not to be neglected without very distinct loss.

Some distaste to touching this subject has also been occasioned by the strange divergences between Christian commentators themselves. There are some who, like Edward Irving, with all sobriety believe that what is termed the Pentecostal Movement had a divine source, and so of course the sanction of God. By these it is believed to be the "latter rain," on which the fruitfulness of Israel's fields depended, and which came in the spring of the year. The speech of "Tongues" of Acts 2, at Pentecost, is assumed to correspond in the spiritual sphere with the "former rain", and the assumed renewal of that power in the last century thus corresponds with "the latter rain." But as we are distinctly told to covet the best gifts, and that of "Tongues" is the lowest in the scale of value, we can leave this phase of our subject, merely noting that it has suffered much by outbursts of evident fanaticism, and still more by the solemn testimony of God-fearing men who have been involved in it; that, after full experience they have become convinced that, far from being divine, it is Satanic in its origin. Nor does the extreme difficulty of this discernment tell against such a conclusion, when we remember that in his works today Satan presents himself as a veritable angel of light, and none of us can estimate his subtlety, so that what appears divine in its expression, may be diabolically evil.

But again, among those who reject this "Pentecostal Movement," there are still wide differences of conviction. Many insist that in Acts 2, we have a divine illustration of the nature, sphere and limitations of these "Tongues" wherever that word is so used, or the phenomenon recorded. If so, the divine Gift merely consists, as it did then, in the ability to speak some ordinary language, foreign to those of whom the Church—and particularly that in Corinth (for rather strangely, there is no reference to this Gift in any other of the epistles) was composed. There was nothing actually mysterious or incomprehensible, it is said, except that uneducated men should be able to speak in a language that was not their own. Thus the peculiar gift of which chapters 12 and 14 speak is simply a repetition, or prolongation, of what is recorded in the second chapter of Acts, in which we see some 15 different peoples, hearing the little band of about 120 disciples, telling out—each in his own language—"the wonderful works of God." It is, however, admitted that we have no record of this character of the gift ever being used for the promulgation of the gospel in foreign lands. On the contrary, far from being communicated to the evangelist as equipping him for his ministry, the place for its use was *within* the local church, and not in the regions beyond. But in further support of these "tongues" being merely foreign human languages, it is pointed out that the word is in the plural, "tongues," and this (it is pressed), in itself forbids that we apply it to any peculiar and distinct spiritual expression, since there is no such memorial of Babel to be heard in heaven. There is but one tongue there, and no more than one, consequently the word "tongues" must bring the phenomenon down to earth. With that—as far as the reference to the sin and penalty of Babel goes—there can be no argument—there is no such discord, at least normal to heaven. Thus, this deduction (for it is such) has on its surface no little weight, but for all that, we know so little of that sphere that we must not permit it to carry us away altogether until we have heard what still another explanation has to give us, and then seek to weigh the matter from all sides.

In this *third* view, the phenomenon recorded in the second

chapter of Acts is taken as fulfilling a unique purpose, and is never repeated. It is therefore quite distinct from the Gift of 1 Cor. 14, for on the very threshold of the comparison, one essential divine mark on the Gift was lacking at Pentecost. There was not the slightest need of any interpretation then, whilst the Gift was absolutely incomprehensible apart from a further gift of interpretation, since it is written that its exercise by itself "no one understandeth" (v. 2). Nor can that be diluted, as applying to "most" of the hearers. It is divinely *absolute*—not a single one, no matter what might be his nationality—no matter with what tongue or tongues he might be familiar, not one of the hearers could understand in the least what was said apart from the exercise of quite another Gift. It follows inevitably that that difference and inability lay in the nature of the "tongue" itself. It was a different character of tongue. To illustrate, let us put the scene in Corinth into modern surroundings, which will have no effect on the sense. Suppose the assembly were composed of English-speaking people, and one arose and talked in German, French or Chinese. It would certainly not be an absolute impossibility for some one to be present who would be able to understand one of these languages, and so interpret them, with no need for the further Gift of interpretation. But the Scripture itself goes much deeper and gives us the two-fold reason why "no man understandeth" the speaker. For first, that speaker was "in Spirit," which in itself removes the Tongues entirely from being any human language. There is no need of being "in Spirit" for any ordinary form of speech; but there *is* that need if the subject of the speech has its place in another sphere altogether. But next because the speaker communes with God, and "speaketh mysteries" that is, of what is still not revealed at all in the Scriptures.

In verse 3, the contrast is strong between the respective gifts of prophecy and of tongues. Prophecy is the activity of God's love toward man, and whilst the prophet is led by the same Spirit as is he who speaks with tongues, yet, in this case, the edification of the hearers is exclusively in view and therefore *all* are able to understand.

In verse 4, he that speaks in a tongue edifies himself:

caught up, as it were, out of himself, forgetting time and sense, his spirit expresses delight in words unknown to the hearers, for as it is solely a matter between God and the individual speaker, the language is as divine as the subject, and yet, far from being meaningless jargon that cannot be interpreted, as in the modern Pentecostal school, there was edification in what was uttered, and so it was forbidden him who had the gift from using it unless he himself possessed the further gift of interpretation, or someone was present who did have it.

We can pass, without losing the gist of our subject, to verse 10: "There are, it may be, so many kinds of voices in the world, and none of them is without signification." Thus these "voices" must be taken here as justifying the public use of the "Tongue." If the speaker cannot fulfill that purpose, then he must keep silence, or pray for the further gift of interpreting (verse 13).

The next verse reads: "If I pray with a Tongue, my spirit prays but my understanding is unfruitful." Here is a strange complete severance between two parts of man's being that have been considered so closely united as to be almost identical: the spirit and the understanding, or mind. The spirit is here evidently the agent in communion with God, as in prayer, whilst the understanding (Gr. *nous*) is the agent in communicating with men, and the understanding being unfruitful really means that in the "Tongue" there could be no communication with men at all—it was, as we have already seen, impossible. Does that seem, then, like an ordinary language as in use among men, even though it might be a strange one? Fruitfulness—the practical outflow of that first fruit of the Spirit, "Love"—is ever in the blessing, the edification of others, and here the apostle says no such fruit was within the bounds of possibility if he spoke in a Tongue. Could that be said were the "Tongue" merely a continuation of the speech of Pentecost, I again ask?

There is one other verse in the chapter that needs comment. Verse 21 reads: "In the law it is written: 'By other tongues, and by other lips I will speak to this people, and yet, for all that they will not hear Me,' saith the Lord." That is a very free quotation from Isaiah 28:11, which reads, "For with

stammering lips, and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet they would not hear." This was a threat to Judah, that evidently referred to the hostile Assyrians, by whom Jehovah would speak in a speech far different from the gracious one hitherto employed. From this some have contended that this demands that the Tongues in our chapter must also be a similar foreign language. *That* is certainly unjustified; God was not speaking in that Christian Assembly and through those gifted with a Tongue—whatever may be included in that word—in judgment. Far from that, if it were interpreted, it would convey blessing. The apostle merely uses the strange tongue of the Assyrians; the *sign* to Israel, to show that the Tongues in the Christian Assembly was also a *sign* to unbelievers (v. 22). Thus within a sphere in which Jesus was professedly owned as Lord, there would be no need for any such "sign," and therefore it would "*cease*," as was foretold in chapter 13, and as it has.

Thus, as even ordinary speech itself is a divine gift to mankind, this subject is clearly marked with the number of divine manifestation: three.

First: there are the innumerable diverse languages current in the world of men: a clear mark of mankind being the offspring of God (Acts 17) for this speech is the sole property of the spirit, and is not shared by any other of the Adamic creation.

Second: a language that was one of the divine gifts of "power" called "tongues" as given to some of the Christians of the first centuries: one quite distinct from the first, and communicable to others when there was a separate "gift" of interpretation. No one could "learn" that tongue or tongues by any amount of diligence or application.

Third: There is evidently a language not communicable at all or by any interpretation, to men while living on this earth, and in what is termed "the flesh of sin." It can only be understood and used in another sphere entirely. On this we must dwell a little further for it is of deep interest.

The apostle Paul in a second letter to this same Church of

Corinth, gives us a clear and suggestive word as to this language. He writes:

"I knew a man in Christ"—note, he does not say, an apostle, for that would take this experience away from all who were *not* apostles. Nor does he specify *himself*, for that, too, would confine it to Paul, and shut us all out, but, as written, it leaves all that follows quite open to every single one who is "in Christ"—and for any ray of light from the Word of God, on the experience of Christians who have fallen asleep, can we be too thankful to it's Author?

"Fourteen years ago." We may be quite sure we are not told of that fourteen years without its having real significance. By the best authorities, this second epistle was written A.D. 58, and 14 years before that would—following the usual Scripture method of counting both termini of years—take us back to A. D. 45, and that was the year of Paul's first missionary journey. Our Bibles tell us at the heading of the page, that he and Barnabas were at Lystra in that year, and that, the dwellers there, after desiring to worship the apostles as deities from Olympus, changed their minds, stoned Paul, and assuming that they had done that effectively (nor was a heathen mob accustomed to stop short of a complete extinction of life) they dragged the dishonored body through the streets of Lystra and left it, as lifeless, outside. There can be no question but that Paul was in Lycaonia exactly fourteen years before he wrote this second letter, and that he was there stoned. Nor is there one single moment in his past life so likely to be that of the manifestation of God's approval and tenderness, as when he was most dishonored on earth for Christ's sake, *that* surely will not be disputed. Man is "in Christ" by his *spirit*, not by his *body*, nor even his *soul*. It is his spirit, and his spirit alone that is quickened by the Spirit of God (Rom. 8:10), and thus it was a "man in Christ" (whom, of course we know to be Paul himself) who was as identified, not with the bruised body, but with the redeemed spirit that none can kill, and was caught up to Paradise, and there heard this unutterable "tongue" of which we are now speaking. And what reason can there be why all who, leaving this body of dust and also becoming spirits, should not know this spirit-tongue and

learn by its depths of Love and Light not communicable to us now? Aye—such profundities—such depths as can only be communicated by their own language.

We must not leave this without answering a question that many will ask: “Why does he add—‘*Whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth.*’” I can but believe that there is a very valuable reason for that. What Christian does not long to be free from self-occupation? Was Theodore Monod the only one to go through the experience of his hymn, that begins with longing for “*All of self, and none of Thee,*” but finishes with a change of longing for “*None of self, and all of Thee?*” Oh, no—that is inherent in the new nature, and in that celestial sphere into which Paul was caught up, there was such an utter self-unconsciousness—such a perfect freedom from self, such a fulfilling of this desire—that he knew nothing at all as to himself, and that is just what we are told in the words quoted. It speaks of infinite amazement at what is seen and heard. As Tennyson sings, dealing with a human and lower form of love, and yet giving an excellent illustration or shadow of the divine:

“Love took up the harp of life, and smote on all the
chords with might;
Smote the chord of *self*, that, trembling, pass’d in music
out of sight.”

And God’s Love cannot do less than human—that too strikes “self” out of sight, as it did when Paul was caught up to Paradise.

But again, what hindered Paul, *then*—when he was writing this second letter—from knowing that his body was lying on the earth, during that time that he, in spirit, was in Paradise? I can but suggest that this was due to the profound—profound beyond description in words—impression that that experience had left upon him. He had never said one word about that affecting intervention of God in that hour when “as his sufferings abounded so did his consolations abound in Christ” (2 Cor. 1:5). It affected him too deeply—his spirit was too awed. We have no account of his speaking of it to his companions, as he walked back with them to

Lystra. For 14 years he kept silent as to it. He had come directly from the Holy of Holies—the very Presence of God, and everything connected with such an experience was far too sacred, too divine, too awe-ful to be brought out in common conversation at all—*he could not speak of it*. Even as he writes 14 years after, he would still retain that reverential shadow over the whole incident, and still refuse to know himself, or communicate to others, any of the details of that “vision and revelation” so that “whether in the body, or out of the body,” he will still be ignorant.

Did not Moses bring with him the very atmosphere of the interview with God on the mount, in his shining face? Was he conscious of that condition? Again, was there not indeed a lingering of Eden over the earth long after Adam was expelled from it? God talked with men, and men walked with God in a holy intimacy scarcely known after the flood. So it was the effect of that interview in Paradise that still hung over Paul 14 years later as he wrote his second letter to Corinth.

But our specific subject is the Tongue of that scene: it was both incapable to be uttered by human lips, nor was it permitted for man to speak it, even if that had been possible. This throws its light on the (to us) strange silence of all those who have been restored to this life, from death, being as silent as the tomb whence they came, as to their experiences. As our poet Tennyson again gives words to the thoughts of many when he puts into Mary’s mouth the natural question:

“Where wert thou brother, those four days?”

There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

“Behold a man raised up by Christ,”

The rest remaineth unrevealed,
He told it not; or something sealed
The lips of that evangelist.”

It is a deduction, I admit, but it seems to me to be an inevitable deduction, and every feature in the Scriptures gives it support, that every single one who is “in Christ”

by the new Life communicated to him, will acquire that language when he is introduced into that sphere either by falling asleep, or by rapture, but not a moment before.

But far—O how far—from that unconscious sleep, that some would press upon us as being the condition of Christians who have died, does this experience of the “man in Christ” of 2 Cor. 12, prove those “in Christ” to be! That man could be caught up into Paradise, only because he was “in Christ,” when the last stone of the mob in Lystra had broken the bond that retained his spirit in its earthly house. And we are plainly told by our Lord Himself that that was precisely what had happened—not to an apostle—but to a poor thief, who also had the same basis of being “in Christ” as the apostle, “Today” said He, “thou shalt be with Me in Paradise.” That, if I err not infinitely, is the well-worn path of the redeemed myriads who have, by their first birth come into this earthly life, and after conviction of sin—for that was the base common to both apostle and thief—have passed out of it to be “with Christ” in Paradise, and there, in that Paradise, all have heard that unutterable Tongue, as you and I, my dear reader, by the same infinite grace shall soon hear.

That Tongue will be able to speak of none but Christ. It will ever tell of constant unfoldings of His limitless beauties and love, hitherto unknown. In a word, it will “speak mysteries” for “the mystery of God is Christ” (Col. 2:2).

—*F. C. Jennings.*

The Palestine Question

BY W. W. FEREDAY

No land has experienced so many changes during the centuries, and known so many masters. Invading armies have tramped over its soil times almost innumerable. Haughty Chaldeans, tyrannical Romans, cruel Saracens and Turks, and the more genial British have all held the land in turn. Throughout its history Palestine has had a place in men's minds altogether out of proportion to its size. The Palestine question is very lively today. There is more involved in it than many suppose.

The reason is this. Palestine is God's land pre-eminently. It is His chosen earthly center. Moses told Israel on the eve of his death that at the time of the great Babel scattering, which led to the formation of nations, God fixed the bounds of the various peoples in view of their unborn nation (Deut. 32:8). In connection with Israel, and from the land of their inheritance, it was His intention to govern and bless all the peoples of the earth. In Solomon's day, for a few glorious years, it looked as if God's gracious purpose was receiving its fulfilment. Solomon's overlordship was very extensive; himself and his kingdom stood high in the world's esteem; and the influence of his dominion was good. From all parts of the earth men came to hear Solomon's wisdom, and wealth flowed into the country. Moreover, it was a time of profound peace in every direction.

But the folly and corruption of this wisest of kings reduced everything to ruin. His dominion was rent asunder after his death, and has never been reunited since. About two and a half centuries later, ten of Israel's tribes were swept out of their land by the kings of Assyria, and the remaining two were deported afterwards by Nebuchadnezzar. The whole nation forfeited all claim to God's land by persistent disobedience to His laws.

When Cyrus, king of Persia, broke the power of Baylon, he gave permission to the Jews to return to their land and, some 42,000 availed themselves of this decree, followed by others in due course. Five centuries later, the Palestinian Jews committed the greatest crime of the ages—they refused their Messiah, and even clamoured for His blood. At the gates of the Roman Governor they uttered the ominous words, "His blood be on us, and our children" (Matt. 27:25). Their history has been tragedy ever since. That very generation saw their land devastated by the Roman legions, and they experienced the most fearful siege of all time, when, according to Josephus, more than a million and a quarter of Jews perished. Tears and blood have been the portion of their children, and the end is not yet.

But a remarkable thing has happened in our time. When the Turks were driven out of Palestine in 1917, the British Government announced (in a letter written by Mr. Balfour

to Lord Rothschild) that the country should be made a national home for the Jews. Considerable numbers of Jews have entered Palestine in consequence, and their industry has produced great results. New cities have been built, agricultural settlements have been established, and the land is prospering once more. But it is impossible for Arab and Jew to live together. The ancient antagonism of Ishmael to Isaac lives today in their descendants. Whatever British troops may accomplish, and whatever may be the findings of the Commission now sitting, the position is an impossible one.

Twenty-five centuries ago God said, "I will make Jerusalem a burdensome stone to all people; all that burden themselves with it shall be cut to pieces" (Zech. 12:3). Certain British newspapers, realizing that Palestine is a grave problem, but probably quite unaware of this prophecy, have for years urged the Government to give up the mandate, and allow Italy or any other power to take it—whoever will.

The Palestine question will be settled in a startling way. The long-rejected King will return in majesty and power; He will reconcile Israel's tribes to Himself, teaching them the true meaning of Calvary's cross; and banish all Gentile intruders from the land one and for ever. But the last great crisis of the nations, now coming on apace, will involve Palestine more than any other country, in a deluge of blood. That crisis past, Jerusalem will take its true place on earth's metropolis, the city of the King of kings and Lord of lords. It will be an "eternal excellency, the joy of many generations" (Isa. 60:15). The Saviour's atoning blood, shed once for sinful men, has made this wonderful consummation righteously possible for a people otherwise altogether unworthy.



"For this is My covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (Rom. 11:27-29).

Current Events

In the Light of the Bible

Germany's Favorable Attitude. Herr Adolf Hitler's remarkable address delivered recently before the Reichstag, carried to the German nation and heard throughout the world, was well received by leading statesmen and seems to have brought new hopes for peace in Europe. He reiterated Germany's demand for return of her war-lost colonies but did not ask for new territory. He renounced a policy of isolation and cited the anti-Communist pact with Japan as an example of his willingness to cooperate with other nations. He offered pledges of neutrality to Belgium and the Netherlands, and extended a friendly hand to France. He avowed Germany's readiness to work with other nations for economic development. Bolshevism he branded as the most venomous poison. He gave a six-point program for peace in Europe.

(1) Stable internal conditions. (2) Frank admission of the vital necessities of the people. (3) Progressive reason to replace reactionary rigidity. (4) Basing of pacification efforts on equality of mutual responsibility. (5) Consideration of the armaments problem in its universal sense; and (6) Realization that it is impossible to pacify nations as long as "a clique of poisoners" (the Bolsheviks) "is allowed to carry on."

The near future will bring the reaction and will show if these peace hopes will materialize. An ominous answer came from France. As is well known, France has a pact with the Reds. France has already very bluntly stated that she will not abandon her alliance with Soviet Russia.

President Roosevelt Suggested as World Peace-Maker. On account of our President's success in the South American Peace Conference and in bringing the different governments into a more friendly relation, some suggest him as "World Peace-Maker." The newspapers stated that his willingness to assume this position is "very obvious."

But before making this attempt the President should act as a real peace-maker in the United States. The General

Motors strikes have brought to light the frightful internal conditions, the almost unbelievable increase of Communism in the ranks of labor brought about through the Red termites, imported from Russia and boring from within. Termites in their hidden activities destroy the houses in which we live. But they are being successfully exterminated. Why not exterminate the host of termites which undermine and destroy our government?

Let the President devote his attention to this first, a real nation-wide campaign against these vicious enemies within our gates, and after that act as World Peace-Maker.

It Does Not Let Up. Predictions were made that with the return of some kind of a prosperity there would come the diminishing of crime. These predictions have not come to pass. In fact, crime continues to show a steady increase. The shocking kidnaping of the young son of the Tacoma (Wash.) physician, the atrocious tortures he received resulting in the death of the boy, was far more vicious than the Lindbergh case.

Burglaries, bank robberies, highway robberies, murders and other major crimes flourish from coast to coast. Immoralities, drunkenness and gambling increase everywhere. We noticed in Florida cities that almost every store had a gambling machine. Men, women and even children stood before them putting in their coins. One after the other went in the hopes that a promised sum would come out. Finally the last coin had been spent and they walked away.

The undiminishing lawlessness, the increase of crimes are the evidences that we are living in the days predicted by our Lord—"as it was in the days of Noah so shall it be when the Son of Man cometh." The days of violence are here. We cannot look for anything better. No sweeping real revival will sweep it out of existence. It will continue "till He comes."

The Great Flood Disaster. The January floods have been the major catastrophe in the history of the United States. What sufferings millions have passed through is indescribable. The noble work of the Red Cross in spending millions

of dollars, gives but a fraction of relief. As we have said before, and as we say in our book *Listen! God Speaks*, God does speak in this great disaster. But man does not listen. Man seeks to find out why such disasters happen and then he tries to discover a remedy.

Some say that the destruction of great forests, which covered our continent, a destruction for selfish reasons, is responsible for the repeated floods. Others say our climate on the American Continent is changing. Other meteorologists attribute the recent floods to an air-funnel from the Caribbean Sea, that the warm Southern air carried moisture to the Middle West where it met a cold air current. Just guesses! And soon we shall hear of tornadoes with a few earthquakes added.

And while the East had a mild winter and Florida nothing but hot weather during the winter months, California was swept by cold waves which destroyed citrus fruit to the amount of over sixty million dollars. What a happy age it will be when these things are no more! What a happy age when groaning creation will cease its groanings! To bring this peace, Creation's Lord and Redeemer is needed. How long will He delay His Coming?

What Is the Population of Palestine? As there are conflicting statements as to the population of the Holy Land we are enabled, by recent reliable information through the British government, to give the following figures:

The population of Palestine, exclusive of the members of the government forces is 1,335,000. Of these 848,000 are Moslems; 370,000 are Jews; 106,000 Christians and 11,000 unclassified.

The increase in the Jewish population has been astonishing. With the quick settlement of the Arab revolt, Zionists look forward to 1937 as bringing a record influx of Jews from all Europe and elsewhere. The Arab uprising was bad enough, but there is something else coming, according to God's Word, which will destroy the false national hope of Zionism—the day which Moses long ago called “the day of their calamity” (Deut. 32), and our Lord spoke of as “the great tribulation.”

Dreadful Youth Conditions. Nine young men under twenty-five years of age are awaiting execution in the death-house of the New York Sing Sing prison. All had jury trials which convicted them of first degree murder committed in connection with robbery. The youngest is a mere boy of seventeen. Hundreds of young people have been arrested during the last year and jailed on account of various crimes. And this alone in New York State. We have not the statistics of the entire country, but the youth which have been apprehended by the law run into thousands.

The Tower of Babel for the Paris Exposition. There is to be a great international exposition in Paris during 1937. The Irak government, which governs the greater part of Mesopotamia, with the supposed site where the great tower of Babel stood over four thousand years ago, will reconstruct this tower, with the famous hanging gardens of Babylon, for this exposition. It will be a curiosity.

But our christless and godless civilization, with its God-defiance and God opposing schemes, is the Babylon of the end of our age. According to the Book of Revelation the final Babylon has a twofold aspect. The Babylon, the great mystery, the mother of harlots and abominations on the earth, seen by John riding the ten horned beast (Chapter 17) is the papacy in her final domineering power. The Babylon in the chapter which follows is the political, commercial, economic combination controlling everything in a godless way during the closing years of our age.

The re-building of the literal Babylon in Mesopotamia is an unscriptural and exploded theory, which has been abandoned by many teachers who used to believe it.

A True Statement from Secretary Eden. Foreign Secretary Eden made recently a very true statement in London.

“We cannot cure the world by pacts or treaties or by political creeds, no matter what they are.” He also made the declaration that “Germany holds the key to her own fate and that of Europe.” This is likewise very true. It should be remembered that Russia a number of years ago

had aimed at making Germany a Soviet state. The statement the Soviets had issued was the following: "Germany is the heart of Europe, if Germany goes communistic all Europe will be ours." Then appeared Adolf Hitler with his energetic methods, and the hopes of Sovietism were blasted.

The recent declarations for peace, and the assurance from the Reich that no aggressions in North Africa were planned, had a great effect on all Europe. The danger of a great European world war during 1937 has been lessened, but it still remains to be seen how the Spanish Civil War will end.

But how true Secretary Eden's words: "The world cannot be cured by pacts, treaties and political line ups"! There is another cure, which cures, but that is passed by and not wanted. It is the Gospel of Jesus Christ. Alas! that which calls itself "organized Christianity" is also turning away from that true remedy and seeks by an invented "religious front" in which all Catholics, Protestants so-called, and Jews participate to bring in a better understanding and a better world.

The Menace of Dictatorship in the United States Looms Up. We have sounded warnings for a number of years that our country is turning more and more to the left. Our "Conflict of the Ages" gave the first warning; the other books, especially "Hopeless, Yet there is Hope," have enlarged upon it. The political drift has been downward towards some kind of an un-American Socialism, if not out and out Communism. We quoted the famous prediction of the great historian, Macaulay, as to the fate of the rule by the people and for the people, a prediction which is rapidly nearing its fulfillment. In our *Current Events* we have followed the internal developments and the menace of "one-man-rule."

Recent happenings show that all our statements, all our fears, all our forecasts were not a false alarm. The Auto Strike has introduced the vicious tactics of Moscow. The government instead of acting as it should have acted has proved itself a jelly-fish, and is evidently encouraging by its misplaced tolerance the communistic endeavors of certain

agitators. We may look ere long for a far more serious strike, which will paralyze all our industries and what is connected with them.

And now the man in the "White House" has spoken. The man who lusts for power, who has made such awful blunders in his administration, now asks power to enlarge the Supreme Court, that final word of our form of government, to fifteen members appointed by himself. The most able of our statesmen claim that it is nothing less than "packing," and if successful America will be no longer a free country, but be controlled by a dictator.

Every Christian and Citizen should read the message the man in Washington sent forth and the demand he makes. Alas! the indifference which has existed and continues!

Perhaps the best on Roosevelt's message and Roosevelt's aims which has been written appeared on the front page of the "Herald-Tribune" of February the sixth. It is a masterpiece of analysis. We quote it.

In this one hundred and sixty-first year of the independence of the United States, President Roosevelt has brought forward a proposal which, if enacted into law, would end the American state as it has existed throughout the long years of its life.

The plan is put forward with all the artistry of the President's political mind. He speaks in the name of "youth," always a popular and appealing note. He dangles before the House and the Senate fifty new and important jobs, always ripe and luscious bait for the Congressional mind. He ingeniously conveys the impression that all he seeks is a routine and moderate effort to speed up justice and improve the whole Federal bench.

Yet, beneath this veneer of politeness, the brutal fact is that President Roosevelt would pack the Supreme Court with six new justices of his own choosing. The argument discusses the Federal courts in general terms. The law's delays, due to clogged calendars, are made the chief basis for the action asked. These do exist in some of the lower courts. They do not exist in the Supreme Court, which since the time of Chief Justice Taft has been practically abreast of its calendar. These petty failings of the minor courts are the pretense, the smoke screen, under which the President asks Congress to deliver to him control of the Supreme Court and with it the right to rewrite the Constitution as he and his compliant Congress choose.

The pretense is so obvious, the lack of candor so beneath the level due the gravity of the issue, that it would be idle to discuss the President's argument seriously, insofar as it concerns the Supreme Court. By implication, for instance, the Court could do more work if it had fifteen members instead of nine. But of course it must hear arguments as a unit and it must vote upon each case as a unit. The whole Court must hear each case and pass upon each case. Enlarging the Court would expedite its business not one day.

At points in the message even the veneer of politeness wears thin.

By insulting old age Mr. Roosevelt reveals how much his pride has been disturbed by the independence of the Court. Here the President descends to a level that we think the whole country will resent. The unfairness of these jibes is obvious. For one thing, the Court, by its self-imposed custom, does not descend to the political arena to defend itself. The President is hitting loyal and distinguished servants of the public who cannot hit back. For another point, the attack upon the age of the Court disregards the obvious truth of the record. For years two of the most liberal members of the Court were its oldest. When Justice Holmes retired in 1932 at the age of ninety-one, his style was still lucid and vibrant, his wisdom was at its ripest and his outlook as broad as ever. He was seventy-seven when he wrote his historic dissent in the child labor case, and eighty-two when, with Chief Justice Taft, he dissented in the minimum wage case. Justice Brandeis, who is eighty and the oldest member of the Court, is still one of its powerful dissenters. The President's attacks upon "infirmity" are as bad in logic as they are bad in manners.

But, as we have said, it is idle to discuss these arguments seriously. They are utterly irrelevant to the real goal of the message. The President, after insulting the Court, would take it over and add it to the appointive agencies of the New Deal. He plainly expects Congress to place its rubber stamp upon the law which he hands it.

No President of the United States ever before made the least gesture toward attempting to gain such a vast grant of power. Mr. Roosevelt demands it, calmly, artfully. By one legislative act, availing himself of the one loophole in the Constitution—the failure to specify the number of members in the Supreme Court—he would strike at the roots of that equality of the three branches of government upon which the nation is founded, and centralize in himself the control of judicial as well as executive functions. The Constitution, which the Supreme Court has guarded, developed and held true to its great, original design, would lie helpless before him.

It was a French King, Louis XIV, who said, "L'etat, c'est moi"—"I am the State." The paper shell of American constitutionalism would continue if President Roosevelt secured the passage of the law he now demands. But it would be only a shell. The ruling power would be the will of the President, unrestrained by Court or Constitution and subject only to the necessity of securing the consent of a subservient Congress.

The best part of the "Press" seems to rise up against it. They scent dictatorship. Some question the "good faith" of a "devilish program."

Wrapped up in his series of recommendations for curing some admitted evils of the Federal court system—the long delays, the uncertainties, the unresolved conflicting decisions and the clinging to their posts of super-annuated judges—is the intention of making Congress and the Chief Executive the masters of the nation instead of its servants. It is a program of almost devilish ingenuity. Because some of the evils which he inveighs against exist, the program is difficult to attack on principle. It would be unassailable in large part if it were offered in good faith. It is a hard thing to say of the President of the United States, but the fact remains this program cannot be offered in good faith.

—*Los Angeles Times*.

The Homeland in Glory

“Where your Treasure is, there will your heart be also”
(Matt. 6:21)

“For here we have no continuing city, but we seek one to
come” (Heb. 13:14)

My home is in Heaven, my home is not here.
There dwelleth my Treasure, the One I hold dear,
My precious Lord Jesus, my Saviour, my God,
And O how I long for that glorious abode!

My Lord is so lovely, so wondrously fair.
Not one earthly monarch with Him can compare.
More pure than the lily, more bright than the sun—
Of all the immortals the loveliest One!

His love was so great that He came down to die,
To cleanse and prepare me for mansions on high.
He washed me from sin in His Own precious Blood.
The price of my pardon is Calvary's flood.

He dwells in the Glory a place to prepare,
That all His redeemed ones His Homeland may share.
The walls are of jasper, the streets of pure gold,
And portals of pearl gleam in splendor untold.

A stream clear as crystal through gardens fair flows,
Where God's Tree of Life in its fruitfulness grows.
The lilies of Eden eternally bloom
Where sin cannot enter and death cannot come.

How sweet are the anthems of angelic choirs!
How lovely the strains of melodious lyres!
The music of harps fills that glorious domain.
The realm of the saved knows no sorrow, no pain!

The mind of a mortal can never conceive
What God has prepared for His Own, who believe.
No eye hath e'er seen, and no ear hath e'er heard
What glories await those who trust in His Word.

My home is in Heaven, my home is not here,
And some day my glorious Lord shall appear.
Then up to His heavenly palace I'll soar
And dwell with my Treasure in bliss evermore!

—*Anna Hoppe.*

Works have their place; fruit has its place, but it is found at the end of the branches, it grows on a living tree. Not one work of ours can help to obtain life. God never says, “Give me anything,” to an unconverted person; and there is all the difference in the world between coming to Him as a lost, ruined creature, and coming to Him as bringing something. There was not one work of mine. I am a ruined sinner saved by grace, “not according to works.”

Question Box

No. 336. Why are real conversions so rare these days?

Because there is so little preaching as to the lost condition of man. That man is lost, an enemy of God by his works and therefore by nature a child of wrath, is the plain teaching of God's Word. But that is little preached and believed in our days. If the need of redemption is not acknowledged the Gospel message is not appreciated and can have but little meaning.

No. 337. After the coming of the Lord for His Saints and His return with them, to set up the kingdom and reign over the earth, will His saints be with Him in the earthly Jerusalem, or will His Saints be still in the air and remain there during the millennium?

After the Lord has received His saints in glory and after they have appeared before His judgment seat to receive their rewards and crowns, He will return visibly from heaven and bring the redeemed hosts with Him—a great display. He will establish then, after the judgment of the living nations (Matt. 25) His earthly kingdom, the center of which will be Jerusalem. But there is another Jerusalem right above the earth in which His glorious throne will be. While the throne of David in Jerusalem will be occupied by one called in prophecy “the Prince,” the Lord will, from the heavenly Jerusalem rule over the earth. In that heavenly Jerusalem the Saints have their blessed and glorious abodes and will rule with Him over the earth. For greater details see our exposition on “Revelation.”

No. 338. Acts 1:18. If Judas hanged himself what is the meaning of “he burst asunder in the midst and all his bowels gushed out”?

This lost soul, like so many others in our times, committed suicide by hanging himself. In all probability the rope broke after this act, he was precipitated over some rocks, and in the fall the thing happened which is recorded in the first chapter of Acts.

No. 339. Does not Acts 2:21 mean that some will be saved during the great tribulation?

Not only some but many will be saved during the great tribulation before the great day of the Lord comes. Revelation 7:9-17 show this great host of redeemed ones.

No. 340. Will you please explain Revelation 20:15. Why “Whosoever” if no saved person will be there?

The wicked dead only appear before the great white throne. This great white throne judgment takes place after the millennial reign of Christ and does not only include the wicked dead of former ages, but also those who yielded feigned obedience during the millennium and

joined in the last revolt of Satan, loosed for a little season. The "who-soever" simply means that no person whose name is written in the book of life will be there.

No. 341. A friend of mine goes now and then to Pentecostal meetings. I warn her against it. They teach that only those who have the Holy Ghost baptism can be used and are really children of God and sealed with the Spirit. They are very demonstrative and think that other believers are inferior to them, etc. Do you think I am right in warning against them?

Of course you are. It would take many of our pages to expose the errors and the unscriptural practices of this modern day delusion. There is no such thing as "another" or "an individual Pentecost." It is an unscriptural invention. The restored gift of tongues they claim is spurious; it is not the work of the Spirit of God. Their claims of supernatural healings of the body have many times been proved frauds. Our book "The Healing Question" exposes these claims. We have warned for many years to beware of these cults of delusion.

No. 342. Please tell me about the difference between the fallen angels who sided with Satan and the demons who possessed people as so frequently stated in the New Testament?

There is a difference between the fallen angels and the beings called demons. But it is next to impossible just to say what these demons are. In First Timothy we are warned against seducing spirits and "the doctrines of demons." So evil spirits, the fallen angels seduce, but demons promulgate doctrines; they are prominent in perverting, distorting and counterfeiting the doctrines of the Word of God. We can therefore say when men, under the camouflage of being Christian teachers, deny the authority of the Word of God, deny the Deity of our Lord, or His precious blood, and teach that Christ did not rise from the dead, that these evil teachers are controlled by demons. Demons seem to have a deep knowledge and use it in their soul and body destroying work. Unfortunately the Greek word for demons has been translated in the King James version by the word "devils." There are not many devils, but one only, Satan, the dragon, the serpent. It should be demons. It was a demon who confessed Christ as the Son of God; that demon knew Him. (The demons believe, *but* tremble, James 2:19.) Others manifested great knowledge as to the future, for they said in the presence of our Lord, "Art Thou come before the time to torment us?" They had the knowledge which so many Christians have not, that there will be a second coming of Christ, when He consigns the devil and his angels and the demons to the lake of fire. Yet it would be unwholesome for a Christian to be over-occupied with these evil powers or to attempt to solve problems on which the Word of God is silent.

No. 343. First Peter 1:23 says, "We have been born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." Is there

power in the Scriptures as such, or are they only valuable in leading us to Christ?

Another Scripture answers your question. Read Hebrews 4:12-13. Here we read that the Word of God in itself is quick, which means it has life in itself; that it is powerful, dynamic. There is power in the Word and furthermore it possesses omniscience. Like God His Word is unchangeable, abiding, eternal. These attributes of God belong also to His Word. How else can it be? The Spirit of God is the author of the Word and He dwells in it. If the Word of God is read, believed and obeyed its power will be manifested in our lives.

No. 344. As to the First John 5:16, what is the sin unto death?

The death here is not spiritual death. Nor does the sin mentioned here concern the unsaved. It is the sin of a believer. The death is the death of the body. A true believer, through the weakness of his flesh may so persist in a certain sin that the Lord finds it necessary to remove such a one by death. The case of Ananias and Sapphira illustrates this. They were suddenly cut off. They had committed a sin unto death. But it does not say that their eternal salvation was affected by it. 1 Corinthians 2:27-30 gives another illustration of a sin unto death. What a solemn thing it is for a true child of God to go on in committing sin, without repentance and turning away from it.

No. 345. A teacher of Prophecy who held a Bible Conference with us maintained that the little horn in Daniel seven and the little horn in Daniel eight are one and the same person, the last Antichrist. While I am not a deep student of Prophecy this interpretation did not satisfy me. What is your opinion on this?

Your teacher is mixed up. The text of the seventh and eighth chapters of Daniel should convince him that these two horns cannot be identical. The little horn in the seventh chapter is found between the ten horns on the fourth beast. That fourth great and terrible beast is the symbol of the Roman Empire. Its political revival will bring into prominence the ten horns or kingdoms over which the little horn in great blasphemy has control.

The little horn in the chapter which follows rises out of one of the divisions of the Graeco Macedonian empire, which was divided after the death of Alexander the Great. How then can they be one and the same person? The little horn in Daniel seventh corresponds to the first beast of the thirteenth chapter of Revelation, and is the coming great dictator of the politics of Europe and not the personal Antichrist. As to the little horn of the eighth chapter in Daniel, its fulfillment in the past was in Antiochus Epiphanes, the cruel invader of Palestine in the second century before Christ, but another one will appear during the time of the end and will do a greater work of wickedness in Israel's land than Antiochus ever did. You will find much help in our exposition of Daniel.

No. 346. Our preacher maintains that the "great tribulation" is past, that it happened in the year 70 A. D. when

the Roman army besieged and destroyed Jerusalem. Please explain.

This error is easily answered by studying the context of the two passages in which the great tribulation is predicted.

The first you find in the last chapter of Daniel. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people (Israel) and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." This is generally explained by commentators as meaning the trouble which was caused by the invasion of the little horn of Daniel's vision in the eighth chapter, that is, Antiochus Epiphanes. The deliverance is claimed happened when the Maccabees rose up against Antiochus and cleansed the temple. But the context forbids such an interpretation. The next verse in Daniel 12 shows that resurrection is connected with the time of great trouble, and the third verse promises the glorification of the righteous, that they will receive their rewards. But all this did not take place in the second century before Christ and therefore it is still unfulfilled, as well as the rest of the chapter.

When our Lord speaks of a future great tribulation in store for the same people, Daniel's people, He evidently confirmed the prediction of Daniel. Our Lord spoke of it in His Olivet discourse, (Matt. 24 and 25). "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Read the context in verses 29-31 of the twenty-fourth chapter. "Immediately after the tribulation of those days" something happens. But did these things happen in the year 70? Did our Lord return in power and great glory, visibly, as the Son of Man? To make something else out of His promise to return right after that great tribulation is unbiblical and illogical. But believe as the Bible teaches, our age ends with a great tribulation, and all becomes as clear as daylight. World conditions indicate the nearing of the great tribulation. Antisemitism is one of the leading signs of it.

No. 347. What is the prophetic meaning of the last chapter of Habakkuk?

The last chapter of Habakkuk is a great prophecy which describes in a matchless way the return of our Lord. By this we mean not His coming for His saints, as promised in First Thessalonians 4:16-18, but His visible and glorious return. It is said that Benjamin Franklin attended once a club of infidels who gathered from time to time for the study of literature. Franklin asked permission to read a piece of poetry. He read this chapter. They all were astonished at the beauty of it. Some of them asked, "who is this new genius who composed this marvelous piece of literature?" And Franklin told the infidels, "It is in the Bible."

Too bad that so many Christians pass by a chapter like this. Verse after verse should be studied, and one can find in this great ode all the judgment events, as well as His visible glories, connected with His second coming.

The beautiful words of verses 17-19 are the expressions of faith of the Jewish believing remnant of the end-time. But we too can claim them for ourselves. In the midst of our own evil days, and the approaching days of Antichrist, we can rejoice in the Lord. But before the great tribulation comes, before judgment wrath is poured out it will be true of us, "He will make my feet like hind's feet, and He will make me walk upon mine high places."

A Message for Each Day

BY FRANK E. GAEBELEIN

April 1. "And the house . . . was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).

The silence with which the great stones were fitted into place was one of the most amazing features of the building of Solomon's temple. It is a parable, bringing us today a spiritual message. For "a greater than Solomon" is now engaged through His divine Administrator, the Holy Spirit, in building a greater temple. Peter tells us that it is made up of living stones. And this greater temple, even the church which is Christ's body, is also being erected silently. Why was Solomon's temple built quietly? Because each stone was perfectly fitted beforehand by the master workmen. So each living stone, each Christian life, is softly being prepared by the Holy Spirit for the living temple whose Cornerstone is the Lord Jesus.

Take courage from this thought! God's work in this age does not necessarily proceed with clamor and outward show. We yearn for dramatic evidences of outward power, when all the time the Holy Spirit is secretly fashioning the living stones. Christian worker, are you willing to let God work in His own quiet way, even if by outward results men count you a failure?

April 2. "Our lips are our own" (Psa. 12:4).

So man speaks in his willful pride. But they are not; his lips are not his own. They were made by God; God knows every word that issues from them. God holds their possessor as accountable for those words as He does for the deeds of the hands. Words *are* deeds. And the man who says, "My lips are my own," is a fool. That other word of the Psalmist should be the constant prayer of every Christian: "Let the words of my mouth . . . be acceptable in Thy sight, Lord, my strength and my redeemer."

April 3. "I shall be satisfied, when I awake, with Thy likeness" (Psa. 17:15).

"When I awake." That moment faces every man. Some time will come the last sleep—then eternity. Will your awaking be that of satisfaction with the likeness of God? Dear friend, don't let the devil rob you of the absolute assurance of that hope. If you are trusting in Christ for your soul's salvation, you can be *sure* of waking up in His Presence.

April 4. "The secret of the Lord is with them that fear Him" (Psa. 25:14).

What precious intimacy this implies! The marginal reference helpfully refers in this place to John 15:15, where the Lord Jesus says, "I have called you friends." What do friends do? Well, they have fellowship together; they share confidences and secrets. Yes, those

that fear God, those who are personally related to Him through the Lord Jesus, share the divine counsels. God tells them His secrets through His Word, through the guidance of His Spirit. And though now we see these things through a glass darkly, some day there will be the clear vision of eternity as God shows His own redeemed friends the hidden treasures of His wisdom!

April 5. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy" (Psa. 33:18).

"The eye of the Lord." There you have one of the most awe-inspiring phrases in Scripture. The thought of divine omniscience, the gaze that penetrates even to the secrets of the heart is enough to strike terror into the heart of the unregenerate who yet acknowledge God's existence. But to the Christian the fact of God's all-seeing eye is a fact the contemplation of which brings deepest comfort. He knows that the eye of the Almighty is upon Him for good; he knows that his sins are covered with the blood of Christ; He knows that the divine gaze is a tender one, watchful with the eye of a loving heavenly Father. And therefore he shrinks from anything that would displease the One who did so much for him.

One thing is inescapably true of all our acts, yes, our very thoughts today. They will be seen by God's eye. May that truth be a source of holy living for us today!

April 6. "O taste and see that the Lord is good" (Psa. 34:8).

This is David's version of what we of a latter day call the scientific method. The appeal is to experience. David knows what God has done for him; verse six of the Psalm vividly states his experience in these words—"This poor man cried, and the Lord saved him out of all his troubles." Because he knew what God had done in his own life, David joyously proclaimed the invitation for others to taste and see the goodness of the Lord. There is all the difference in the world between the proclamation of religious truth intellectually apprehended and religious truth experienced in the heart. How do we attain to that real grasp of God which David had? The remainder of this lovely verse tells us. "Blessed is the man that trusteth in Him." If you would taste and see the Lord's goodness, you must first of all trust Him, committing your way to Him in the abandon of true faith.

April 7. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end" (Psa. 73:16, 17).

The Psalmist has been looking at the prosperity of the wicked. He is appalled at the apparent injustice of it all. The inequalities of life are inexpressibly painful to his sensitive spirit, until he takes them to the Lord. "I went into the sanctuary of God; then understood I their end."

Would your have your questions answered, your problems solved, your doubts set at rest? Then take them to God. Take them to the sanctuary of prayer and spread them before the God of all wisdom.

April 8. "I will be glad in the Lord" (Psa. 104:34).

What advice for a new day! True, it is advice that for some who

read these words will be unspeakably hard, because of hearts torn by bereavement or by reason of some grievous calamity or great disappointment. Nevertheless, dear friend, the advice stands. In joy or in sorrow, purpose this in your heart; "I *will* be glad in the Lord. Through Him I *will* triumph over circumstances." God will assuredly bless that spiritual resolve.

April 9. "Know ye what I have done to you?" (John 13:12).

These words were spoken by the Lord Jesus after He had washed the disciples' feet. And as we look back upon the far greater work He has done for us, we may well apply them to ourselves. Do we know, do we really apprehend, what Christ has done for us? Think of what He has done in cleansing you from sin, in giving you His Spirit to dwell in you; contemplate His present work of intercession for you now before His Father's Throne. A few moments of quiet meditation on these things should flood your soul with new gratitude to Him Who has bought you with His own blood.

April 10. "I have given them Thy Word" (John 17:14).

At this point in His high-priestly prayer the Lord Jesus refers to His great gift to His church. He has given them God's Word. How has He done that? Well, first of all He has given it to them through a perfect example. He alone fulfilled all righteousness; He alone is the flawless living epistle; He alone is the incarnate Word. Again, he has given God's Word a new meaning. The days of His flesh shed new light upon the Word; His work on Calvary illuminates all Scripture with a light that will never die. Thus He has given to His church the Word in its fulness of meaning. Finally, He has given to His own the Word in power, even the power of His resurrection that worketh in us by faith. Yes, He *has* given it. Have you received it?

April 11. "The burden which Habakkuk the prophet did see" (Hab. 1:1).

About all we know of this great man of God is the meaning of his name. It means "Embrace" or possibly "Embracer." And as you read his remarkable book, you see that that was exactly what he was. Faced with grave problems, he embraced God in prayer. In that characteristic we can emulate this deeply spiritual prophet. We can be embracers of God. Like Jacob we can cleave to Him till He imparts the blessing. We can lay hold on God in importunate supplication for others to be saved and blessed.

April 12. "O Lord, how long shall I cry, and Thou wilt not hear!" (Hab. 1:2).

Read this and the following verses and you will see that the prophet is greatly distressed. He sees injustice rampant among its people, and God apparently doing nothing about it? But—*He takes His problems to God.* Unlike some today, he does not deny God because he cannot understand all His ways. And thus he shows us the first step in spiritual insight, that of taking our difficulties, frankly, honestly, yes, boldly, to God.

April 13. "Art Thou not from everlasting, O Lord my God, mine holy One? We shall not die" (Hab. 1:12).

In response to the prophet's complaint (verses 2-4), God has revealed that His method of dealing with the unrighteous against whom Habakkuk had complained so bitterly will be through the imminent invasion of the Chaldeans. And Habakkuk answers the announcement of this impending judgment in the verse quoted for today. Notice this fact about the prophet's statement: he has a personal grip on God. "My God, *mine* holy One," he cries. Because he thus knows God personally, he is sure of His ultimate protection of His own. When it comes to the knowledge of God, there is all the difference in the world between theory and personal experience. Can you say like Habakkuk, "My God, *mine* holy One"?

April 14. "I will stand upon my watch, and set me upon the tower" (Hab. 2:1).

There is a pause in the prophecy during which Habakkuk goes to the place where the Lord reveals Himself. What was the watch-tower? The expression is probably not to be taken literally. Rather does it mean the place where the soul meets God. But whatever it was, it was there that God met Habakkuk and gave him one of the towering revelations of the Old Testament.

My friend, you and I can have our watch-tower. For us it is the time of prayer when the quiet heart shuts out all but God. We complain that God does not speak to us. Well, the reason is that we are not enough in the place of watching where He can speak His message to our hearts.

April 15. "And He arose, and rebuked the wind, and said unto the sea, Peace be still. And the wind ceased, and there was a great calm" (Mark 4:39).

You recall the disciples' awed comment, "Even the wind and the sea obey Him." Is it not, however, a sad, sad fact that men and women will not do what the elements did? Perverting their God-given faculty of free will, men and women flout His Word and laugh at His commands. But they have their reward, even as they reject Him. For, as Mark finely describes the outcome of the Lord's command to the wind and sea, "There was a great calm." You may disobey Christ, but, so long as you do so, there will never be a great calm in *your* soul. Oh, that everyone might learn the lesson of the wind and the sea that were calm because they obeyed the Lord Jesus!

April 16. "The world to come" (Heb. 2:5).

We need to be reminded of it—the world to come. For it is inevitable for every soul that ever drew breath. Suppose that for you it came today. Are you ready, prepared to enter the Presence of the Lord? That readiness is something of which, through the blessed redeeming and keeping work of Christ, you may be *absolutely sure*.

April 17. "For the Word of God is quick . . ." (Heb. 4:12).

"Quick" means "alive". God's Word has life in a sense that applies to no other book in the world. It is the living seed which the Holy Spirit uses in the miraculous rebirth of human souls (1 Peter 1:23). And it has another function also. Like the grains of wheat or corn that can be used either for food or to pass on life, so the Word of God

sustains the life of which it is the seed. Are you regularly and each day feeding your soul with the living Word? It is all very well to read these little daily messages. But your soul needs more nourishment than they can give. There can be no substitute for meditation on the Word alone.

April 18. "For the Word of God is . . . powerful . . ." (Heb. 4:12).

The Greek word translated "powerful" in this verse is very close to our English "energetic". It means power actively at work. Thus we see another aspect of the Word of God. Its life is of an energetic, stirring quality. When it gets into the human heart, it works actively and produces changes. History fully substantiates this fact. The Word of God energized a Luther and changed the countenance of civilization. Does your personal history witness to the same fact? Have you allowed the Word to energize you?

April 19. "For the Word of God is . . . sharper than any two-edged sword" (Heb. 4:12).

Dr. M. R. Vincent makes this comment on the above words: "The Word of God has an incisive and penetrating quality. It lays bare self-delusions and moral sophisms." How true that is those who make it their rule daily to measure their lives by the Word know. Nothing induces more to rigid honesty where honesty is perhaps hardest of attainment—i. e., with oneself—that that habit. For unsparing dissection of your motives at all times apply the keen edge of the Word of God.

April 20. "The Lord's freeman . . ." (1 Cor. 7:22).

As the context shows, this applies to all who are called by God. Every Christian is emancipated. He is freed from the law of sin and of death. "If the Son therefore shall make you free," said the Lord Jesus, "you shall be free indeed." In this sense, the only really free men and women are those who know Christ's release from the bondage of sin. He came "to preach deliverance to the captives". Liberty in Him from self, sin, worry and the like is your inheritance. Are you standing fast in the liberty wherewith Christ has made you free?

April 21. "Christ's servants" (1 Cor. 7:22).

The expression is in the same verse as the phrase we chose for yesterday, "the Lord's freeman." Literally it reads "Christ's slaves." It gives us the ultimate issue of our liberty in the Lord. The thought is that through Christ we are emancipated from the law of sin and of death, so that we may become His voluntary slaves, signed over to Him for a life-time of service.

Face the fact, if you have never faced it before. Whose slave are you? All verbal profession aside, whom are you actually serving? The alternatives are two—Christ or the devil. And the latter masquerades in various forms, such as pleasure, fame, wealth, self, and sin. But back of them all is the one dark master, Satan. God forbid that a freeman of Christ should serve him!

April 22. "Phoebe . . ." (Rom. 16:1).

There is an instructive significance in the meaning of many of the

New Testament names. And in this respect the last chapter of Paul's greatest epistle is fertile ground for investigation, containing as it does the longest list of names of obscure Christians to be found in the New Testament.

Let us think today about Phoebe, the sister who carried the priceless epistle from Corinth to Rome. Her name means "bright" or "radiant". Should not every Christian be a "Phoebe", shining and radiant with the love of the Lord? If there is one single characteristic that, more than any others, attracts the lost to Christ, it is radiance of personality. How do we obtain it? By living so close to our Lord, even the Sun of righteousness, that we become incandescent with His brightness.

April 23. "Urbane, our helper in Christ" (Rom. 16:9).

His name means "pleasant". Would that all who are helpers in Christ had that simple virtue! How an Urbane who really lives up to his name lightens the task of the burdened servant of God! Is it not a reproach that so few of us are really Urbane-like in our cooperation in the Lord's work? We cannot always agree, but we can always be pleasant, even in our disagreements. Surely Urbane shows us a neglected Christian virtue. And we have before us a new day in which to exemplify it.

April 24. "Apelles, approved in Christ" (Rom. 16:10).

The meaning of this man's name is uncertain. But just see what Paul says about him! The qualifying phrase may be translated rather more freely as "that tested Christian". When and where was Apelles tested? We don't know. But Paul knew and remembered his meeting. So with you, you may be an Apelles, tested in secret, away from the eyes of men. But the Lord Jesus knows all about it. And some day He will tenderly call you His own Apelles, His tested Christian. It is a thought for believers only, and it is a thought that makes hard places easy.

April 25. "Asyncritus . . ." (Rom. 16:14).

Only another ancient name, but it has a very lovely meaning. For Asyncritus signifies "incomparable". Paul knew Asyncritus by name and sent him this greeting. And again the apostle typifies his Lord. One day, when we see Him face to face, He will tell us that we are His Asyncriti—individually incomparable to His great heart. Just as the love of the mother and father finds each of their children incomparable, so Christ in His love treasures His little ones, purchased at the dear cost of His own blood. Yes, we cannot doubt that we are incomparable to Him. But, O Christian, is He really incomparable to you? Is He more appealing, more precious, more attractive than anything or anyone else?

April 26. "I Tertius, who wrote this epistle, salute you in the Lord" (Rom. 16:22).

Here we see that God has a place in His work for everyone. Tertius was evidently a humble scribe. Not talented as a preacher and teacher like Paul, he had his own gift and placed it at Christ's disposal. Was ever secretary or stenographer more honored than Tertius? To be the medium for the transmission of the great Epistle to the Romans was a privilege indeed! The Lord didn't give Tertius a brain capable of putting together the doctrinal masterpiece of the world. But He did give him an attentive ear and a skilled pen capable of accurately setting

down Paul's inspired words. And who would presume to say that Tertius's consecrated stenography will receive lesser praise from the risen Lord Jesus than Paul's consecrated genius?

April 27. "The evidence of things not seen" (Heb. 11:1).

Let us scrutinize one word in the second half of the great Scripture definition of faith. It is "things," a translation of the Greek *pragmaton*. It is a very definite word, meaning a thing done, an accomplished fact. So we learn that true faith is the assurance of accomplished facts that are not seen. We cannot, for instance, see spiritual blessings with our eyes. Yet faith brings them to us as an accomplished fact. Nor can we really look upon certain needs of the future, such as material blessings, but by faith we accept them in advance as things already done. To count in advance upon God as the actual accomplisher of all His Word says—that is faith.

April 28. "My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psa. 42:2).

The latter part of this verse is bold in the extreme. Only a man sure of God's merciful acceptance could thus anticipate appearing before the Almighty. Wearied of humanity he is hungry for the perfection of God. In this day of carnality the world does not allow us to forget the basic physical instincts and hungers. But the born again life also has its longings and hungers. Those who yearn for God and His Presence, those who are thirsty for communion with Him, thereby have a sure testimony of Christ dwelling within.

April 29. "The king's daughter is all glorious within" (Psa. 45:13).

The phrase, "all glorious within," is generally taken by the commentators to mean "in the inner chamber of the palace." The reference is to the place where the bride first "takes off her veil and shows herself in all the glory of personal charms and bridal apparel." What a beautiful picture it is of the Bride of Christ! She with all her individual members will one day be presented to her Lord whose redemption work has made her "all glorious within." In that wonderful day every one who trusts the Lord Jesus for salvation will participate.

April 30. "And when ye spread forth your hands, I will hide mine eyes from you . . ." (Isa. 1:15).

"I shall not hear: your hands are full of blood." So ends this verse. And no one can mistake the meaning. God is saying that He cannot heed defiled hands, even though they be stretched out in supplication; the stains of innocent blood prevent intercourse with heaven. The principle is not confined to the Old Testament. Sin always cuts off communion. Thus far, then, all is hopeless; none can hope to be heard by God, for all have stained hands. But read on to the eighteenth verse. Contemplate that evangelical jewel in its setting and marvel again at God's grace. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The All-Sufficiency of Christ

Our sufficiency is of God (2 Cor. 3:15).

But my God shall supply all your need, according to His riches in glory by Christ Jesus (Phil. 4:19).

“Son of the Highest,” fashioned as a man!
 “Incarnate Word” in world’s redemptive plan!
 Thou “Blest Redeemer” of the human race,
 How manifold the riches of Thy grace!

When Thou reveal’d’st Thyself as Christ divine,
 What Godlike all-sufficiency was Thine!
 Expressed in truths significant and clear
 That all who have the ears to hear may hear!

Exemplar Thou of “Truth,” abundant “Life,”
 A “Resting-place” mid stress of toil and strife,
 A “Pilot” to the storm-tossed mariner,
 Of things celestial, the “Interpreter.”

Thou art the “Way” that leads to Heaven’s goal,
 A “Well of Water” to the thirsty soul,
 Unto the hungry, the “Life-giving Bread,”
 To all Thy flock the “True and Living Head.”

A “Shepherd,” Thou, Who tends and feeds His sheep,
 A “Comforter” to sorrowing ones who weep,
 “Bearer of Burdens” for the heavy lade,
 A “Friend” to sinners who have erred and strayed.

The “Lamb of God” that takes away world’s sin,
 The “Door” through which the fold can enter in.
 Thy Name’s the “Name” by which salvation’s
 given,
 The passport of approach to God in Heaven.

Thou art the “Light” in Whom no darkness is,
 “Expositor,” of deepest mysteries;
 “Physician” of the body, soul and mind,
 The e’er sufficient Christ for all mankind.

— *Harry J. Wright.*

John's Tests of True Spirituality

ADDRESS BY C. I. SCOFIELD

Two epistles are notable for the severity of their tests of Christian profession, James and First John. James is concerned with the reality of the professor's faith, John with the reality of any pretensions which he may set up to spirituality of life. The key phrase of James is "yea, a man may *say*;" the key phrase of this aspect of First John is, "if we say," or, "he that saith." Profession is easy, but false profession is supremely dangerous. The man who is living in sin and unbelief and knows it is fairly open to the Gospel appeal, but the man who in self-deception answers the Gospel appeal by saying, "But I am a Christian," is in the most dangerous place conceivable.

So, if one be indeed a Christian, there is always the grave danger of living in mere positional truth on the one hand, or of assuming a false spirituality on the other. In the first case one would resemble a noble who should exalt his mere patent of nobility while living most ignobly. In the second case one falls into the snare of spiritual pride based on some supposed experience or attainment.

James exposes a false or mistaken profession of faith; John a spurious spirituality. This exposure John effects by seven tests, applied to profession. We are now to look at these.

The first of these tests applies to the profession of fellowship with God: "If we say that we have fellowship with Him." And the test is severe but simple. To such a profession he says, in effect, "Where do you walk?" The "walk" is the daily life. Now, says John, there are two places and but two, where a believer may walk—darkness and light. Light is *what* God is, and *where* God is: "in him is no darkness at all." Observe, it is not now *how* we walk, but *where* we walk. David, in the fifty-first Psalm, all broken and crushed with the sense of his sin, is in the very whitest of the light, for he is saying: "Have mercy upon me, O God." He is saying: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." He is saying, "Against thee,

thee only have I sinned, and done this evil in Thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest." In the light, though, his whole talk is of his sins.

Now see a man in darkness—a good, moral man, too; and a believer in God: "The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men." That man, in the very act of prayer, is in thick darkness.

1. To walk in the light is not to walk sinlessly, but it is to bring the sin instantly to God. It is not to serve perfectly, but it is to bring the imperfection to Him. It is to live the daily life in His presence. Now if we say that we have fellowship with Him and have two lives, a religious life for Him, and a secular life for ourselves we walk in darkness, and our profession of fellowship is a lie, John says.

2. John's second test strikes down at one blow the most subtle of the errors into which men have fallen concerning this most vital subject of holiness—the notion that by regeneration, or by "the baptism with the Spirit," or by the "baptism with fire," or some other experience, the old Adamic nature has been eradicated, so that such an one no longer has sin as an indwelling fact.

As to this John's word is clear: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Note carefully, John does not say that those who make that profession are not *saved*; what he says is that they are deceived, because they are not judging the matter by revealed truth, but by some supposed experience or feeling. The underlying rule here is one which if duly heeded will save the child of God from every excess of fanaticism. It is: Judge experience by the Word, not the Word by experience. "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."

No, beloved, the old nature, unchanged and unchangeable, is within; all victory lies in the recognition of that fact, and then in self-distrustful resort to the provision of grace for

that fact—the indwelling Spirit. So long as we walk in the Spirit we do not “fulfil the lusts of the flesh.” “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 may not do the things that ye would” (Gal. v:17). How subversive of this constant watchfulness, how sure to end (as all experience shows) in humiliating defeat, is the notion that the flesh has been eradicated!

3. And so closely connected with that error is the one to which John opposes his third test—the error of sinless perfection in the flesh.

“If we say that we have not sinned.” Mark well, this message is to the little children of the Father: we have not here a word to the self-righteous sinner, but to the presumptuous child of God. And it is not, “If we say that we have not sinned in the past;” it is a present word; a word for us every moment of our lives; “If we say”—right in the midst of our best prayer, of our purest aspiration, “that we have not sinned”—what? “we make him a liar!” Are we ready for that? Do we want to do that?

But how can a little child of the Father possibly find himself in such a case? For the old reason—inattention to the Word: “His word is not in us” when we say such things.

For His word is uncompromising about sins. His grace has made a way of forgiveness and cleansing for confessing children who sin, but that Word will never permit us to lower the standard as to what sin is. Have we forgotten that an offering was provided for “the iniquity of the children of Israel in their holy things?” Have we forgotten that the very heavens are not clean in His eyes? No, we need this humbling word, this searching test.

4. The fourth test applies to profession of a different kind—the claim to intimate acquaintanceship with God. “He that saith, I know Him.”

Bear with a cautionary word. Knowing about God is one thing; knowing God is quite another. Job’s confession illustrates this: “I have heard of Thee by the hearing of the ears” and upon that hearing there had come to Job a true faith; a faith which had withstood tremendous shocks. Well, we all begin there. Our saving faith is based on testimony.

But Job goes on: "but now mine eye seeth thee." A very different matter. Are we, then, to remain content with a hearsay knowledge of God? By no means. Our Lord tells us in the xviiith of John that the ultimate end of the gift of eternal life is that we may know him. He is our Father, and how can our hearts rest satisfied with anything short of that personal knowledge of Him of which John is speaking? John's test of spirituality at this point is not to discourage a true knowledge of God, but to expose a false assumption of such knowledge. What is that test? "He that saith, I know him, and keepeth not his commandments, is a liar."

Does John mean to put us back under law? Not at all; he speaks in his characteristic way, meaning, He who is living outside the known will of God, and says, "I know God," is a liar. It is not sinless obedience, but it surely is a heart set to live in the known will of God. Such an one will have many a failure, but he keeps on, though often stumbling. The needle in the compass is often deflected by the influences about it, but it trembles and is unquiet till it resumes its steady alignment with the object of its devotion. Now a life so aligned to the will of God is in the way to know God. It is not an arbitrary requirement: in no other way, to no other man can God reveal himself. Paul's prayer for the Colossians runs along that road: "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding," is the first petition, and that leads on to "increasing in the knowledge of God."

5. John's fifth test of the profession of spirituality of life also applies the walk: "He that saith he abideth in him, ought himself also to walk, even as he walked."

Now this seems most discouraging—at least upon a superficial view. But what is it to "abide" in Him? Many earnest souls have had much distress of soul just here. They have been told that to abide in Him means to be always occupied with Him. Now I make bold to say that this is an unattainable counsel of perfection. We are in the world, and however sedulous we may be to keep the world out of us, we are charged with engrossing duties calling for the utmost concentration of mind, heart and hand. We cannot

be in constant conscious occupation with Him. I do not so understand that great word.

Think for a moment of that other phrase "in Him." What does that mean? As you know, Ephesians explains that. "In Christ Jesus" is the sphere of the Christian's life. That is where grace has put him. We have not to concern ourselves about getting that place, we are there. Now what is abiding in Him? Why just having nothing apart from Him. It is to live in the sphere of the things which interest Christ, and to bring Him into the sphere of all our necessary occupations, joys, innocent pleasures down here. It is to have no business in which He is not senior partner, no wedding feast, or other feast in which He is not chief guest, no failures which are not brought to Him for forgiveness and cleansing.

✻ What then is John's test of such a life? It will be, in degree though not as perfectly, a walk even as He walked. It will lead along the same road; it will encounter the same trials, enlist the same sympathies, be after the model of His walk.

Apply the test. It is easy, if humbling.

6. How we all fall down before this sixth test! "He that saith he is in the light and hateth his brother, is in darkness even until now." God is love, just as surely as God is light. The light and the love are one. How impossible, then, to walk with God—for that is the walk in the light—and to have hatred for one of the other little children? Remember, John speaks in an absolute way of these things. It is not what we may call our feeling for our brother—"dislike," or "instinctive aversion" or "annoyance"—John has one name for these insincere evasions, "hate." That is John's word.

Think of this. Is there some brother against whom we have taken up a breath of accusation which we have whispered about to his detriment? Is there a brother whose ways annoy us so that we avoid him? Is there a brother whose habits, though within his liberty in Christ Jesus, do not happen to be the habits in which we have been more narrowly reared, and against which we whisper? Oh, brethren, till we are cleansed in the laver, till our feet have been in His blessed hand, let us not prate of walking in the light.

And surely there is a word here for us preachers. The world, our own brethren, may not know that there is the black drop in our hearts as we preach our "deeper" or "higher" life doctrine, but God the Spirit knows it, and our testimony sears the consciences we would fain reach, and we are in His eyes empty frauds.

7. And so we come to John's final test: "If a man say I love God and hateth his brother, he is a liar."

"Love" with John is more than a sentiment, more than a feeling; it is a principle which moves the hand and opens the purse. If I am not my brother's keeper; if I am not, in the measure of my power, my brother's providence—wisdom for his folly; a hiding place for his shame; open-handed for his need; wet eyed for his sorrow; glad in his joy—oh, then, let me at least spare him the insincerity of my profession: "I love God."

The Heart of the Lesson

By Arthur Forest Wells

GOD THE CREATOR

April 4. Gen. 1:1-2:3

Golden Texts: Gen. 1:1

Daily Readings

Mon., March 29, Psa. 8:1-9. Tues., March 30, Gen. 1:2-2:3. Wed., March 31, Gen. 2:4-17. Thurs., April 1, Gen. 2:18-25. Fri., April 2, Heb. 1:1-14. Sat., April 3, Acts 17:22-31. Sun., April 4, Rom. 11:25-36.

The Outline of the Lesson

I. The Creation of the Heavens and the Earth, Gen. 1:1. II. The Condition of the Earth, Gen. 1:2a. III. The Activity of the Spirit of God, Gen. 1:2b. IV. God's Six-Day Creative Work, Gen. 1:3-31. V. God's Rest After Creation, Gen. 2:1-3.

The Heart of the Lesson

We have sought to indicate the sequence of the events of creation in our outline above. It must be said, however, that it is quite apparent that one step is missing in it. Between I and II should be read the here unrecorded catastrophe which, it would seem, accounted for the chaotic condition of the earth as described in the first part of verse two. With this interpolation, the story of creation reads as follows. In the beginning the Triune God created the universe, which

is here shown to consist of the heavens and the earth. Although we are not told what the heavens and the earth were like, or what were their possessions; it must be assumed that they were perfect in the sense of being without fault, for it is inconceivable that God brought them into being otherwise. Such logic forces us to think of the waste and void condition of the earth as something subsequent to its creation. Naturally the question now arises: What caused this degeneration of the earth? Several answers might be given to this inquiry, but the easiest one seems to be, that the earth was subjected to chaos on account of the sin of some possible inhabitants, who no longer existed on it. This thought finds support in the commission of God to the head of the race, that it is man's duty to "replenish the earth." Note, that the commission is to "re-plenish" the earth. The meaning of "replenish" is "to fill again after having been diminished or emptied." The Hebrew verb means "to fill," "execute fully," "insert, i.e., fill in." This thought also finds support in the action of God in respect to the earth after the fall of Adam and Eve, when the ground was subjected to vanity on account of their sin. However, we may seek to account for the waste and void condition of the earth in verse 2, it is more in line with Scripture to think of that fact as something following rather than preceding or inhering in the original act of bringing the world into being. Verse two is therefore against, not for, the theory of Evolution. But verse two also records the activity of the Spirit of God. It presents a picture of Him brooding as a dove over the ruined mass; or, in other words, it shows Him getting ready for the six-day recreative and creative work that was to follow. The major portion of the text outlines this stupendous task, every item of which demonstrated the power, the skill and the goodness of the Creator. When all had been completed, God rested from it for the work of providence and grace.

The record of creation is and was of necessity a matter of Divine revelation. Since we cannot remember the experience of our own birth, how could man ever hope to know how the world was brought into being before his own existence by some information of his own. "By faith we understand that the worlds (or, ages) have been framed by the word of God" (Heb. 11:3). Now, "belief cometh of hearing, and hearing-by the word of Christ" (Rom. 10:17). Genesis 1 and 2 are for the most part necessarily, therefore, an apocalypse, an apocalypse of the past, just as the Revelation is an apocalypse of the future. Since our text is a revelation of God, we can rest assured that it is true, and base our reasoning securely upon it.

Our lesson reveals certain wonderful things about God. To begin with, it declares His existence before and independent of all things. "The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in sanctuaries made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself giveth to all life, and breath, and all things" (Acts 17:24-25). This is the first of all truths, for, given the fact of God, everything can be accounted for; but without God, or without the idea of God, there could be no logical explanation of anything. The text declares the plurality of the Persons of the Godhead. It does not say that the number is Three, but we know from other Scriptures that God is Triune. In verse one the proper noun "God" is in the plural. In verse 26 "God said, Let us make." The Creator is repeatedly mentioned by the name "God," but "the Spirit of God" is also introduced, and in Genesis 2:4 we read of "Jehovah God." Three names for God, as if answering to Father, Son and Holy Spirit. But these three are not three gods; they are One. Even this unity is indicated, for in verse one, although the subject is plural, the predicate is singular. Plurality for Persons, but singularity for Godhead! This

shows how short-coming is the so-called "Apostles' Creed" in the matter of its statement concerning Creation; for not only was the Father active in Creation but the Son and Spirit as well. The Father created; the Spirit of God brooded; and without the Word "was not anything made that hath been made" (John 1:3).

THE SIN OF ADAM AND EVE

April 11. Gen. 3:1-24

Golden Text: Ezek. 18:4c

Daily Readings

Mon., April 5, Psa. 1:1-6. Tues., April 6, Gen. 3:1-24. Wed., April 7, Gen. 4:1-26. Thurs., April 8, James 1:9-18. Fri., April 9, Matt. 8:28-34. Sat., April 10, 1 John 2:12-17. Sun., April 11, Matt. 4:1-17.

The Outline of the Lesson

I. The Serpent, Gen. 3:1a. II. The Temptation, Gen. 3:1b-6a. III. The Disobedience, Gen. 3:b. IV. The Result of Yielding to the Temptation, Gen. 3:7a. V. The Vain Attempt to Escape the Consequences of Sin, Gen. 3:7b-8. VI. The Divine Arrest, Gen. 3:9-13. VII. The Divine Sentence, Gen. 3:14-19. VIII. Man's Response, Gen. 3:20. IX. God's Provision for Man, Gen. 3:21. X. The Expulsion of Man from Eden, Gen. 3:22-24.

The Heart of the Lesson

Last Sunday's lesson began with the unargued fact of God; this lesson begins with the un-introduced fact of Satan. For the serpent was the tool of Satan, who, in Revelation 12:9, is identified as "the great dragon," who "was cast down, the old serpent, he that is called the Devil and Satan, the Deceiver of the whole world." In some quarters it has long ago become the fashion to deny Satan's existence or to depersonalize him into some subjective or objective evil. Nothing pleases the devil better than to have men think that he is only an unfortunate creature of the imagination. But the word of God will not allow him to be hid. It exposes him and his works, and declares the doom of both. As the previous lesson presents the fact of God as the explanation for everything good and beautiful: so this lesson presents the fact of Satan as the explanation for everything evil. The denial of either is, to say the least, to make thinking illogical. Find out what a man thinks about God and/or about sin, and you have the key to his spiritual and moral ideas. The activity of Satan shows that sin is not something that originated in the human heart. Sin is something that "entered into the world" (Rom. 5:12). Such teaching is more complimentary to men than Evolution, which would account for sin as something in the process of man's creation. Yet, of course, it was shameful for man to yield to it.

Satan began the temptation by referring to God's word. By so doing he recognized the Person and word of God. Indeed, the Scriptures repeatedly reveal the arresting fact of the recognition of God by the world of evil. Think, for example, how the demoniacs addressed the Lord Jesus Christ during His life on earth. Take this statement as an illustration: "What have we to do with Thee, Jesus Thou Nazarene? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God" (Mark 1:24). See how Christ-centered that verse

is. Of its twenty-seven words nine name the Lord—one out of three. If our preaching and teaching were full of Him in like proportion, the world would really be hearing about Him; but, alas, one can sometimes hear a whole lesson or sermon without hearing the Lord mentioned once!

Satan, in seeking to bring man to fall, sought to cast doubt in his mind concerning the nature of God. He planned to do this by calling God's Word in question, for God's Word is a defense for His people. The Psalmist hid the Word of the Lord in his heart that he might not sin against Him, and the Lord Jesus Christ Himself used the Scriptures to defend Himself against the attack of the devil. To this day Satan seeks to capture people by getting them to be doubtful about the Bible. Strangely enough he frequently begins with an attack on the Old Testament! In his first temptation of our kind, Satan approached the woman, who had not been created when Jehovah gave the rules of the garden of Eden to the man. We are not told why he attacked the woman instead of the man. It may have been because he thought her more susceptible to his devices than the man; or the reason may lie in the fact that the woman did not hear the permission and prohibition directly from God. She, like us, had to get her information of God's will through the medium of man. This gave room for the plausible but false argument that an error might have crept into the transmission of God's Word.

The woman failed where Satan wanted her to fail. She failed to handle the Word of God right. She added to it; she weakened it in her own mind; and she discussed the subject with the devil. God had said nothing about touching the tree; He had said surely, not lest; and He had given His command to be obeyed, not to be gossiped about with Satan. Our Lord quoted the Scriptures against Satan, but He never discussed them with him. The Bible argues against "doubtful disputations" (Rom. 14:1). Doubts should be honestly brought to the Lord; so that He might change a doubting Thomas into a believing and worshipping Thomas. When doubts are discussed with Satan, the doubter will never hear anything other than that which is intended to deepen his doubt and prepare him for the acceptance of downright lies concerning God. Much of the boasted "fairness to see both sides" of a religious issue is nothing more than Satan's scheme to keep a soul in his school of skepticism and death. Since God's Word must be and is right, all contradictory statements must be and are wrong; therefore, it is proper only to consider God's side. Satan dressed up his attack with a corresponding emotionalism, and the woman took of the forbidden fruit and passed it also to her husband. Or—to put the matter in another way—the accepted lies of Satan so unfitted the woman for a proper appreciation of the world, that she used her blessing as a reason for disobeying God. And, alas, that sort of thing has been going on in the world ever since; for see how often men in their prosperity use the benefactions of God as occasions of unfaithfulness to Him! Sin propagates itself, for the woman took and ate it and then passed it on to the man, and he ate it. "Through the one man's disobedience the many were made sinners" (Rom. 5:19).

How quickly the world of life changed into the world of death for the man and the woman! Instead of having become like God, they became so much like Satan that the very thought of God made them tremble. They had never before had to tremble before their Creator. Why should they? He had made them to be objects of His joy and love. But sin changed that. Fellowship had to give place then to hiding, which proved to be no hiding.

As the Spirit of God brooded over the face of the waters of chaos: so the Voice of Jehovah God was heard walking in the garden in the cool of the day. As the God of grace He had come to recreate their

lives. But such recreation could not be done in six days or by just a word. Light could be made for a world of physical darkness by a creative command; but light for the spirits of men involved the death of His Son and the preaching of His Word throughout the centuries to come. Satan had now to be dealt with anew, and many other things had to be done. But whatever was necessary, God did or promised to do later. In short, like the chaotic earth, fallen man was offered salvation. The earth heard His voice and became new again; and even though it was again subjected to vanity on account of man's sin, there is no case on record where the forces of nature ever failed to respond to the will of God. But with man! oh, the shame and tragedy of it! the case is different! "Ye will not come to Me, that ye may have life" (John 5:40). Thanks to the God of grace, there are exceptions to this attitude. So to "as many as received Him, to them gave He the right to become children of God, to them that believe on His name" (John 1:12). The man and woman became the first believers; for, although death had been pronounced upon them, the man called his wife's name Eve, Life; because she was the mother of all living. They took God at His word and lived.

THE EFFECTS OF ALCOHOLIC BEVERAGES

(The Scientific Approach to the Liquor Problem)

April 18. Gen. 13:13, 19:23-25; Deut. 32:31-33; Prov. 23:29-32

Golden Text: Prov. 23:32

Daily Readings

Mon., April 12, Isa. 5:11-14. Tues., April 13, Gen. 13:1-13. Wed., April 14, Gen. 19:23-29. Thurs., April 15, Gen. 19:30-38. Fri., April 16, Deut. 32:30-43. Sat., April 17, Prov. 23:19-35. Sun., April 18, Ephes. 5:1-21.

The Outline of the Lesson

I. Sinners of Sodom, Gen. 13:13. II. The Destruction of Sodom, Gen. 19:23-25. III. The Vine of Sodom, Deut. 32:31-33. IV. Prohibition Against Tarrying at Wine, Prov. 23:29-32.

The Heart of the Lesson

The evils of Sodom form the background of our lesson. This wicked city might have remained unknown to us had it not been for the folly of Lot, who himself owes his place in the records of history to the prominence of Abraham. In view of the fact that the plan for the lessons of this quarter skip the study of Lot, it may be well to let a character study of him be the explanation of today's texts.

The key to the life of this man is found in 2 Peter 2:7-8: "Righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed (his) righteous soul from day to day with (their) lawless deeds)." Lot was a good man in a bad place by his own fault, who not only suffered unhappy consequences of his own conduct himself but who passed the sad fruits on to others in his day and thereafter.

Lot seems to have started life well, for he associated himself with Abram when Abram, at the command of Jehovah, left Ur of the Chaldees for Canaan. It must, however, be said, that we have no record that it was the Lord's will for Lot to do this. But in the absence of any contrary statement about it, let us conclude that Lot pleased the

Lord in making this choice. He came to Canaan with Abram, and journeyed with him on an unpleasant excursion into Egypt. After his return from that land, trouble broke out between his servants and those of Abram, and it became evident that some sort of separation had to be effected between the two households. If Lot had been walking closely with the Lord, this trouble would have been solved victoriously for both parties; but it was at this point that some of his weaknesses began to manifest themselves, so that from this time on to the end of his record, his story is not a happy one. His ungrateful and self-centered choice set him forth a long distance on his way to ruin. Five movements are indicated: he journeyed eastward; he moved his tent as far as Sodom; he dwelt in Sodom; he built a home in Sodom; he sat in the gate of Sodom. Outwardly his life was an apparently great success, for in practically no time he jumped from being a roaming herdsman to the office of judge or mayor of a large city.

Since we are to know people by their fruits, let us apply that test to Lot. This young man soon learned that worldly success is not always easy sledding. Shortly after his arrival in Sodom, he was captured by the kings of the east and his goods were taken from him. Thanks to the love and power of Abram, he was recovered from this captivity and loss. But his life lacked possessions of a better sort. There is no record, for example, of any Divine communication coming to him, such as enriched the life of Abram. In fact, Lot seems to have been a man who stood in the way of heavenly communion not only for himself but for others as well; for we read that Jehovah talked with Abram "after that Lot was separated from him" (Gen. 13:14). This reads like the record of another day, or rather night, when Judas Iscariot had received the sop and gone out from the presence of Christ. "When therefore he 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" (John 13:31-32). Think of being the kind of person that keeps the telegraph key of heaven silent, or by his departure permits it to be opened! No rivers of blessing from the Holy Spirit in such a life (John 7:37-39)! This is not the ideal. If herd, Sodom or drink create such a blockade or insulation, away with the indulgence that yields to any one of them.

The man who stands between the Lord's blessing and the saint is not the man to convert sinners from the way of evil. So Lot's influence in Sodom for good was about nil. He seemed to his sons-in-law as one that mocked; his daughters were immoral; and the record of the times as given in Genesis warrants no thought of him as being of any moral or spiritual help to any one in his adopted city. Sodom went on to hell in spite of him. I say in spite of him, for it seems that he did try to do some good; but the men of the community frowned on his efforts, as men of the world today frown on reformers. He may have owed his position at the gate to commercial or political power, but his influence for good in respect to their hearts was worthless.

Lot was a man of no peace. His righteous soul was sore distressed. What commercial or social success is worth that price? Well may he often have thought of the quiet days with Abram, as he heard the sneer of the crowd and suffered the estrangement of part of his family. Who wants to envy a man like that, or be jealous of him? There was no frame in that house of Lot in Sodom for a picture like this: "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" (John 14:27).

Lot failed when he made his selfish choice to Abram. But that does not tell the whole story. Men can be saved from selfishness. The Lord's salvation includes victory over that sin. But there is no record

of any altar in his house—mark well “house,” not “tent.” There lies the great difference between Abram and Lot: the one had an altar, the other left no record of a place of expiation.

THE OBEDIENCE OF NOAH

April 25. Gen. 8:20-22, 9:8-17

Golden Text: Heb. 11:7

Daily Readings

Mon., April 19, Psa. 23:1-6. Tues., April 20, Gen. 5:1-32. Wed., April 21, Gen. 6:1-12. Thurs., April 22, Gen. 6:13-22. Fri., April 23, Gen. 7:1-24. Sat., April 24, Gen. 8:1-22. Sun., April 25, Gen. 9:1-28.

The Outline of the Lesson

I. Noah's Altar, Gen. 8:20-22. II. Jehovah's Rainbow Covenant, Gen. 9:8-17.

The Heart of the Lesson

The principles involved in the flood stand in marked contrast to those involved in the call of Abram; not only because the former expressed judgment and the latter blessing—although judgment is not lost sight of in the Divine covenant to Abram—but also because the one dealt with the mass, while the other dealt with the individual, and because the former sought to stamp out evil directly, whereas the latter called the believer from it. The flood may be said to have been a great reform movement which gave way to the grace of God in Abram; just as John the Baptist gave way to the Lord Jesus Christ.

It was important that something be done in regard to sin in the days of Noah; for “Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Evil had gone the limit extensively and intensively. Moral and spiritual conditions were so bad that, speaking anthropomorphically, “it repented Jehovah that He had made man on the earth, and it grieved Him at His heart.” Should He do something about this? If so, what? Indeed, He chose to do something, and this is the record of His purpose: “And Jehovah said, I will destroy (Heb., blot out) man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth Me that I have made them.” That was the will of God speaking through pure law. Were men at the mercy only of law, they would soon learn that their rights spelled death. None has put this truth better than the Apostle Paul in Rom. 3:19-20: “Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God; because by the works of the law shall no flesh be justified in His sight; for through the law cometh the knowledge of sin.” Had Jehovah chosen to deal with the antediluvians only on the basis of pure and direct righteousness, not a man of us would be alive today. Or, if apart from the flood, God dealt with men only in respect to His holiness, not a man among us would go to heaven. For the law reckons all under sin.

But, oh, blessed “but” that is found both in Genesis and in Romans! “But Noah found favor in the eyes of Jehovah.” Or as Paul said it in the language of Christian truth: “*But* now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption

that is in Christ Jesus" (Rom. 3:21-24). We owe our life to the grace of the Lord which knows of a "but" that can save men and satisfy God. If the story of the deluge be read from that point of view, then the ark of Noah becomes a meaningful type of the cross and resurrection of the Lord Jesus Christ, and even of His saving work connected with His return to the earth in the future.

We wrote in the lines above that God dealt directly with sin in the flood, whereas in His dealings with Abram He called men from it. Yet even here we find expression of the gospel call to separation. Noah and his household had to do what Abram did—come out from among the unbelieving. How hard, humanly speaking, it must have been for him to do it in the only way that was open to him; yet, we may be certain that the Lord did not fail to encourage His saints in those days as well as in ours to be steadfast in faith to Him. It seemed to be a foolish thing for a man to build a ship on dry land apparently far removed from any body of water in the firm belief that he was preparing against the day of a great flood that would cover the hilltops. Well, the gospel is still foolishness to them that perish. But as the ark proved to be Noah's salvation, so the good news of the cross and the empty tomb is to them that are being saved the power of God (1 Cor. 1:18). Oh, for patience to preach as Noah did. For one hundred and twenty years he kept at it, although his converts numbered no more than those of his own household. But what if every head of his house were used of the Lord to bring his family to Christ! Who could measure the glory of such a victory?

Noah found God's word to be true, both as to the flood and as to his safe-keeping in the ark. He knew that it was not his foresight and engineering skill that saved him. He owed his life to Jehovah's grace. Therefore, he celebrated his redemption, as his first act after his departure from the ark, by the building of an altar to Jehovah. What better testimony could he have given than this that salvation is of the Lord! This is the note that modern life needs. God responded to Noah's worship of Him by giving him more blessings and by guaranteeing life against another such flood in the beautiful emblem of the rainbow. So Noah learned that Jehovah not only saves and keeps but satisfies as well.

Book Reviews

BY FRANK E. GAEBELEIN

But Until Seventy Times Seven. By Mrs. S. May Wyburn. Loizeaux Brothers, New York, N. Y. Cloth, 192 pages. Price \$1.25.

This is a fascinating story of one of the outstanding pieces of rescue mission work in America. The author, Mrs. S. May Wyburn, is in a position to write with authority, for she was herself for two years the superintendent of the McAuley Water Street Mission, and her husband, the late John H. Wyburn, preceded her as superintendent. She has evidently had access to source material in her study of the earlier years of the mission's history, and her quotations of personal documents relating to Jerry McAuley and Sam Hadley lend special value to her book.

In dividing the history of the mission into three periods and relating these divisions to the Biblical characters, Jeremiah, Samuel, and John, Mrs. Wyburn chose a happy device that gives unity and interest to her story. She clearly portrays the history of the three remarkable superintendents of the mission. Any Christian who reads this record should have his heart warmed at the incontrovertible evidence it presents of the grace of God in transforming wrecked lives. While many believers will undoubtedly read the book, it is to be hoped that it may find its way also into the hands of those who do not acknowledge Christ as Lord and Saviour, for such a record as this constitutes the unanswerable apologetic for the truth of Christianity. Like the great work the story of which it so ably tells, Mrs. Wyburn's book has a mission in reaching the lost.

All in all this is a very valuable contribution to the history of Christian work in America. Its reading should be a challenge to the wider and more consistent proclamation of the Gospel of Christ.

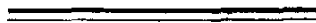
The Glorious Revival Under Hezekiah. By Wilbur M. Smith, D.D. Zondervan Publishing House, Grand Rapids, Michigan, 1937. 54 pages. Thirty-five cents.

This moving account of one of the outstanding revivals of ancient times is an excellent illustration of the freshness of God's Word in its application to present day conditions. Through the medium of Dr. Smith's vivid and forceful style the days of King Hezekiah bring to twentieth century Christians a message that should stir and convict all the readers of this little volume.

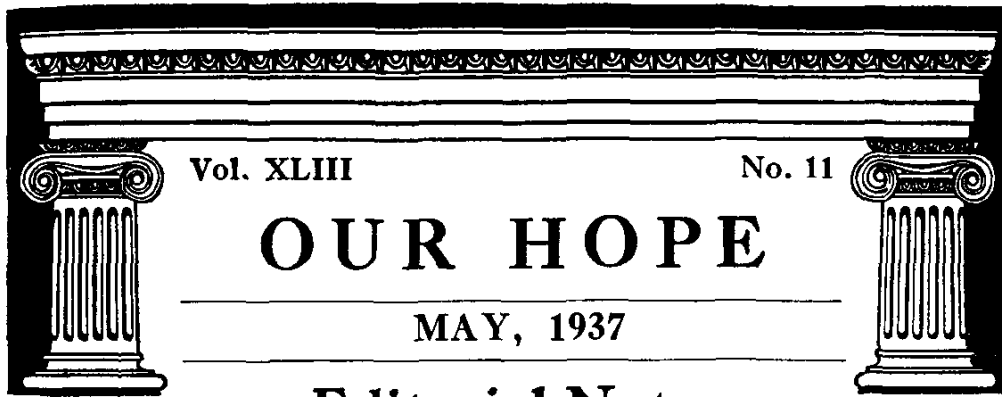
It is characteristic of the author of the booklet that he is painstakingly thorough in the preparation of his spoken and written messages. Unlike some who preach and others who rush into print on spiritual themes, he pays the price of careful study and indefatigable investigation. And the same quality of thoroughness makes this booklet outstanding. When one has read it, he feels that the author has dealt exhaustively with his subject, that he has thought deeply upon it, and that he has prayed it through.

Cold of heart must be the Christian who can read this explicit account of how God worked in revival power in ancient Judah without being convicted in soul as well as stimulated in his life to conformity with the conditions that must precede revival. The usual excellent critical bibliography that is such a helpful feature of Dr. Smith's published works concludes the booklet.

It is cheering to note that this account of the revival in King Hezekiah's time is but one chapter in a book on great Bible revivals that Dr. Smith is soon to publish. His many readers will await this larger volume with expectant interest.



We will gladly assist our readers in obtaining rare and out of print books. Please make your wants known.



Editorial Notes

The Lord's Prayer

Our title refers not to the prayer Christendom calls after Christ but to the true Lord's Prayer, using that term in its most personal sense. The matchless model of prayer recorded in the Sermon on the Mount was indeed our Lord's in that He spoke it. Yet it could never be His through actual personal use, because it asks forgiveness of sins, and He was absolutely sinless. In John 17, however, we have the true Lord's Prayer. For in that chapter the Spirit of God has caused the beloved disciple to set down the longest and most intimate prayer of the Lord Jesus Christ recorded anywhere in the Gospels.

Let us meditate upon this sacred utterance as an unveiling of the altogether lovely character of our great High Priest. Imagine a Christian who for some reason has never had access to the Gospel of John. Imagine him reading for the first time this matchless prayer. What would be the outstanding impression upon his mind? Would it not be something like this: The One who prayed those words was in perfect fellowship with God, for His prayer is essentially communion with His Father in heaven? Surrounding all of the great petitions of which the prayer is full is the atmosphere of intimacy. There is no sense of strain, no agonized importunity. Rather do the words breathe a serene and perfect fellowship, a marvellous spiritual unity between the One who prays and the Hearer of the prayer.

Nevertheless, though this chapter takes us into the exalted realm of Christ's intimacy with His Father, the element of petition is by no means lacking. The first request the Son

makes of the Father is for His own glorification. "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee" (verse 1). The careless reader might wonder about this and ask whether the Lord Jesus was not selfish in asking first for His own glorification. But the last clause of this initial request forever silences any base implication of selfishness. "That Thy Son also may glorify Thee." There is the great reason for this petition. Christ does not pray to be glorified merely for His own gratification; He prays to be glorified, so that He might more fully bring honor unto His Father.

The significant word is *that*. It is the conjunction of purpose or result, used so characteristically and frequently in John's Gospel. And it is surely noteworthy that this word is used far more often in the seventeenth chapter than in any other portion of the Gospel.

Now an analysis of this great Lord's prayer shows a remarkable fact. Every request Christ makes of the Father but one has with it a *that* clause, indicating specifically the purpose and result of the petition. A summary of the petitions will make this fact clear. They are as follows:

1. "Father, the hour is come; glorify Thy Son, *that* Thy Son also may glorify Thee" (Verse 1, and repeated in verse 5).
2. "Holy Father, keep through Thine own Name those whom Thou hast given Me, *that* they may be one, as We are" (verse 11).
3. "I pray not *that* Thou shouldest take them out of the world, but *that* Thou shouldest keep them from evil one" (verse 15).
4. "Sanctify them through Thy truth; Thy Word is truth" (verse 17, the one exception).
5. "Neither pray I for these alone, but for them also which shall believe on Me through their Word; *that* they may be one; as Thou, Father, art in Me and I in Thee, *that* they also may be one in Us; *that* the world may believe that thou hast sent Me" (verses 20, 21).
8. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; *that* they may behold My glory, which Thou hast given Me: for Thou lovest Me before the foundation of the world" (verse 24).

All Scripture is inspired of God, and even the colorless conjunction brings its tribute to our perfect Lord. How wonderful is the use of this tiny word "that" (it has just three letters in the Greek) in this prayer! For it shows us this about our Lord: He *knew* the end and purpose of all His prayers. His are no vague petitions for general blessing. They have their specific purposes. And how they tell out His omniscient and perfect desires for His own!

First, as we have already seen, is His request to be glorified *so that* He might glorify the Father. Then, for His own, for the believers only, He prays as the great High Priest. He would have them kept by God, *so that* they might be one, even one with Him and His Father. Again, He asks *that*, being in the world as they necessarily are, the believers may be kept from the evil one. Yet once more He asks their unity with Himself and God the Father, *so that* the world may believe on Him.* What a blessed glimpse that gives into the greatness of His heart! Even in this high priestly prayer where He represents His blood-bought children, He looks forward to a wider belief in Him through the testimony of the spiritual unity of His believers. And then, finally, He makes the stupendous request that His own, given Him by the Father, be with Him where He is, *so that* they might behold the glory the Father gave Him! And thus His last petition goes back to the very first request for glorification.

Christian friend, there is one thing of which every believer may be absolutely assured. Mark it carefully. Every prayer that the Lord Jesus Christ uttered has been or will be answered, and it will be answered fully, completely, perfectly. For He alone lived and walked in perfect fellowship with the Father. He alone perfectly fulfilled every condition for prevailing prayer. With that glorious certainty in mind, dare to look forward to the fulfillment of each one of your Lord's high priestly petitions in this seventeenth chapter of John. Hallelujah, what a Saviour!

*As Dean Alford says, this can hardly mean universalism but rather "that this their testimony, being borne by them all, and in all ages, may continue to convince the world, so that many in the world may believe."

**“Sanctify
Them”**

“Sanctify them through Thy truth; Thy Word is truth.” This is the one petition in the great high priestly prayer that omits the characteristic “that” clause, and a wealth of implication lies behind the simple sentence. Here, in less than a dozen brief words, the Lord Jesus sets forth the only way a believer may become holy. For the word “sanctify” means “to make holy.”

There is much confused thought even among earnest Christians on this subject of personal holiness. Some teach that it consists essentially in a species of asceticism, wherein all contact with the world is avoided. Others go to the extreme of claiming sanctification to the extent of absolute sinlessness. But these words of Christ voice the correct principle. “Sanctify them,” He prayed, and thereby acknowledged that sanctification is the work of God, not man. Thus He struck at the root of all errors that would bring the believer divine favor through self-effort. How does God sanctify? The answer is in the next phrase, “through Thy truth.” And, lest there be any doubt, truth is defined once and for all as God’s Word. “Thy Word is truth.”

What, then, does the believer do in this matter of sanctification? He does just this: he maintains intimate contact with the Word. Through that Word in its written form he learns God’s will. Through the incarnate Word, even Christ as He indwells the believer, he receives power to do the will of God as revealed in the written Word. That is the only safe method of sanctification. It does indeed lead those who follow it farther and farther away from the world and its sinful practices. But, and here is the vital point, that separation is the result of the new and expanding life through Christ rather than the result of self-effort. The distinction is a fine one, but oh, so important. Without the normative and primary influence of the Word, self-motivated sanctification all too often degenerates into a subtle way of gratifying the flesh, a religious indulgence of two very deadly sins—pride and self-righteousness.

What inexhaustible riches of practical doctrine the Lord Jesus Christ enclosed in that briefest petition of His high

priestly prayer—"Sanctify them through Thy truth: Thy Word is truth"!



**Transfigured
and
Transforming**

In his account of the transfiguration of the Lord Jesus Christ both Matthew and Mark use a word of great significance that is not found either in Matthew's or in Luke's report of this great occurrence. The sentence, "He was transfigured before them," may be exactly rendered as follows in scientific English: "He was *metamorphosed* before them." *Metamorphothe* is the Greek verb translated by "transfigured" in our Bible.

What is metamorphosis? Biology tells us that it is a life-change, as, for example, the transformation of the pollywog into the frog or the caterpillar into the butterfly. How accurately this remarkable word portrays what happened to the Lord Jesus at the transfiguration! It was literally a life-change in that it was a pre-view of Christ in His glorified, heavenly body, that glorious body in which He now intercedes for us before the throne of God and in which He will come again.

That greatly beloved word of the apostle John in his First Epistle (3:23) sheds its own radiant light upon this subject. "Beloved," writes the aged apostle, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." John is here writing of the Christ who is now transfigured, metamorphosed, in heaven. And he is asserting this blessed truth: The transfigured Christ is the transforming Christ. When we see Him *as He is*, in all His heavenly glory, we shall be transformed. Think of it, His metamorphosis through suffering, death, the grave, the resurrection, and the ascension means the metamorphosis of the believer. Now, in the present, one look in faith to the Crucified One brings salvation; then, in the future, one glance at Him will bring transformation into His glorious likeness. Paul states the same truth, using the same Greek word as Matthew and Mark, in this memorable sentence:

“But we all, with open face beholding as in a glass the glory of the Lord, are metamorphosed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Cor. 3:18).

O Christian, do you *want* to see Him? One of the proofs of love is longing for the presence of the distant loved one. The wife longs for her absent husband, and the husband yearns for his wife. It happens that the Object of our soul’s desire is absent, for He is in His Father’s house. Do you love Him enough to long for His Presence and His Coming? Do you ever awake in the morning with the thought, “Perhaps today I may see my Lord face to face?” Think what it will mean when you see Him. It will mean your own transfiguration. Does not your heart grow warm in expectant love for His appearing?



There is much exhortation in the New
If Ye Continue Testament that believers should continue.

Continuance is the evidence of true salvation as well as of true spiritual progress. These exhortations are of great importance and should be carefully studied and considered by every child of God.

We are told to continue in the faith. When Paul and Barnabas returned to Lystra, Iconium and Antioch to strengthen the new disciples, they exhorted them “to continue in the faith” (Acts 14:22). Paul writes to the Colossians that believers are “reconciled in the body of His flesh through death, to present you holy, and unblameable and unproveable in His sight.” But the next verse belongs to this blessed statement—“If ye continue in the *faith* grounded and settled, and be not moved away from the hope of the Gospel” (Col. 1:22, 23). How many have neglected these and similar exhortations and made shipwreck on account of it.

We shall continue in the faith, if we continue in His Word. The Lord Jesus Christ made this a test of true discipleship, for He said to the Jews: “If ye continue in My Word, then are ye My disciples indeed” (John 8:31). And Paul exhorted his son Timothy: “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise

unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Without the continued reading of the Word of God no continuance in the faith and in the grace of God, in a real spiritual life, is possible. We are born again by the Word of God (1 Peter 1:25). The Word of God is our second mother. We must be nourished by the Word (1 Peter 2:2). We are sanctified by it (John 17:17). It alone can build us up (Acts 20:32). And it is the magnificent sword put into our hands for victorious conflict by the Holy Spirit (Ephes. 6:17). The neglect of the Word produces spiritual dearth, barrenness, and robs us of the reality of our salvation and everything else.

If we continue in His Word, we shall not only continue in the faith, but also in the *love of Christ*. "As the Father hath loved Me, so have I loved you: continue ye in My love" (John 15:9). The love of Christ which passeth knowledge must constantly be before our hearts to be a reality. How many times Paul must have repeated, "Who loved me and gave Himself for me." And thus we must continue in His love, in the assurance and enjoyment of it. To continue in the conviction of His infinite, unchanging and immeasurable love, that gives peace to our poor, wavering, and often doubting hearts. Then too it will be manifest in us and through us that "the love of Christ constraineth us" (2 Cor. 5:14).

Then we shall also continue in *brotherly love*. "Let brotherly love continue" (Heb. 13:1). "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye have heard from the beginning, that we should love one another" (1 John 3:10, 11). "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." The love for the brethren, the members of the family of God, is the family mark.

We are also exhorted to continue in *sound doctrine*. We are living in days when the doctrine of Christ and with it all

other doctrines given by revelation are sneered at, belittled and totally rejected. These days were foreseen by the Spirit of God. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, and by His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4). We must hold fast sound doctrine in these perilous times. The least deviation from any doctrine will lead into soul-destroying errors. Like the early Church we must "continue steadfastly in the Apostle's doctrine" and heed the divine demand. "Take heed to thyself, and unto the doctrine; continue in them" (1 Tim. 4:16).

Then finally we must continue in prayer. Our Lord in His blessed life on earth often continued all night in prayer (Luke 6:12). Before Pentecost all disciples "continued with one accord in prayer and supplication" (Acts 1:14) and after Pentecost "they continued steadfastly * * * in prayer." The exhortations to prayer are numerous. "Continuing instant in prayer" (Rom. 12:12). "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2). "Praying always with all prayer and supplication in the Spirit" (Eph. 6:18).

Unless we continue in these things we shall slip, and our spirituality will suffer, and we shall lose the enjoyment of what is our blessed portion in Christ. Thanks be unto God that we can continue! Not in our own strength, but through the Holy Spirit who dwells in us and gives the power to continue in the faith, in His Word, in His Love, in brotherly love, in sound doctrine and in prayer. The continuance in all this means the walk in the Spirit.



"Pray without ceasing" (1 Thess. 5:17)

Pray Without Ceasing is a divine exhortation. But how can it be done? Are we not too busy during the day, tired at night, rushed in the morning

hour? The child of God in touch with the Lord through the indwelling Spirit can pray and does pray at all times. We can lift up our hearts to Him as we walk along the street; sit at our desk; work around the house, or even while we converse with others. We can cultivate such a prayer-spirit that it becomes a blessed habit of the new nature. The Spirit of God is in us for this very purpose, to keep us in the attitude of praise, communion with Him and prayer for ourselves and others.

But there are our special prayer-seasons: morning, evening and also during the day and during the night. If Daniel had his window open towards Jerusalem three times during the day, and held communion with the Lord, should we not also do the same! Sleepless nights should be prayer-nights. When we awake during the night prayer should at once fill our hearts. The evening hour as well as the early morning hour, the beginning and the ending of the day should be given to prayer and praise, alone with Him. Evening prayer, someone said, is the soul's curfew-hour, when the toils and tumults of the day are shut out, and the gates of heaven are unbarred. And how blessed to go forth into the day's work after having held communion with the Lord!

As we have shown in our book on "Prayer," our failures, our spiritual dullness, our many mistakes all spring from prayerlessness; because we do not pray without ceasing.

"Oh, not a joy or blessing
With this we can compare; .
The power that He has given us
To pour our wants in prayer."



**Peter's
Precious
Things** Peter in writing His Epistles does what the Lord commissioned him to do—"strengthen thy brethren." While these brethren were those of his own people, believing Jews in dispersion, he also strengthens all other brethren. He uses the word precious seven times in his two epistles.

1. The *trial of faith* is precious. "That the trial of your faith, being more precious than of gold that perisheth, though

it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7). How then should we rejoice when faith is being tried, for in such trials the Lord receives through His trusting children that which is more precious than gold.

2. The *Blood of Christ* is precious. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by the tradition of your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot" (1 Peter 1:19). But who is able to know *how* precious that blood is? In the sight of God it is the most precious thing. Should it not for us, who are washed in that precious blood, be the same? And what judgment will come upon those who deny the precious blood of the Son of God!

3. The *Living Stone* is precious. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious" (1 Peter 2:4). The living stone is Christ, the one sure foundation upon which all rests. The stone which the builders reject has become the head of the corner, and some day this living, precious stone will smite the enemies and become the mountain filling the whole earth (Daniel 2).

4. The *Chief Corner Stone* is precious. "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (1 Peter 2:6). We are therefore "no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2:19, 20). He is a precious corner stone.

5. *He Himself* is precious. "Unto you therefore which believe He is precious" (1 Peter 2:7). To this every child of God says "Amen." He is the One altogether lovely, the chiefest among ten thousand. He is precious in all He is, in all He has done. May He daily become more precious to our hearts.

6. *Faith* itself is precious. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like

precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Peter 1:1).

7. *The promises of God* are precious. "Whereby are given unto us exceeding great and precious promises, that by these ye may be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

May we know, believe, enjoy these precious things of Peter.



Those who are the children of God by
God's Care for faith in Jesus Christ are the daily objects
His People of the care and ministry of the Father, the
 Son and the Holy Spirit. The Father's
 care is manifested towards us both spiritually and temporally. As the husbandman watches over, cultures, purges and prunes the vine, that it may be fruitful, so our heavenly Father exercises care and discipline over our souls (John xv); and He is glorified when we bear much fruit. The Father of spirits chastens and rebukes us for our profit, but with a heart of perfect love, as well as infinite wisdom. "Like as a father pitieth his children, so the Lord pitieth them that fear Him; for He knoweth our frame, He remembereth that we are dust." In temporal things also He wants us to reckon upon His never failing fatherly and gracious care. "Behold the fowls of the air; for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And to encourage our confidence in asking and expecting, our Lord said, "Ask, and it shall be given you . . . for if ye being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven, give good things to them that ask Him?"

The Son of God, also, ministers continually on our behalf. He appears in the presence of God for us. As our Advocate, He meets all the accusations of Satan, our enemy, the accuser of the brethren. He is our High Priest, everliving and ever interceding for us. His sympathy, touched with the feeling of our infirmities, comforts us. His finished work on the cross establishes our souls in grace and peace. We know He is in the Father's house preparing a place for us; He keeps the feet of His saints and has assured us that we, His sheep

for whom He died, can in nowise perish. His mighty hand keeps us, and none who have been washed in His most precious blood can ever be lost.

The Holy Spirit dwells in us and will abide with us for ever. By Him we call Jesus "Lord"; by Him the love of God is shed abroad in our hearts. He takes of the things of Christ and ministers them unto us. He guides us into all truth and shows us things to come. He leads our souls into the knowledge of God's eternal counsels in Christ and unfolds all His gracious purposes as to the future of glory which awaits us, when Christ comes for His saints.

Blessed indeed it is to know that the Father's love never changes, the Son's matchless grace never declines, and the Holy Spirit having quickened our souls, will carry on His work till our bodies are changed and fashioned like the glorious body of Him who died for our sins and rose again on the third day.



**The Vain
Attempt**

For centuries Christendom has spiritualized the prophecies which belong to the literal Israel, and by doing this has impeached the veracity and faithfulness of God. They tell us that all the mighty men of God who believed in the literal fulfillment of Israel's promises were mistaken and that there will never be an earthly kingdom. Let them try to explain away, God will see to it in His own time, that the literal meaning of His oath bound covenants will be gloriously vindicated. Even now everything is preparing in the world for the literal fulfillment of the prophecies relating to the end of the age, concerning the Jews, the Gentiles and the Church of God. We give the expressions of a few witnesses who lived a hundred and more years ago and who had no sympathy with the phantomizing of God's promises to Israel!

David Levi. "What can be more absurd than to explain the prophecies, which foretell the calamity to befall the Jews, in a literal sense, and then those which bespeak their future felicity, in a mystic and spiritual sense."

Isaac Da Costa. "Who gives us the right by arbitrary

exegesis, to refer the prediction made to Israel, to the Christian Church, when the judgment upon the same Israel evidently could not have been meant for the Church?"

Bishop Hooker. "I hold it for a most infallible rule, that where a literal construction will stand, the farthest from the letter is commonly the worst. Nothing is more dangerous than this licentious deluding art which changes the meaning of words as Alchemy does, or would do, the substance of metals, makes of anything what it lists, and brings in the end all truth to nothing."

Vitringa. "We must never depart from the literal meaning of the subject mentioned, if all, or its principal, attributes square with the subject of prophecy. The unalterable wisdom of God has shown itself in this, that the predictions of Scripture concerning the Jews are only in part fulfilled, the rest still awaiting a future accomplishment."

Sir Isaac Newton, the great scientist, wrote in 1720: "About the time of the End a body of men will be raised up who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition."

The body of men is here and gives its unflinching testimony to the literal meaning of God's infallible promises made in the prophetic Word. We are glad to belong to this class and rejoice in the reproach, opposition and hard speeches we have sometimes to endure.



According to All the conditions and positions into which
His Purpose the children of God are so frequently brought are according to His great purpose. This is a purpose which was fixed and decreed before the foundation of the world. What a comfort in itself this is, that our omniscient, all-loving, and all-powerful God has a purpose for every individual life, and that that purpose will be accomplished by Him in His own way, by His own means, and in His own time.

A godly Puritan said once about the sicknesses among the saints, "The Lord puts us on our backs that we may learn to look up." This is undoubtedly true. How many times we forget that we must look up, even in the smallest things.

We rush along trying to do the best we can, and so many times we leave Him out. Then in His loving kindness He permits a condition to come to us which makes us look up physically, because we may turn neither to the right nor to the left. Through illness He puts us on our backs to learn His great care and great purpose in His dealings with us.

One of the lessons the Editor has learned in his recent illness, which through the mercy of God is now rapidly disappearing, is the great love which dwells in the Body of Christ, the family of God. But even this is not the highest purpose.

We mean that this love is expressed in the loving prayer of intercession, and that it is blessedly true, "If one member suffer, all suffer."

We read in Ephesians 3:8-12, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of Him." The eternal and individual purpose is not fully stated, though it is mentioned. We have to turn to that passage of comfort and uplifting for that, Romans 8:28-32, to discover and fully grasp that purpose. "And we know that all things work together for good to them that love God, to them who 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 firstborn among many brethren.* Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" That is, in other words, that our God and

Father, the God and Father of our Lord Jesus Christ, permits anything to come upon us so that His eternal purpose, in eternal Christlikeness, body, soul, and spirit, may be accomplished in us. In this way then it is for our good to suffer, and to rejoice in tribulation; for we know that all these things will work together for that great and wonderful accomplishment of His purpose.



**We Are
Grateful**

During our recent illness, which kept us in bed for a number of weeks, we received so many kind letters from our beloved readers that we are very grateful to them for their love, and also for their prayers. Each letter brought rejoicing to our heart over the fellowship which exists amongst God's people. We also thank them for the beautiful flowers which they so lovingly sent to cheer us. Once more the Lord in His mercy has shown that He is a prayer-hearing and prayer-answering God. The Lord bless you all for your great kindness and for your love!



An Explanation

For several years the health of the Editor has not been up to the mark. He has had repeated spells of weakness and exhaustion, and the physician explained it as the result of overwork. Last year, as some of our readers may remember, he had to cancel a number of engagements on account of it. Everything, however, in answer to prayer, seemed to go much better.

After much prayer for guidance, we decided to make a long promised visit to Europe, partly for ministry and partly to see our loved ones once more. All went well in our trip south until about the middle of February, when after strenuous work in testimony we suffered another set-back, and for this reason decided to cancel the remaining engagement. When we returned to New York there was a great deal of improvement, and after consulting our physician he said that with a few weeks' rest there was no reason why we could not keep the appointments made, and leave on April

11 on the *Europa*. But we were not satisfied with this decision, and consulting an outstanding specialist, he reassured us that while there existed no acute or dangerous condition, yet in order to maintain our health and continue fit for ministry for a number of years longer, a certain form of treatment had to be adopted at once. He traced everything to the exhaustion of the physical and nervous systems, and advised absolute rest in bed and relaxation for a number of weeks; and he promised that with the help of God everything would return to a normal condition, and that we would be able to continue to minister, in a more limited way. We have taken his advice and after resting some three weeks find a gratifying change for the better.

The trip on which we counted so much had therefore to be postponed, perhaps till late summer, when strength would be renewed and the work we planned could be carried out. We feel much better than we have done for some time, but feel the need of caution, and under His blessing all will proceed well.

One thing has greatly impressed us. When we first announced the proposed visit to Central Europe we received quite a large number of letters cautioning us; some even suggested that serious harm would threaten us on account of the military and other conditions prevailing in Europe. Many begged us to give up the idea and offered prayer that we would not go. This is indeed very significant, and who knows but the Lord ordered all these things for a good reason, and that it is His way to shield us in these evil days. We are persuaded that our beloved readers will continue to pray, and that our Lord will continue to act and to direct.

We continue in the editing of "Our Hope" and in all the work which we have been doing, with the exception of traveling about and addressing meetings in the various centers.

If some of our readers have sent letters to the steamer *Europa* on which we intended to sail, they will all have been returned to the senders, or perhaps to our New York office.

We thank you, beloved in the Lord, for your kind and loving interest, and we are persuaded that He will do all things well.

Yet Not I, "For I am the least of the apostles, that
 but the am not meet to be called an apostle,
 Grace of God because I persecuted the Church of God.
 But by the grace of God I am what I am:
 and His grace which was bestowed upon
 me was not in vain; but I labored more abundantly than
 they all: yet not I, but the grace of God which was with me."
 (1 Cor. 15:9, 10).

Thus wrote the great Apostle to the Gentiles, and one part of his greatness was his humility. In another passage he wrote the following:

"I was crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20).

So twice he said "not I"; but it is what God's people so constantly forget, that the good which is in us, the life which we have, the evidences of that life in peace and joy, that transforming life, is not of us, but it is He himself; and the work and service which we render is not of us, but is made possible by the grace of God. And so in our perplexities and difficulties we know that He who is our life will sustain and keep us.

The author of a charming little poem writes:

He giveth more grace when the burdens grow greater,
 He sendeth more strength when labors increase,
 To added affliction He addeth His mercy,
 To multiplied trials, His multiplied peace.
 When we have exhausted our store of endurance,
 When our strength has failed ere the day is half done,
 When we reach the end of our hoarded resources
 Our Father's full giving is only begun.
 His love has no limit, His grace has no measure,
 His power no boundary known unto men,
 For out of His infinite riches in Jesus
 He giveth and giveth and giveth again.

These words were made a great blessing to us during our recent testing through sickness. We also thought of a much-assuring statement coming from His lips to His severely tested child, the Apostle Paul, when, with a thorn in the flesh, instead of the removal of the thorn, the Lord told him "My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Cor. 12:1-9).

The strength which sustained, and kept, and uplifted, the strength which guided, gave confidence and joy in His service for some sixty years, will surely manifest itself to the hour when the work is done. As the reader will find elsewhere about our trip abroad, which had to be postponed through this severe illness, this will be carried out through His grace. We know His grace will keep, uphold and supply. The sweetest assurance of a Christian should be that we are in His hands. So write us, and we shall appreciate your constant prayers and intercession. In the past He has done all things well. He will continue to do all things well, even as He loves to the end.



Stony Brook Conferences As usual, the regular Stony Brook Bible Conferences will be held during July and August. Please address our Manager, Mr. Gilbert Moore, Stony Brook, Long Island, New York, for copies of the program, and he will send them to you. Our own Prophetic Conference will be held in the third week of August, and we shall be very much pleased to see as many of our readers and friends in the meetings as may find it possible to be with us. We have more to say about it all in our special program.



The Prophetic Conference at Stony Brook We hope in the near future to give a more detailed program of this Prophetic Conference, which will be held beginning with Lord's Day, the 14th of August, and continue throughout the week. On account of the Editor's convalescence he thinks it wise not to attempt the leadership as he has done in former years, but he hopes to be present, and our good friend, Wilbur M. Smith, D.D., of Coatesville, Pennsylvania, will have full charge.

We have invited as guest speakers, Rev. Flournoy Shepperson, of Greenville, South Carolina; Rev. M. M. MacFerrin, of Augusta, Georgia; Frank E. Gaebelein, Headmaster of the School; Kenneth Cornwell, a gifted young Methodist preacher; and probably some of the older brethren will also participate.

Please keep this date open, and patronize this conference. We need your support this year as never before.



A New Book We have been asked what will be the title of our new book, which evidently everybody expects us to write. Many of our friends know that for many

years we have had it upon our heart to publish a small Prophetic Encyclopedia. Then another title has come to our heart frequently, "Days of Heaven on Earth," as a climax to our four previous books. We do not know what we shall do, but we trust Him that He will indicate to us what is the pleasure of His will, and then we hope to go to work, and while resting physically keep on searching the Scriptures to produce a little more "meat in due season" for the household of faith.



Very True Somebody said to us not very long ago, "There are some books which die almost at the time of their birth; there are others which will never die and can never die. If our Lord should see fit to take you from among us you leave books which will never die. It is for the simple reason that you magnify the Lord Jesus Christ, exalt His Name, unfold His work and His glory, and all so Biblically and in such a simple way that God will take care that these books keep on living and being a blessing for many thousands more."

We must say this did give us a great deal of comfort and cheer, and more than that, we believe it is true.



NOTE: We wish to inform our readers that the first three editorials of this issue are kindly furnished by Dr. Frank E. Gaebelcin, the Associate Editor.

THE REST OF THE WAY

"Thou hast been my help"—Psa. 63:7

"I will fear no evil: for Thou art with me" Psa. 23:4

Oh, fathomless mercy! Oh, infinite grace!
 With humble thanksgiving the road we retrace:
 Thou never hast failed us, our strength and our stay,
 To whom should we turn *for the rest of the way?*

Through dangers, through darkness, by day and by night,
 Thou ever hast guided, and guided us right.
 In Thee we have trusted, and peacefully lay
 Our hand into Thy hand *for the rest of the way.*

Thy cross is our refuge; Thy blood all our plea;
 None other we want, Lord Jesus, but Thee.
 We fear not the shadows at the close of the day
 For Thou wilt go with us the REST of the WAY.

The Book of Psalms

Psalm 120

After the marvelous one hundred and nineteenth Psalm, prophetically Israel's future praise of the Word of God and the Law of God, written by the Holy Spirit in their hearts, we find a cluster of fifteen Psalms (120-134). They all bear the Hebrew inscription "*Shir Hama'aloth.*" The Vulgate, the Latin translation gives the meaning "*Canticum graduum,*" the gradual Psalms; Luther translated it "*Ein Lied im hoeheren Chor*"—a song of the higher choir. An outstanding Hebrew scholar has translated it by "Songs of the pilgrim caravans," or, "on the homeward marches," and explains these fifteen Psalms as old and new traveling songs of those returning from the exile. This view is somewhat upheld by Ezra 7:9 where we find in the expression to go up from Babylon (*Hama'aloth Mi-Babel*) the same Hebrew word used as in the inscriptions of these fifteen Psalms.

But it seems to us that a statement in one of these Psalms gives us the real use of these Psalms. We find it in Psalm 122. "Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." The correct translation of the Hebrew term is "*song of the ascent,*" all fifteen of them are the songs of the ascent. Three times yearly all the tribes had to go up to Jerusalem to celebrate the great feasts, the set times of Leviticus (Chapter 23). And so these Psalms were probably chanted by godly Israelites as they moved toward their great center of worship, Jerusalem. But there is a deeper meaning. Spiritually they mean the ascent of the believing heart into the things of God, bringing forth inspired praise and worship for His grace and mercy to His people. The Talmudical writers give still another view of these Psalms into which we do not enter for it is untenable. There is a charming progressiveness in these fifteen Psalms. It is stated by another Hebrew scholar in the following words: "The songs are called 'songs of degrees' or gradual Psalms because they are songs that move onward towards a climax." They are

climbing, in a spiritual way, higher and higher, ending with a brief Psalm of blessing and praise. It should be so in the true believer's experience, a climbing higher and higher, closer and closer till the great outburst of praise is reached and we are at home, not in an earthly Jerusalem, but in the one which is above.

“To Jehovah I call in my distress
 And He answereth me.
 O Jehovah, deliver my soul from a lying lip,
 From a deceitful tongue.
 What shall be given unto thee? and what will it profit thee?
 Thou deceitful tongue.
 Sharp arrows of the mighty
 Together with coals of broom.
 Woe is me that I sojourn in Meshech,
 That I dwell among the tents of Kedar!
 My soul hath long dwelt
 With him that hateth peace.
 I am for peace;
 But when I speak, they are for war.”

Does this take us back to Babylon where they were captives? Many expositors read this into it. It rather covers in a general way the distress experiences of Israel of their entire history. The nation was born in distress in the house of bondage, in Egypt. Their history which follows is a history of distress and sorrow. Moses saw, as he stood in the wilderness of Midian, before the burning bush, the entire history of the people. A burning bush, yet unconsumed, because the Lord was in the midst, and as they called out of distress He graciously answered. They were in distress in Babylon; the Lord brought a remnant back. The present age, which brought their world-wide dispersion, increased their sorrows. Still greater distress is in store for them, the time of Jacob's trouble, the great tribulation.

It seems this Psalm points to this future distress, out of which the covenant keeping Jehovah will save them. The lying lip, the tongue of the deceitful, can be interpreted as that final man of deceit, the last great troubler, the man of sin, the false Christ. His judgment is announced in the fourth verse. But what does it mean “Woe is me that I sojourn in Meshech, that I dwell among the tents of Kedar”? Meshech was one of the sons of Japheth (Gen. 10:2). So, inasmuch, as from Japheth sprang the Gentile nations, Mes-

hech stands for the Gentiles among whom Israel is a sojourner. And Kedar (meaning: powerful) was a son of Ishmael. They lament the fact that they have to tent among those of Kedar. How true this is today when we consider that the Jews in their eagerness to establish through political Zionism an independent existence, are surrounded by the Ishmaelites, the Arabs, and have to suffer on account of it.

And there is no peace; they dwell among those who hate peace, hence instead of peace there is war. Such is the character of our age. It began with the rejection of Him who is the "Prince of Peace," whose coming into the world should have resulted in "Peace on earth." But His own received Him not. Then upon the dark background of His rejection we read His words "not peace, but the sword." While He is peace, there will be no peace on earth, no peace for Israel, no peace for the nations, but perplexity and distress of nations. Thus it will continue till He returns as the Prince of Peace, to speak peace to the nations.

And so the "songs of spiritual ascent," the climbing upward, begin in deep distress out of the distressing conditions of sin and its slavery. It is so in our Epistle to the Romans. It is the epistle of "ascent." The ascent begins in the third chapter, where we see the whole world in the distress of sin and under condemnation. The path of ascent is then graciously revealed. It is the Lord Jesus Christ and His sacrificial death. As we follow that path it leads us higher and higher in the spiritual ascent, till we reach the grand and glorious summit in the eighth chapter of this Epistle.

"Thrice happy he who serveth
 The Lord with heart and soul!
 Whose purpose never swerveth,
 Who loves the Lord's control.
 With single eye—unfearing—
 With simple, child-like faith—
 The Master's accents hearing;
 He doth 'Whate'er He saith'."

“The God of Peace”*

BY NORTHCOTE DECK, F.R.G.S., SOLOMON ISLANDS

Luke the physician in the beautiful prologue to his Gospel records a gracious declaration of the Spirit. It is, that Christ “the Dayspring from on high, hath visited us . . . to guide our feet into *the way of Peace*” (1:79). For it was *peace with God* that primal man had lost at the fall. For enmity as well as sin had entered his heart and for these he was driven out of Eden. And the whole after revelation of God is mainly occupied with the making again of a “Way of Peace.” And this was done by the One who so graphically declared: “*I am the way . . . no man cometh unto the Father but by Me.*”

Years later, as the result of the supreme sacrifice of the Son of God on Calvary, the writer to the Hebrews exhorts us to “draw near” again to God by “A New and Living Way” (Ch. 11:20). Here he is inspired to use a unique word about that “Way,” which is not elsewhere found in Scripture. For the word “new” in the text is a translation of the Greek word *prospatos*, which literally means “newly slain” (Young). It is a “newly slain and living way.”

Thus we are to infer not that this is a way merely later than the Law; but it is a newly slain and therefore still a *recently made way*. And in confirmation of this thought, John peering into heaven (Rev. 5:6) for the Lion of the tribe of Judah still sees “a Lamb as it had been slain.” What a wonderful combination then, “a newly slain yet living way.”

And *newly slain* brings to mind Luther’s delighted exclamation when first the truth of “justification by faith” was revealed to him. Ascending the Scala Sancta in Rome on

*Dr. Northcote Deck, F.R.G.S., who worked for nineteen years in the Solomon Islands, is planning a visit to America, beginning on June 12th, when he lands in Los Angeles. He will be speaking at the Eastside Conference July 15-24; The Brickview Gospel Bible Conference from July 25 to August 2, and at the Keswick Conference August 3-23. He will be available for meetings devotional or missionary from then on till near Christmas. Any who would wish to arrange a meeting or a visit from Mr. Deck may communicate with Mr. Bingham, 366 Bay Street, Toronto, who is arranging the itinerary.

his knees this great truth suddenly burst upon him. Rising to his feet he cried delightedly in his new found peace and joy: "Why Calvary seems as if it were only yesterday?" And that is a profound truth. As an *historical event* we human beings with our limitations place Calvary on the "green hill" and date it 1900 years ago. Yet as a *moral event* it has no date! For Christ was slain in the plan and purpose of God "before the foundation of the world." So that morally the event is as near to us as to the dying thief.

It is significant that one of the most illustrious titles bestowed upon the Saviour long before His birth was "Prince of Peace" (Isa. 9:6). And well it became Him and described His ministry toward man! Ere He died he had promised, "Peace I give unto you." And so as a crowning act He "*made peace* by the blood of His cross."

Now it is a remarkable fact that no less than six of the epistles close with a promise or a prayer about the *God or Lord of Peace*. Thus it seems as if peace well described God's supremest achievement on man's behalf, and these passages beautifully summarize that work.

Perhaps 2 Thessalonians 3:26 forms a simple summary of all the rest. "Now the Lord of Peace Himself give you peace always *by all means*," or, more literally, "*in every way*." The reference here is not to the means by which peace was made, but how it applies in daily life. For there are four main ways in which a Christian may lose the enjoyment of this dearly purchased peace and God exhorts that all these should be guarded against.

(1) 1 Thessalonians 5:23 may well be considered first. "The Very God of Peace sanctify you wholly." Here we have to remember that the word translated sanctify is *hagiazō*. Now whatever else it means, it does *not* mean "make you holy," though the result is to be holiness. The root word *hagios* 250 times translated "holly," literally means separated, or set apart for a purpose; consecrated to that purpose. In itself the word does not imply any moral qualities though it may lead to them. The women of pagan temples were *hagios* set apart for their nefarious life!

So this prayer literally means "the God of Peace separate you wholly," evidently from all within and around that

defiles. And this implies a moral separation from the "world" and its lusts, and a renunciation of all known sin. It involves a letting go of all known weights and doubtful things, that we may be "preserved blameless." God promises to guide us in these matters. Someone was asked whether a certain doubtful thing would be harmful if not given up. The terse answer was: "No harm *if you don't want to win!*" So if we are continually to go on pressing "toward the mark for the prize" we shall have to allow God to sanctify us wholly, to separate us from all that grieves His Spirit.

(2) "The God of Peace shall bruise Satan under your feet" (Rom. 16:20). Surely it is deeply significant that in the Roman Epistle, God's greatest treatise on sin and its remedy, in the closing verses there should be this remarkable and only reference to the great Enemy of Souls. There has been much in the Epistle on human sinfulness and its penalty; of how it came upon God's Son; of the flesh and its perplexing problems; and of how the citadel of the human heart can be guarded by the Holy Spirit. But Satan, the great first cause of all this sin and sorrow is *never mentioned* till these closing verses. Is it because our main problem is the overcoming of the sin in our own hearts, and not the overcoming of the Enemy? For he has already been overcome by the only One capable of doing so, and we fight *from* the entrenched position of being "in Christ." God will "bruise him"; we are only told to "resist" him. And we shall be well able to "stand against him" if we put on all the defensive armor provided by God, so that "having done all" we shall "stand." And in this closing promise to bruise Satan under" our feet, we surely have a reiteration of the prophecy uttered in Eden, that the seed of the woman (Christ) shall *bruise his head*. It is still a needed and essential part of every plan of campaign for righteousness at home or abroad. So "the God of peace shall bruise Satan under your feet," is still a promise to be daily claimed and appropriated. Are you doing so?

(3) "Finally brethren . . . Be Perfect . . . be of one mind, and The God of Love and of Peace shall be with you" (2 Cor. 13:11). Here the God of peace is to Give Us Peace

with Each Other! After many other needed and practical exhortations to the Corinthians, here is one of the *most needed* and the *most practical*. *Be perfect!* This is a translation of the remarkable very *Katartizo*, eleven times used in the New Testament. Dr. Griffith Thomas says it is a medical term and signifies the replacing of a joint after dislocation. It *never* signifies perfect in the sense of sinless, but means "put into adjustment." The Apostle has had occasion to use it before in his first letter to the Corinthians (1:10), "that there be no divisions among you, but that ye be *perfectly joined together*." (*Katartizo*). And how *can* the Body of Christ (of which all believers are members) function harmoniously and effectively, if we are only concerned to be adjusted to the Head, yet are content to be dislocated from each other? Truly all the members suffer! How can we expect the Holy Spirit to operate in power through us when often we are so dislocated and estranged from each other? O the warriors of God who go limping when they ought to be leaping!

(4) Now we come to perhaps the most beautiful closing prayer of any Epistle—Hebrews 13:20: "Now the God of Peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant *make you perfect . . . to do His will*." Here "perfect" again represents the remarkable verb *Katartizo* in the Greek. So the literal text is, "The God of peace adjust you thoroughly to do His will." For here is the greatest and most continual and most important problem in the Christian life; how to maintain a habitual yieldedness to the *will of God*. For us, that will is expressed by God's Holy Spirit, who, if He is allowed is well able to keep us from stumbling and sinning. Yet inevitably, if my will is consciously and continually dislocated from the known will of God, I can run no race and win no prize.

That was evidently the trouble with *Jacob* of old. All the time he was wrestling with God his will was opposed to the Heavenly Wrestler, was out of joint with the will of God. At length the time came when there was no option but for God to put *Jacob's thigh* out of joint, which left him limping physically for life. But it was well worth it at the

price. It was a thousand times better to have a dislocated *thigh* than a dislocated *will*. It always will be! Now when God so dealt with him, it brought him to the end of himself, and in place of *wrestling* he began *clinging* with holy boldness: "I will not let Thee go except Thou bless me." We shall never be out of the will of God, when we so cling and so claim. Alas that often God having tried gentler measures to bring us to the end of our resources that He may bless us, has to dislocate us physically or materially that we may become and remain adjusted (*Karartizo*) to the will of God. Thus walking in the Spirit we need not fulfil the lusts of the flesh.

Here then in these closing verses of the Epistles which cluster around *the God of Peace* we have the four main secrets of a happy Christian life, a life of peace and power and fruitfulness. (1) the world kept at a safe distance; (2) the evil One "bruised" under our feet; (3) a continual adjustment to our fellow believers; and (4) a continual adjustment to the will of God. How then are these happy results to be brought about? By our own efforts? No; "*The God of Peace . . . make you perfect . . . to do His will, working in you that which is well pleasing in His sight.*" Be very sure He will do the "working" if only we will go on doing the "allowing." For God does not *compel* us to yield though He does *constrain* us to do so. It is noticeable that the New Testament verb is not *paragello*, *command* (only seven times used in the Epistles) but *parakaleo*, entreat or *beseech* 100 times in the New Testament. "*I beseech you therefore brethren by the mercies of God, that ye present (yield) your bodies, a living sacrifice, holy acceptable unto God.*" "Now then do it!"

How marvelous! being in a body of sin and death, with the consciousness of all sorts of different evils, to be exhorted to let the same mind be in us that was in Christ Jesus (Phil. 2:5). Yes, and the Lord says, "Be ye perfect, as your Father in heaven is perfect." Nothing short of that will do—nothing to rule my life but the same principles the Lord Jesus acted on—to be a display down here of the very same mind, the very same principles of action, as Christ the Son of God had. The complete and entire surrender of everything to God the Father marked Him who in obedience came from the very height of glory down to the very lowest depths of humiliation; and in us there is to be the same principles.

The Coronation Psalm

SERVING AND REJOICING

Psalm 2:11

In the secret stillness of a soul two voices were speaking. In the hand of its owner a print of the Psalter was lying open. Before him lay the Second Psalm.

One of the voices was telling him that he knew well the purport of the Psalm. And this was perfectly true as far as it went. As he pondered the matter his finger rustled absently the page, and afar he could hear, as it were, the thunder of the tumult that had alarmed the Psalmist; the rage of the nations, the confederacy of kings setting themselves like Goliath in defiance, and the rebellious rulers in counsel together; all seeking to regain by battle their lost freedom in order that they might relapse into ungodliness. He knew how above it all a great King, newly crowned, was seated; the Christ of the clouds, sceptred, His rod—of iron! His throne—a Holy Hill; the whole a mystery, the mystery of Death and Life, of Birth and Resurrection, of Fatherhood and Sonship; a mystical Easter Day, unending, in the Eternal.

Then the Second Voice was heard speaking urgently, insistently: "Read! Read"! Was there then some message in the ancient Psalm? Had by chance some of its abundant treasures been overlooked? To these questions, unuttered yet nevertheless overheard, that last Voice whispered: "One thing thou lackest!"

Then it was that the thing happened. Set back a little out of the encompassing glory of that High Hill, in shadow as it were (were shadow possible there!) was the verse for the man and the moment. With a "single" eye, with light illumining his body, he read:

"Serve the Lord with fear, and rejoice with trembling!"

The soul of the man opened like a flower of the field under the moving breath of the Spirit of God.

Such has been, and ever will be, the experience of many a Christian. But his best-loved verse is not always the best

for him! Instead of the gorgeous "purple" passage, his favorite one, or, the golden glow of some Gospel setting that warms his heart, more oftener a quieter and a more questing text is the one to be learnt by the disciple. Yet in the end he loses nothing. On the contrary, he gains more treasure in his sack. When the good seed has fallen into the good soil, when the King's arrow has truly sped to the target, and quivering pierces the mark, then it is that a stir of "life unto life" takes place; then it is that some enemy—sin is surely slain, a "death unto death"!

Therefore, look not askance on this "serving", nor slur over it in preference for the "rejoicing". This latter cometh only of the former. It is with an "and" that the two are coupled together: "Serve the Lord with fear and rejoice with trembling".

Nor be merely resigned to the "serving" because "here Christ lays the Bible upon thine own bosom"—to borrow a beautiful saying. Nay, rise! Aye, up-rise! to this service. Think upon what it is. The first time this word "serve" is used it is in connection with the subjection of kings to a king (Gen. 14:4). The last place where it is found in the Old Testament is in Malachi's jewel-casket, and then in connection with the closer relationship of father and son: "They shall be mine saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him". Kingly service! Sonship service!

Thou who was once a prodigal will not be merely "one" of the "hired servants", but one to whom it will be said—"Son, thou art ever with me, and all that I have is thine". Great happiness hast thou in serving so great a God.

"Serve with fear": "Rejoice with trembling." Yes, both. For it is to, and before, the Lord, "the Lord God, merciful and gracious" that such service is to be rendered. He it is Who hath made us and not we ourselves. There is every reason for reverential awe in our waiting upon Him. And what of the "rejoicing"? There is really no contradiction. There must be rejoicing in the acclamation of so great a King, but to temper any over-exuberance, this is to be "with trembling!"

These words of our text pass beyond the mere application of them to the individual. They have a wider ambit. The exhortation is extended to "kiss the Son lest He be angry, and ye perish from the way." This service is sought from the same rebellious figures as were seen in the earlier portion of the Psalm; the nations, the kings, the rulers. He would rather win them than break them with His iron rod. That Son to whom the kiss of homage must be yielded is He of Whom it is also written: "Thou hast ascended on high; Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also!" What grace! What forgiveness! That is one side of His Majesty—and perhaps the greatest. There is the other side, with a ring of iron in it: "The chariots of God are twenty thousand, even thousands of angels"—a graphic touch. Nor is the admonition fruitless. In the Psalm already cited (Psa. 68) we see kings coming in, bringing presents with them: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." True, some remain His enemies, and as smoke is driven away, and as wax melt before the fire, but the righteous are glad and rejoice before God, yea rejoice exceedingly.

We catch the last glimpse of them in the high court of the King, thus: "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels."

Our own Psalm under review has a like picture with which it closes; more compressed, but the same glad, cheerful, picture: "Blessed are all they that put their trust in Him." For to be "blessed" is but to be made happy!

Montreal.

—H. Campbell.

During weeks to come the Editor will not be able to appear in public ministry, nor travel about as he used to do. We must now look to our readers to keep the interest in OUR HOPE and in all our books alive. We look above all to our Lord for His continued and gracious blessing upon our ministry, both oral and written.

The Stilling of the Storm

A LESSON ON FEAR AND FAITH

(Matt. 8:23; Mark 4:35; Luke 8:22)

The exquisite story of the stilling of the storm is something more than a historical picture of the past, of things back there, so long ago, in Galilee. It is also symbolic. Unrolling from the past, it crosses the centuries, and comes up before us of today—a shining canvas!

Who of us has not been conscious of this as we read the marvellous story? We, too, stand on the shore of earth. Beyond is “the other side.” Between rolls the sea of life with its tossings and storms. That passage we take is the emblem of Christian discipleship. The little ship a picture of the disciple’s heart, or, to adopt a larger reading, perhaps a figure of the Christian Church. When we sail with Christ we must expect storms; the disciple is not above his Master! Then, too, Jesus “sleeps,” as it were, and “we perish,” as we think!

So to our story:—

“And the same day, when even was come, He saith unto them,
Let us pass over unto the other side” (Mark, verse 35).

“He gave commandment to depart unto the other side”
(Matt. verse 23).

A great scene! Multitudes in the background: detached a little, two figures; one “the scribe,” over-zealous, not counting the cost of discipleship, moved by the thought of Jesus leaving him; the other, “one of his disciples,” under-zealous and counting too much the cost! The Saviour standing between them and the water. Inshore, the little ship, and the other “little ships,” each under its own sail; perhaps a picture of the “Church” and its different denominations. Beyond, dim evening coming on, and the unknown! Then is the high command, the expression of His Will, uttered: “Follow Me”!

“And when He was entered into a ship, his disciples followed
Him” (Matt. verse 23).

As one cons the simple passage over, and observes the

division of the two sentences, Jesus ahead; the others following; one has a sort of feeling that the Lord had to go first, and that the disciples were hovering and holding back. We are not doing them any injustice in suggesting this. We, too, are disciples. How goes it with us when the Master expresses His Will—"Follow Me"? Ah, when we first heard that call did we immediately respond? We know our hearts, and these other disciples are but pictures of ourselves, our fears, and our "little faith"! And since then. Is it not true that "Jesus calls us o'er the tumult of our life's wild restless sea. Day by day His sweet voice soundeth, saying, Christian, follow Me"? We must confess to that continuous calling, and the necessity for it for all of us!

"And they took Him as He was in the ship And there was also with Him other little ships" (Mark, verse 36).

There is no discrepancy here. The "they" that "took Him" were not necessarily the "disciples," and were most probably the sailors of the ship. What a touch is here in that vivid detail—"As He was"! It included no doubt the utter lack of preparation beforehand for His comfort, but it paints for us His spent and exhausted condition after long preaching and teaching, and which the subsequent slumber proves. It is like that other graphic touch in John's Gospel, when relating how He needs must go through Samaria to meet that woman who was coming out to find Him and salvation, the whole beautiful picture is painted for us in a stroke, as it were, when it is said—"Jesus therefore being wearied with his journey, *sat thus* on the well" (John 10:6)! One instantly sees the wearied figure in an attitude that tells us all. So here, "they took Him *as He was*"!

The little fleet of ships sets sail, the voaging Church; the distance between them and the shore widens; but loving eyes are still upon the ship, for now the wind is rising rapidly, too rapidly, and anxiety sharpens sight and pierces through the dark.

"And behold" (says Matthew with pointing figure) "there arose a great tempest insomuch that the ship was covered with the waves."

We take our place with Matthew on the shore, as it would seem, and see the great waves wash over the ship every now

and again as the storm gathers and rises more and more. Luke in his account adds—"They were filled with water, and were in jeopardy." Perhaps he was in the boat. Anyway the ship was becoming water-logged and danger flared. It must have been a fearful hurricane, a frightening scene, even for sailors and fishermen who had spent their lives on the lake. The ship was lost to sight! In all this picture of black tempest, howling wind, and engulfing sea, hurly-burly, uproar and tumult, there is one sweet spot, unbelievably beautiful, calm as Heaven itself, a sublime contrast. It is to be found in those simple words of Matthew and Mark, when they write respectively:—

"But He was asleep"

"In the hinder part of the ship, asleep on a pillow!"

Asleep? And the storm bursting all around His Church; the ship sinking; and the disciples lives in danger? What symbolism is there here for us. Jesus sleeps! Down all the ages men have whispered this word to their own hearts in times of storm and stress, and do so still today. Lazarus falls ill, the swift message is sent; no word of sympathy even comes back! Peter lies fast in the prison, alone; the hours pass, no word, no sign. Is His arm shortened? Is His ear heavy? So we, our Lazaruses, our Peters, ask ourselves again and again, forgetting this story, in the trials and temptations and the times which sweep upon us. He sleeps! Yes; but He never over-sleeps! He wakes, but never too late to help in time of need!

And now another voice is added to the tumult of the storm and sea. Fear, that unmanning emotion, which can rise to shameless and uncontrolled terror, rings out on the air, and we today hear it in the cries of the sailors on the ship, and those with them:—

"And His disciples came to Him and awoke Him saying, Lord, save us: we perish" (Matt., verse 25).

"Master! Carest Thou not that we perish?" (Mark, verse 38).

"Master! Master! We perish" (Luke, verse 24).

How the awful urge of it comes on us; the hurried voices; the emphatic "Master!" "Master!" the rude awakening; and the unworthy reproach, betrayed in that moment, of the sleeping Jesus! Poor disciples! Let us pity them. They

are but pictures of ourselves! What awful fear it must have been to so unman them. This accounts for the noticeable pronouns, "we, we," and "us, us," in the "save us," and the "we perish." It is this fear that leads to the whole of the lesson and points to its true remedy—Faith.

And how does our Lord awake? In the same tranquillity with which He lay down to sleep "as He was" on that rude pillow; in perfect self-possession of all His senses, a marvellous contrast to the excited figures about Him in their urgency. Rudolf Stier has beautifully observed here—"The Son of Man slept—the Son of God awakens and speaks!" For Himself spent, exhausted; for others mighty to save! He shows no annoyance, utters no word of irritation; and passes by that cruel reproach flung at Him just now—"Carest Thou not!" O, this was Jesus! If there had been nothing else in the account whereby we might recognize Him, this would have sufficed. Gentle Jesus! In that wakening moment He perceived instantly the meaning of the scene, and its dread significance, and goes at once to the heart of the matter. The bellowing storm—the raging sea—the sinking ship? No! None of these! There was a far greater danger, a much more urgent need that He perceived. It was the "fear" of His disciples, and their spiritual condition. It was this that He detected. To this He directed His ministry at once:—

"Why are ye fearful, O ye of little faith?" (Matt., verse 26).

He does not look up at the terrifying storm, nor down on the angry sea. He lets these elements rage on. To something far more serious He turns. He addresses His disciples first of all. Among the many remarkable things of this superb picture in the Gospels, this is without doubt the most sublime! This is the great thought in the mind of the Lord. This is the text of our lesson. How much is in the small compass of the words! He asks a question, but it seems He answers it in asking it. Were one to delete the mark of interrogation at the end of the sentence, and put it in earlier so as to read—"Why are ye fearful?", then the remaining words, "O, ye of little faith" would answer His own question, and we could insert a note of exclamation in place of the

interrogation! The sea was the object of their *fear*. But He should have been the object of their *Faith*. Belief should have told them that that ship would never sink whether Christ was asleep or awake. "Because I have life; ye shall have life also!"

Yet more there is. He saw that they were guilty of unbelief when they exclaimed—"We perish." But He saw more. He recognized the "little faith!" O, sweet touch! How it comforts us in our failures. He acknowledged this so handsomely, and that after the reproach they had flung at Him! He knew they had come to Him for help. He acknowledged that even weak faith was still faith, and that the trembling hand still held fast to the dear Redeemer. So can we always come to Jesus in our fears and trials, and He will be as swift to see our "faith" as also its littleness. Let us remember this when we see the storms of today around us, the true invisible Church as it were going down, and that we perish. Never fear. Only believe. The ship will reach the Heavenly Port, and make the Happy Harbor for time and for Eternity. Glory evermore!

And now how does the Saviour act?

"Then He arose, and rebuked the winds and the sea" (Matt., verse 26).

"Rebuked the wind, and said to the sea, Peace be still" (Mark, verse 39).

O, yes! He answers their prayers for aid. He yields to the cry of even imperfect faith. If He did not, what would become of us?

"Then," and not till then. He looked up at the storm above His Head, and down at the leaping sea at His Feet. He rebuked the one. He spoke to the other, as if both could hear, and would obey. We are on the border-line of the unseen here. We cannot penetrate beyond. There are realms shut to us while we are here below. Vast spheres of rule and power, where Principalities and Dominions of darkness and fallen angelic splendor, usurp rule and reign. That hurricane and its rapid violence was aimed principally at Him! But what he did, proves what He was, and "what manner of Man He was!"

To still that storm and control that outbreak was nothing

else than Divine Action. There are many Scriptures cited in the margins of our Bibles to point us to places where to dominate these forces of nature implies the attributes of God. But another miracle happened:—

“And there was a great calm” (Matt., verse 26).
[] “And the wind ceased—and there was a great calm” (Mark,
verse 39).

It is never so in nature. Even when the storm abates it takes time before the waters fall to calm. So it is in our Christian experiences. We come to Him with our “little faith.” He stills the storm, and in our souls there is a great peace. We call this by different names at different times in the course of our discipleship. At that first great storm of sin confessed in penitence it comes. We speak of it then as “salvation by faith.” Later, further out to sea, amid sore buffetings, and with “fears within,” we taste “the peace of God which passeth all understanding.” Nearer still to the “desired haven,” as communion becomes closer and dearer, we enter into those breathless moments when we know that we have been “blessed.”

Let us close this one of many great Bible sermons on the same text of “Fear not,” with another Scriptural reference:

“They cry unto the Lord in their trouble.
He maketh the storm a calm, so that the waves thereof are still.
Then are they glad because they be quiet.
So He bringeth them unto their desired haven.”

H. Campbell.

Montreal.

THE PROSPECT THAT AWAITS US

1. “And there shall be no more curse,”
Perfect sinlessness.
2. “But the throne of God and of the Lamb shall be in it,”
Perfect government.
3. “And His servants shall serve Him,”
Perfect service.
4. “And they shall see His face,”
Perfect communion.
5. “And His Name shall be in their foreheads,”
Perfect resemblance.
6. “And there shall be no night there,”
Perfect blessedness.
7. “And they shall reign for ever and ever,”
Perfect glory.

Skirt of a Jew

A number of years ago a sermon was heard on the text, "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you," (Zech. 8:23). The preacher was a good man, faithful in his testimony, so far as he knew God's word.

He informed his audience that the Jew in this passage is a type of the church, and then he went on to speak of the glory, and power, and progress of the church, until ten men out of all languages of the nations shall take hold of the skirt of the church in her universal and undisputed supremacy and sovereignty. Of course he got this nonsense from some commentator, and it was a marvel that he did not read the prophecy itself to see how utterly absurd was the conclusion he reached and delivered to the people.

In the first chapter we have the vision of three horses, representing the Gentile powers, we are told, that oppressed the literal Jews. That this is so is shown by the fact that "the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years?" These are the seventy years of the captivity; and the angel replied, "Thus saith the Lord of hosts, I am jealous for Jerusalem, and for Zion with a great jealousy . . . Therefore thus saith the Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." No one can doubt for a moment that the literal Jerusalem is meant. The vision closes with the statement, "Thus saith the Lord of hosts, My cities through prosperity shall spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

In the next vision four horns are seen, including the Roman as well as the Babylonian, Medo-Persian, and Grecian power, and referring therefore to the future. The angel answered the prophet, "These are the horns which have scat-

tered Judah, Israel and Jerusalem.” It is simply impossible to explain this away by giving it a figurative meaning, because history has already confirmed its literal application to Judah, Israel and Jerusalem. Then follows the vision of four carpenters, for as “these are the horns which have scattered Judah, so that no man did lift up his head, but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.” So far, then, there can be no doubt that literal Judah, Israel, and Jerusalem are the subject of the prophecy.

In the next chapter a man with a measuring line in his hand is seen, and the angel that talked with the prophet said to another angel, “Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.” This certainly was not true after the return of a feeble remnant from the Babylonian captivity, nor has it been true for 2500 years of Israel’s degradation. But it will be true, as surely as God’s word is true, when “I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her . . . For thus saith the Lord of hosts, *After the glory* hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye . . . Sing and rejoice, O daughter of Zion: for, *lo, I come, and I will dwell in the midst of thee*, saith the Lord . . . And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again.” It is still plain that the prophecy is concerning literal Jerusalem, and that there is no mention of the Church.

In the next chapter we are told how the restoration is accomplished; Joshua the high priest of the Jews at that time is seen standing before the angels of the Lord, and Satan standing to resist him, or to be his adversary. “And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?” The filthy garments were removed from Joshua, he was clothed with change of raiment, or with “costly apparel,” as Dr. Young translates it, a fair mitre was set upon his head, presenting a beautiful picture of justification by grace.

In the next chapter we have the work of the Holy Spirit in connection with the finished work of the Lord Jesus Christ, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." But it will be observed that the one thought before the mind of the prophet, and in the heart of God, is the deliverance of the literal Judah, Israel and Jerusalem, from their sorrow and trouble, and the way to bring these back literally into the divine favor and fellowship.

In the fifth chapter we read the solemn testimony of Jehovah that the evil in Israel must be visited; in the sixth chapter the course of Gentile dominion is described as in Daniel, until the coming of the Lord, "and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne." In the seventh chapter an answer is returned to the remnant, who sent to inquire whether their captivity-fasts were to be continued. The prophet, like our Lord, searched their hearts and consciences by showing that mere ordinances, whatever they may be worth, can never take the place of practical righteousness, much less of faith in the word of God. It was for their contempt of that word they had been so sorely punished.

But in the eighth chapter the darkness is scattered by the glorious promise of complete restoration at the coming of the Lord. "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. . . . Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and righteousness.

This shows us why ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, not the Church, but a literal Jew, saying, We will go with you; for we have heard that God is with you. God will be then in Judah and Jerusalem, and with Israel, for when He shall gather all nations against Jerusalem, the Lord

will descend upon the mount of Olives, and rescue His imperilled people. The Jew will then be the head and not the tail, for "it shall be at that day that living waters shall go out from Jerusalem," and "Jerusalem shall be safely inhabited"; "yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts," and "the Lord shall be King over all the earth."

There is no understanding of the Scriptures unless the restoration of literal Israel is clearly seen.* The leading thought of the Old Testament prophets is expressed in the words of one of them, who uses the formula, "Thus saith the Lord," 522 times in his testimony. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock," (Jer. 31:10). "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land," where with a new heart, in the indwelling of the Holy Spirit they shall serve God, and their "land shall become like the garden of Eden" (Ezek. 36:24-28). "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God" (Amos 9:15). This is only a specimen of the testimony borne by His prophets, and as His word is true, a great future awaits the poor, persecuted Jews.

"Ultra-Calvinism Answered"

BY THE EDITOR

Several years ago a mother had lost her one-year-old baby after a brief illness. In some way this sorrowing mother heard of the belief of certain teachers that God elected, before the foundation of the world, that countless human beings should be forever lost and that infants were included.

She wrote us in a frantic way: "If this is really true, what about my darling baby? How do I know whether she has gone to Heaven or is forever lost? Could God be so cruel and give me a child and then take it away with no hope of ever meeting her again?"

*Let the "Westminster Seminary" and "Christianity Today" especially ponder on this sentence.

But the horrible theory that God predestinated human beings and innocent children to be forever lost is miserable theological invention which is nowhere taught in God's Word. It is written of God our Saviour, "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). Since He wills the salvation of all men, He has *not* willed the damnation of any. When men are not saved, it is because they do not want to be saved. "Ye will not come to me, that ye might have life" (John 5:40). It is the choice of God to do good where and how He pleases; it is never the purpose of His will to hate any man. There is no such doctrine in the Bible. The sentence, "I loved Jacob, and I hated Esau" is not written in Genesis, the first book of the Old Testament, but in the last, Malachi. We could conceive nothing more dreadful than if this were written in Genesis. Scripture never represents God as saying, before the child was born and had manifested his iniquity and hateful pride, "I hated Esau."

What did our gracious Lord have to say about young children? "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14). Then He took them up in His arms, put His hands upon them, and blessed them. Again we read, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). And He also said, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10). Surely these passages show clearly that our Lord loved children, that He received them and blessed them. If He received them here in His loving arms, will He reject them in Heaven? *Assuredly not.*

It is true small children have a fallen nature. They were conceived and born in sin. But they are not responsible for having such a nature, nor does God hold anyone responsible for having a nature of sin. We are responsible for the outworking of that nature and the rejection of the salvation that He offers in His Son, our Lord. Up to a certain age children have no responsibility because they do not know the difference between right and wrong; they are irrespon-

sible. If infants and small children in their irresponsible state were lost when they die it would be a blot upon the just and righteous character of God. The blessed sacrificial work of the Lord Jesus Christ covers them. They belong in virtue of that finished work to the kingdom of God.

David lost an infant by death. He had fasted and prayed, but when the news reached him, the child is dead, he worshipped and said, "I shall go to him, but he shall not return to me" (2 Sam. 12:16-23). Compare with this his heart rending lamentation over his wicked son Absalom. He knew he would meet the babe again, but Absalom had ended his life with the greatest tragedy of human existence, the loss of his soul. Sorrowing parents, ye who weep because your little ones were called away, you shall meet them in that coming day!

Perhaps the following will be more helpful than all we have written. Robert Robinson had lost his child. Above the little grave on the tombstone, he put these lines:

Beneath this stone an infant's ashes lie—
 Say is it lost or saved?
 If death's by sin, it sinned, for it lies here!
 If Heaven's by works, in Heaven it can't appear.
 O reason how depraved!
 Revere the sacred page—the knot's untied!
It died, for Adam sinned—it lives, for Jesus died!

Current Events

In the Light of the Bible

They Claim in Moscow 500 Successful Jewish Communist Branches in the United States. The following article is sufficient to show to every thinking man and woman in what a subtle and vicious way this communism is being advocated throughout our country.

Rose Baron, director of the relief branch of the (Communist) International Labor Defense, disclosed recently that this section of the Red International Aid of Moscow in the United States, which devotes its time in agitating and fighting for the release of communist violators of law in the United States, and against deportation of alien Reds, now has 500 branches scattered throughout our country. This organization raised \$20,000 in December in the United States,

which it said was to be used as "Yuletide gifts" for imprisoned Communists and their families in the United States. At least one branch in every state, and ten or more in many of the states, is the record of this Red outfit, which has been known to have spent hundreds of thousands of dollars in furthering the interests of the Communists in this country. It claimed that 17,000 of its comrades were jailed in the United States during 1936 for their radical activities.

Communists Make Gains on West Coast. That the foregoing paragraph is not an invention may be learned from the reports which come to us from all parts of the country, showing that there is a great increase in new members in the Communist Party. This country has faced many menaces of destruction, but we do not doubt for a moment that the greatest we have ever had to face is the menace of Communism.

The sad feature of it all is that only 5% of the American citizenship is awake to the danger, while the rest continues to dream on in the famous American self-security.

The *National Republic* gives us the following situation since January 1, 1937, on the Pacific Coast:

"According to information, Communists have recruited 4,545 new members in California in the past few weeks, during a drive to double the membership of the Communist Party in that state by January 21st. San Francisco leads in the number of new members, although Los Angeles is reported to be right on its heels, with East Bay a close runner-up. A 76.8% gain has been made in San Francisco; 88.9% gain in Los Angeles; 53.2% in East Bay; 35% in San Bernardino; 50% in Sacramento; and 60% in Sonora.

The National Republic Movement Should be Endorsed by Every American Citizen and Christian. The leading men in it are Christians and American patriots, and the following is a list of what they are fighting against:

Socialism, communism, nazism and fascism, internationalism, ultra-pacifism and all other forms of Old World despotism.

Atheism, liberalism, and all other social and political subversivism.

Lawlessness, and the partnership of its organized forces with politics.

Sancition of the right of any individual or organization to advocate or to agitate others to armed insurrection against the government and people of the United States.

National, racial, sectional or religious hatreds.

The sacrifice of American to so-called international or anti-national interests.

The misuse of concentrated power, either financial or political, to oppress and exploit the American people.

International alliances and entanglements by the United States.

Attempts to subvert our constitutional form of government to some other form.

Foreign propaganda and propagandists and their theories.

Government in business and Government ownership or operation of individual enterprises.

Centralizing the powers of the three divisions of our government into any one division thereof.

Interesting Palestine Conditions. In spite of the anti-Semitic and anti-Arabic antagonism against Zionism, the movement moves forward. Here are a number of notes which we have picked up from the *New Palestine Magazine*, *Jewish Chronicle*, and others:

A program for the extension of the economic independence of the Jewish community of Palestine and for the strengthening of its self-sufficiency under all circumstances was presented by Dr. Arthur Ruppin, Economic Adviser of the Jewish Agency Executive, at a meeting of the Smaller Zionist Actions Committee.

Moshe Shertok, head of the Political Department of the Jewish Agency, described the activities of the Jewish Agency in connection with the assurance of security. He also reviewed the political situation as it affects Palestine and the Near East.

The Palcor Agency reports intermittent attacks on Jewish settlements in Samaria. They burned down houses and shot at people, while others broke into the stores to steal. Still

others revealed themselves as vandals in that they uprooted newly planted trees in the widely known Balfour Forest. Yet there seems to be hope that these things will soon discontinue.

“The unity that seemed to cement Arab factions during the recent disturbances was blown sky-high today when, with the approach of Nebi Musa, chief Moslem holiday, friction developed between followers of the hostile Husseini and Nashashibi families.

“The sacred festival period has traditionally signalled an outburst of conflict between the two principal families of Palestine.

“As a result of a street battle, one supporter of the Mufti of Jerusalem was stabbed to death and several wounded. Police, in dispersing the fighting mob, arrested thirteen.”

What is Going on in our own Country. In the meantime strange things are happening in our own land, which to say the least indicate that we are heading for a serious period of lawlessness. We mentioned several months ago that the so-called sit-in strikes are tactics suggested by Moscow. In fact, that was how a good part of the second Russian Revolution was managed. There were hundreds of cases where the mob entered into the homes of the rich and refused to vacate, driving out the original owners. The same was done with industrial plants.

Twice the United States courts have made a demand that the proceedings are un-American and illegal, and then demanded the vacation of the occupied premises,—but nobody has paid any attention to it. Some of our governors and state officials are nothing but jellyfish; it needs a man with an iron fist to enforce the law. If the courts declare the acts of a mob unconstitutional, and menacing to life and property, the next step should be the action of the police, or the militiamen or Federal troops, and if the mob does not leave willingly and abandon the occupation of property which is not theirs, they should be forced out—even at the cost of bloodshed.

Some of the men who used to occupy the White House would have done that at once, but any thinking man is persuaded that nothing can be expected in that line from our unbalanced administration. Yet men believe that only vigorous action on the part of the Government will save the situation, and if that is not done, universal lawlessness must be expected.

Radical Educators Form New Movement. Under the guise of a fear that a threat of "fascism" exists in the United States, and which they charge is making rapid strides, a number of "educators," some widely known for their Marxian views, recently organized a new movement which is to be known as the "John Dewey Society for the Study of Education and Culture." If the name of the movement implied the real purposes behind it, it might be rather welcomed, but the leaders have announced that its fight will be to prevent the destruction of the effort in the United States to promote "democracy in industry." This recently adopted phrase means more than it implies. In a serious attempt on the part of Socialists to establish an Industrial Democracy among the workers, a certain industrial plant in Indiana failed in the attempt and as a result, a split-up occurred in the ranks of the "pattern" makers of the theory.

The educators have announced that through their recently organized movement they will endeavor to see that industry is run "according to economic needs," instead of "for profit." That is what the Indiana Socialists said, but the depression was felt in the socialist-owned and directed plant, just the same as it was in the capitalist plants of the nation, and the attempt to enforce "industrial democracy" failed because of the lack of accumulated funds to tide it over. But, nevertheless, the slogan of the liberals is still "Industrial Democracy."

Members of this organization condemn the trend toward public attempts to keep educators on the side of the American Constitutional government through the Oaths of Allegiance as "assaults on educational freedom."

The following are listed among the leaders of the new organization: Dr. William H. Kilpatrick, of Teachers' College, New York City, Chairman; Prof. John Dewey, of Columbia University; George Hartmann, of Teachers' College; Ernest Melby, of Northwestern; Jessie H. Newlon, of Teachers' College; George Stoddard, of the University of Iowa; Hilda Taba, of Ohio University; Goodwin Watson, of Teachers' College; Laura Zerbes, of Ohio University; Prof. George S. Counts, of Teachers' College; Prof. Harold O. Rugg, H. Gordon Hullfish, Hollis L. Cas-

well and Frank E. Baker. Robert K. Speer is the secretary. A portion of the above is mentioned in an announcement of the formation of the John Dewey Society which appeared in the official organ of the Communist Party. The first meeting of the organization was held in New Orleans late in February. Dr. A. L. Threlkeld, President, Department of Superintendence, and Max Otto, of the University of Wisconsin, were said to have been the speakers.

Missent and Wrongly Used. All through the winter months our sickly looking pinks of the stamp of Bishop Francis McConnell of the Methodist Church, and others of different modernistic denominations, have made frantic appeals to save Democracy in Spain, making it appear as if the Loyalist Government is a real democracy. As Peter says in his 2nd Epistle, we are afraid that some of these sponsors of the Spanish democracy are "wilfully ignorant." They should know that the whole loyalist movement in Spain is under the domination of the Reds. In the first place, it was started by Moscow, and the entire management is in the hands of expert Communist leaders. Russia has devoted enormous sums to uphold this revolution, which is bound to end in ignominious failure; and then the war supplies, airplanes, and military leaders have all been furnished by the Reds and by France. Evidence is now in possession of the other side which no longer permits a doubt. The rebel forces under General Franco are fighting Communism—their aim seems to be to restore a well-balanced republican government to Spain. But now our so-called clergymen of the Socialist-Communist type have sent war material amounting to many millions of dollars to Madrid. As far as we know, all these supplies were intercepted by the forces of General Franco against Communism, and fell into his hands; so that the forces against Communism were benefitted by what has been gathered in our own country. Anyway, Christians who devote their means to such causes are bad stewards in the sight of God.

Question Box

No. 348. Why, if the Church is to be caught away before the tribulation, does Matthew 13:30 state "Gather ye together first the tares"?

This parable does not mean the Church at all. Later when our Lord explains the parable He speaks of the "end of the age" and mentions the angels as reapers, that is, angels will gather in the harvest; nor does He mention the gathering of the wheat. The Church is not gathered home by the ministry of angels, but Matthew 24:31 tells us that His elect, that is, the people Israel, will be gathered by the angels. The gathering home of the Church is revealed in 1 Thessalonians 4:17-18. After this great event, which is liable to occur at any time, has happened a great revival will take place among the people of Israel. A remnant will be called and bear a witness to their own unbelieving brethren and to the Gentile nations. This remnant belongs to "the children of the kingdom"—not to the Church. Our exposition of the "Olivet Discourse" will help you to understand this.

No. 349. Where do we find evidences for the belief that the Church will escape the great tribulation?

We mention two. The scope of the Book of Revelation shows that the true Church will no longer be here during the seven end-years of the "Times of the Gentiles." While some have said that Revelation is a book of symbol disjointed and so chaotic that no one can understand its message, it is one of the most simple books as far as its scope is concerned. It is written in a chronological way. After the majestic introductory chapter we find the messages to the seven churches. Inasmuch as we are told in the first chapter (verse 3) that the book is a book of prophecy all must be considered as prophecy. The word "church" appears only in these two chapters. It is not mentioned again in the rest of the book. As many able expositors of this book have shown, these seven churches are a forecast of the history of Christendom during this age. It would be impossible to give the evidence of this remarkable fact. We have done so in our own exposition on Revelation; another helpful book which explains it is the one by the late Walter Scott. We had for many years in our pages a very helpful exposition of Revelation written by our esteemed contributor Mr. F. C. Jennings. His exposition will shortly appear in book form. Briefly stated, if anyone reads what is termed "Church history," he will find that our Lord has given to us in His seven messages a perfect history of this "Church-Age." The seven periods are the following: *Ephesus*: The apostolic and post apostolic age. *Smyrna*: The period of violent persecution through imperial Rome. *Pergamos*: The corruption of doctrine and the rise of a man-made priesthood. *Thyatira*: The Roman apostasy, the Jezebel system. *Sardis*: The recovery through the Reformation. *Philadelphia*: The true Church, her loyalty to the Word of God and the Christ of God, during the end of the church age. *Laodicea*: The modernistic part of Protestant Christendom going into the predicted apostasy. Read the promise made to the true Church in Revelation 3:10. They keep the word of His patience—as He waits patiently up yonder for the Church to be with Him, so

they wait patiently for Him. He promises this, "I will keep thee from (out of) the hour of temptation (trial) which shall come upon all the world (not the Church, the true Church, which is not of the world)."

Here then is His definite promise that His own will not pass through the trial-period of judgment and tribulation in store for the world. And what do we find in the beginning of the fourth chapter? A change of scene. We are transferred from earth to heaven. It gives prophetically the fulfillment of 1 Thessalonians 4:17-18. The door is opened in heaven to receive His Church to enter in to be with Him. In the nineteenth chapter heaven itself opens, after the great tribulation, He appears and His Saints (symbolically given as the armies in heaven) follow Him in His visible return. Here also we find the shout "Come up hither," the voice and the trumpet. And then "in a moment, in the twinkling of an eye," John, representing the Church, in the presence of the Lord and His throne. All that follows, the seven seals, the seven trumpets, the seven vials, etc., happens after the Church is gone.

Another evidence is the following: In 1 Thessalonians 1:10 we read that our Lord delivereth us (His blood bought people, His Church) from the wrath to come. What wrath is this? Is it God's wrath and judgment on account of our sins, as it is in store for the unbelieving world? Certainly not! We are delivered from that. Being in Christ Jesus there is no more condemnation, no judgment. He bore the judgment-wrath we deserve on the cross. But there is another wrath. It is the wrath of the devil. He will be cast out of heaven into the earth after the first half of the seven years are ended. Revelation 12:12 tells us he comes into the earth with *great wrath*. The great tribulation is brought about by the devil. From this wrath Christ has delivered His waiting Church. No true born-again believer will be here when Satan raves and tries his final opposition to God and His Christ.

The conclusive argument is found in the second chapter of the second Epistle to the Thessalonians.

No. 350. If the Church is the Bride, who are the guests in Rev. 19:9?

They are the Old Testament saints. They are the friends of the Bridegroom. Read John 3:29.

No. 351. What must we do to merit a reward in heaven (1 Cor. 3:14)?

To be in glory, our participation in the rapture, is purely the matter of grace. We cannot make ourselves worthy of it. There is a deluded teaching about which claims that to have share in the fulfillment of 1 Thessalonians 4:17-18 we must attain to an amount of consecration, have certain experiences, fit ourselves for it. All this is opposed to the teachings of the New Testament. God has fitted us to be partakers of the inheritance of the saints in light (Col. 1:12). So anyone who holds such a theory discounts the grace of God.

But there are rewards as your quoted texts states. There are crowns for faithful service. If we honor the Lord Jesus Christ, exalt Him above everything else, serve Him with all our hearts, confess His Name, we shall surely receive a reward. Read John 12:26.

No. 352. In the most widely read Fundamental monthly of the United States a large advertisement appeared de-

nouncing Christians who drink a cup of coffee or a cup of tea, claiming that they are more dangerous than alcohol, and then the terrible charge that the use of coffee and tea is “an insult to God—a betrayal of Christ.” It also mentions a “flesh-eating Bible exponent” from which one concludes that eating of meat is a sin, etc. Please say something about this.

The Editor saw it; in fact, his attention was called to it. We do not know what that “Restoration Publishing Co.” is. We should not wonder at all that Seventh Day Adventism is behind it. The whole thing is the mark of heresy. Not the use of these things is an insult to God, but warning against them dishonors the Creator.

We quote the Word of God to confirm this: “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; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, *and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer*” (1 Tim. 4:1-5).

How grieving such an advertisement, appearing in a sound Christian monthly must be to the Holy Spirit! Here comes in our objection to the indiscriminating advertising features of so many Christian periodicals. We have repeatedly warned beloved brethren against this policy. Some advertised unsound books; others advertised money making schemes, etc. But the above advertisement beats anything we have ever seen. No doubt it *paid well in cash*. We know for a fact that several magazines filled with advertising matter have a fine income, the spiritual is thus mixed with the commercial. We would rather discontinue “Our Hope” than to do this.

Saved by Grace

It seems to be too often forgotten, or unknown, that grace means unmerited favor. It views its objects, therefore, as unworthy, and no one who has read the testimony of God concerning men can doubt that they deserve His indignation and wrath forever. “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5). “They are corrupt; they have done abominable works; there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one” (Psa. 14:1-3). “We are all as an unclean thing, and all our righteousnesses are as filthy rags” (Isa. 64:6).

“The heart is deceitful above all things, and desperately wicked: who can know it?” (Jer. 17:9). Such is the drift of the entire Old Testament teaching, and it shows the nonsense of all the present talk about good heathen.

“All have sinned, and come short of the glory of God” (Rom. 3:23). “You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others” (Ephes. 2:1-3). “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” (Titus 3:3). “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8). Such is the drift of the entire New Testament teaching, and the strange thing about it is that men know it to be true of themselves, and will not acknowledge the truth.

Just here grace comes in to meet our dreadful need, for, first, “by grace ye are saved. . . . For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast” (Ephes. 2:5, 8, 9). “We believe that through the grace of our Lord Jesus Christ we (Jews) shall be saved, even as they” (Gentiles) (Acts 15:11).

Second. We are justified by grace. “Being justified freely by His grace, through the redemption that is in Christ Jesus” (Rom. 3:24). “Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:4, 5). “That, being justified by His grace, we should be made heirs according to the hope of eternal life” (Titus 3:7).

Third. It is grace that makes the promise of eternal life sure to all believers, even the weakest and most unworthy. “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed” (Rom. 4:16).

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work” (2 Thess. 2:16, 17).

Fourth. It is grace that brings salvation. “The grace of God that bringeth salvation hath appeared to all men,” (Titus 2:11). “Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given in Christ Jesus, before the world began” (2 Tim. 1:9).

Fifth. Grace abounds in the salvation of the believer. “If through the offence many may be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . Much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. . . . Where sin aboundeth, grace did much more abound” (Rom. 5:15, 17, 20).

Sixth. Grace is the rule God observes in His forgiveness of those who trust in His Son. “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (Ephes. 1:7).

Seventh. Grace delivers us not only from the penalty but the power of sin. “Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein. . . . Sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid” (Rom. 6:1, 2, 14, 15).

Eighth. It is by grace we believe and serve. “Who, when he was come, helped them much which had believed through grace” (Acts 18:27). “Having then gifts differing according to the grace that is given unto us” (Rom. 12:6). “Let us have grace, whereby we may serve God acceptably with reverence and godly fear” (Heb. 12:28).

Ninth. Grace is the only ground of boasting even for the most distinguished apostle. “By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all:

yet not I, but the grace of God which was with me" (1 Cor. 15:10).

Tenth. Grace was sufficient for the apostle, and it is sufficient for our need. "My grace is sufficient for thee" (2 Cor. 12:9). "God is able to make all grace abound toward you" (2 Cor. 9:8).

Eleventh. Grace is the strongest motive to liberality. "See that ye abound in this grace also. . . . 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. 8:7, 9).

Twelfth. Grace is given to the humble. "He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace to the humble" (James 4:6).

Thirteenth. Grace is to be manifested by the child of God in all that he does. "Singing with grace in your hearts to the Lord" (Col. 3:16). "Let your speech be always with grace" (Col. 4:6). "Be strong in the grace that is in Christ Jesus" (2 Tim. 2:1).

Fourteenth. The purpose of our salvation is the display of God's grace. "That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus" (Ephes. 2:7).

Fifteenth. Grace is the subject of Old Testament prophecy, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you" (1 Peter 1:10).

Sixteenth. Grace is for ever opposed to legalism. "Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace" (Gal. 5:4).

Seventeenth. Grace puts an end to works of any kind as the cause of our salvation. "If by grace, then it is no more of works: Otherwise grace is no more grace" (Rom. 11:6).

Eighteenth. Grace permits us to approach God with the freespokenness and liberty of children. "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. 4:16).

Nineteenth. Grace is the fruitful soil in which the

believer grows. "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

Twentieth. Grace in the fullness and variety of its manifestations distinguishes the God of the believer. "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

Twenty-first. The last word of the Old Testament is "curse;" the last word of the New Testament is *grace*. "The grace of the Lord Jesus be with the saints. Amen" (Rev. 22:21).

Surely "He shall bring forth the headstone with shoutings, Grace, grace unto it" (Zech. 4:7,) for

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserve the praise."

A Message for Each Day

BY FRANK E. GAEBELEIN

May 1. "Judge me, O Lord, according to my righteousness." "Judge me, O Lord, my God, according to Thy righteousness" (Psalm 7:8; Psalm 35:24).

Here are two petitions, both from Psalms of David. What a contrast they reveal. In the first, the upright king prays to be judged according to his own goodness; sure of his integrity he asks his Lord to judge him according to his merits. But time passes. He learns more of life, and thus gains more experience of the deceitfulness of his heart. So the second petition in a later Psalm is on an infinitely higher plane. No longer does David plead his personal righteousness. Now he knows better, and makes his plea for God to judge him according to the Lord's own righteousness.

On which plane are your petitions—that of your righteousness or God's?

May 2. "All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad" (Psalm 45:8).

Psalm 45 has its place among the Messianic Psalms, and this verse speaks of His coming to earth. The mode of expression is marvelously poetic, picturing the ineffable glories of heaven that are Messiah's rightful heritage. Read Philippians 2:5-8, for the great New Testament portrayal of what His descent from heaven to earth meant for Christ.

He did not hesitate to lay aside the very glories of heaven to enter this dark world for our sakes. How can we, Christian friends, refrain from going out into that same lost world in faithful witness to Him who, for the redemption of dying sinners, left "the ivory palaces."

May 3. "As we have heard, so have we seen" (Psalm 48:8).

This Psalm celebrates the beauty of Zion. And perhaps the highest tribute brought to the holy city is this statement: "As we have heard, so have we seen." How delightful is our anticipation of some long expected human joy! And how very frequently the reality falls short of the anticipation. But with divine things it is different. The fulfillment of what God promises His own far transcends the most exalted anticipation. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).

May 4. "Man that is in honor, and understandeth not, is like the brutes that perish" (Psalm 49:20).

A startling thought! We might put it like this: A man may reach the apex of human achievement and yet be in the sight of God as a brute beast. The Psalmist's verse could well be the text for the historical sermon of King Nebuchadnezzar. A man in highest honor, but understanding not, attributing his glory to himself, was actually made as the brutes. But let us who never will attain highest renown, let us not dodge the personal lesson. The Word does not say, "Man that is in *great* honor or in *highest* honor." It simply says, "Man that is in honor," i.e., any kind of honor. Your honor may be a little one, but it is nevertheless supremely dangerous, if you fail to understand that you owe it to God alone. For deadly pride feeds on the lowest as well as the highest.

May 5. "For Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" (Psalm 56:13).

What an argument! David recognized that God had saved him from death. Therefore, he reasoned, the same God who had delivered his soul from death would save him in life. But David wrote long ago, and he did not have the privileges of the Christian dispensation with its gloriously full revelation of the heavenly Father's love for lost sinners. And so you and I, with our knowledge of the Gospel, can find in the Psalmist's words this deeper meaning: "Thou, Lord Jesus, through Thy perfect redemptive work, hast saved my soul from death; wilt Thou not, therefore, be my Saviour in life as I daily walk with Thee?"

May 6. "Thy loving kindness is better than life" (Psalm 63:3).

Nothing speaks so eloquently of the supernatural power of true faith than its effect upon the deepest human instincts. Take, for instance, this word of David—"Thy loving kindness is better than life." Self-preservation is generally considered a most basic instinct. Yet here we find a higher value set upon God's loving kindness than upon life itself. The thought is the more remarkable because it comes out of an Old Testament background. Should not we, who know so directly God's loving kindness manifested in the Person of Christ, place upon it a similar valuation? When your own life assumes an importance secondary to God's loving kindness, it will be spiritually enriched beyond measure.

May 7. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Psalm 66:16).

There is no such thing as a Christian without a personal testimony to His Lord. You may not have a dramatic conversion to relate; your life may be lived quietly in an obscure place. But oh, what a testimony you have as a believer! Once a lost sinner, dead in trespasses and sins, now you are born again, a child of the King, a fellow-heir with the Lord Jesus Christ. How infinitely much He has done for your soul! Will you not, Christian friend, begin this day with an outflow of joyful testimony to Him who has done such exceeding great things for you? "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

May 8. "Blessed be the Lord Who daily loadeth us with benefits, even the God of our salvation. Selah." (Psalm 68:19).

"Selah" rightly follows that superb verse; it contains much thought for spiritual meditation. The Revised Version gives a different translation which shows specifically the essence of God's benefits—"Blessed be the Lord, Who daily beareth our burden." But the older rendering, while perhaps not so accurate as this, sets before us in a beautiful nuance the Lord's surpassing generosity. "The Lord who daily loadeth us with benefits." Dear friend, that's the God upon whom you may lean today. That's the God who will load you with blessing this very day. Who is He? "Even the God of salvation," replies the Psalmist, in his reply indicating the greatest of all benefits—salvation.

May 9. "Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder" (Psalm 81:7).

Beginning at this seventh verse read the rest of this Psalm. You will see that God is recalling to Israel their emancipation from Egypt followed by their rejection of Him. "Oh," is the cry of God's own heart, "oh that my people had hearkened unto Me!" (verse 13). And then the Almighty tells how different it all might have been. "I should soon have subdued their enemies . . . should have fed them also with the finest of the wheat . . ." (verses 14-16).

Dear friends, we are not Israelites. But, if Christians, we are also heirs of the promise. We have not been slaves in Egypt, but we have been in bondage to the world, the flesh, and the devil. God has demonstrated His beneficence in saving our souls through Christ. Shall we turn our backs upon Him, shall we, like the Israelites return to the world? Must the Lord Jesus say of us as He said of Israel, "With honey out of the rock *should* I have satisfied thee"? (verse 16).

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been!'"

May 10. "Open thy mouth wide, and I will fill it" (Psalm 81:10).

God said that in the first instance of the physical sustenance of His people. And that meaning still holds. But let us claim the promise in a deeper sense. Let us ask God to fill our mouths with His Word today. It matters not if we are laymen and laywomen. If Christians, we are missionaries. Let us look to our Lord to place upon our tongues His testimony, so that some erring soul may be saved. God gives the invitation. Shall we dare to open wide our mouths, so that He may fill them to His glory?

May 11. "Blessed are they that dwell in Thy house: they will be still praising Thee. Selah" (Psalm 84:4).

It is generally assumed that "Selah" is an instruction to pause in order to think over what has gone before. Let us do just that with this verse. The Psalm in which it occurs is occupied with the house of God. And our verse indicates the occupation of those in that house—praise to the Lord.

As we reflect upon this lovely verse, surely our thoughts turn to that greater house of which the Lord Jesus so beautifully spoke. Did He not say, "In My Father's house are many mansions"? Some day, Christian friends, we shall be there with Him. Though Scripture does not give many details regarding heaven, we have some explicit hints regarding the eternal state of the redeemed. And here in this 89th Psalm is one of them. "They," that is, those who dwell in God's house, "will still be praising" Him. The sentence indicates a continuous action, suggesting never-ending praise. If that is to be one of the occupations of heaven, let us now be lifting up our hearts in praise to God.

May 12. "Unite my heart to fear Thy Name" (Psalm 86:11).

Here is a noteworthy petition from one of David's prayers. "Unite my heart." David is asking for one of the qualities which the Lord Jesus stressed in His teaching. We know it better, perhaps, as "singleness of heart." It is essential to the highest development of the individual. The modern psychologists know that, and so they speak of "integrated" personality. When the heart, which means the inner man, especially the will and the emotions, is centered on God, then the individual is in the place of spiritual power. What impairs this unity of heart? Anything that competes with the Lord Jesus for primacy in the inner man impairs it. Pleasure, work, love for man, woman, or child, art—even things good in themselves—may deflect the heart from its unified focus upon God.

Are you ready to pray just for one day, "unite my heart"? Are you ready so to pray, realizing that singleness of heart will mean that certain things that are very much to you must go out of your life?

May 13. "All my springs are in Thee" (Psalm 87:7).

The Anglican Prayer Book gives us this beautiful translation: "All my fresh springs are in Thee." Surely this is the Old Testament counterpart of our Lord's words as recorded in John 4—"a well of water springing up into everlasting life." That water of eternal life comes from Christ alone. It is His gift. And as it springs up freshly within us, it enables us to offer the life-giving draught to other thirsty travellers on life's journey. Let us acknowledge again with thanksgiving that *all* our fresh springs are in Christ.

May 14. "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16:20).

"The Lord working with them!" That is what accounts for the growth of the apostolic church. And what a tragic error it is to limit the Lord's working with His apostles (literally, "His sent ones") to the first century. When any Christian, anywhere, at any time really leans wholly upon God, then there is bound to be a demonstration of first-century Christianity. Go forth today, believing friend, knowing that the Lord Jesus still works with His disciples.

May 15. "And it came to pass, as He sat at meat with them . . . their eyes were opened" (Luke 24:30, 31).

Take your New Testament and read prayerfully the lovely sequel to the story of the walk to Emmaus (Luke 24:29-35). The incident is full of precious shades of meaning. "Abide with us," asked the two disciples. And Christ never refuses such an invitation, when given from the heart. Then, as He abode with them, He revealed Himself in the hallowing of the supper. So, as our Risen Lord abides with us of a latter age, He shows Himself as He sanctifies to us the everyday things. Oh, may the eyes of our hearts be opened today to behold His Presence with us!

May 16. "They believed not for joy" (Luke 24:41).

Unbelief is wrong, but surely this is one of its least serious forms! Notice how gently the Lord dealt with it. He immediately gave them a completely convincing demonstration of His absolute, objective reality. When, in response to His request, they had given Him some broiled fish and honeycomb, He "did eat before them." The same principle applies in any Christian life. Does the promise seem too good to be true? Do you really long for the blessing but think it too exalted for you? Well, if your hunger and thirst for the things of His righteousness are genuine, the Lord Jesus will not leave you unsatisfied.

May 17. "Our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our Father" (Gal. 1:3, 4).

These magnificent words, so packed with meaning, occur in the salutation of the letter. Mark how clearly they state the reason for Christ's death—"that He might deliver us from this present evil world." That is what He has actually done for us. In our position before God, in the destiny of our souls, we are completely delivered. But, O Christian, *where* are you actually living? The Israelites were truly delivered from Egypt, but they longed to go back there. And in their sinful desires and their practise they really did go back to Egypt. Oh child of God, for whose redemption from "this present evil world" Christ paid the price of His blood, don't go back to that world either in word, thought, or deed!

May 18. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11).

This revealing verse shows us Paul's moral courage in action. For a comparative newcomer into the fellowship of the apostles openly to blame one of the original twelve was an audacious thing. But Paul was utterly committed to the defense of the Gospel. He who wrote that anyone, even "an angel from heaven," who preached any other Gospel must be accursed was not to be awed by a Peter. Surely in this compromising day we need more of Paul's vehement loyalty to the one Faith. May we never confuse weak sentimentality with the love of Christ nor the tolerance that bears "the contradiction of sinners" against us with the tolerance of betrayal that will not oppose denial of the Lord who bought us.

May 19. "Ye are all one in Christ Jesus" (Gal. 3:28).

Real unity, this verse tells us, is Christ-centered. In Him "there is neither Jew nor Greek, there is neither bond nor free, there is neither

male nor female." "Ye are," asserts the apostle, "all one in Christ Jesus." Have you ever noticed how the world falsely appropriates those things which belong to Christians alone? Take this matter of unity, for example. The world speaks much of brotherhood, of racial and social equality. But it speaks of these things only on natural grounds, when all the time they are attainable in the deepest sense only upon meeting of the first condition—being "in Christ Jesus." Let us not forget that the surest way for us Christians to promote unity is through leading individuals, one by one, into the knowledge of the Lord. One of the adversary's cleverest devices is to get believers to dissipate their efforts through participation in movements that would make for unity on any other basis than Christ.

May 20. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7).

What is the difference between a son and a slave? Just this: a slave is in bondage, a son is free; a slave must always remain outside the immediate family, a son is born into the family and is therefore an heir. Imagine a Roman heir deliberately choosing to cast aside his family prerogatives in order to live as a bond-slave in his father's house. What folly! Yet that is just the senseless thing that many Christians are doing. Think it over in your time alone with God today.

May 21. "A little leaven leaveneth the whole lump" (Gal. 5:9).

Paul is speaking of legalism as contrasted with the principle of faith. And in this striking figure he brings out the fact that faith admits of no competing principle. Even as a tiny bit of leaven pervades the whole loaf, so only a little legalistic error, just a modicum of trusting to self-righteousness to win favor with God, impedes the victory which comes only through faith. Every Christian has salvation only through faith in Christ. But the religion that many Christians are vainly trying to practise is a sad mixture of self-effort and dependence on God. The principle of faith underlies the spiritual life from beginning to end. Take care that the leaven of legalism does not creep into your daily living.

May 22. "Considering thyself, lest thou also be tempted" (Gal. 6:1).

This is one of the things we are to do when another falls into sin. If you will read the entire verse, you will see that we are called first of all to active helpfulness in behalf of him who has fallen. "Restore such an one" is the first injunction. But it is not only the gesture of help that counts; all important is the spirit wherein help is proffered. Is it not right here that much of our efforts fall so far short? To tender aid to the sinner in a proud spirit is to rub salt into his wounds. Only one spirit, that of meekness, may accompany ministration to him who has been overtaken in a fault. And the basis of that attitude lies in the realization that one's own heart is prone to sin because it is a human heart.

May 23. "They also, whom Thou hast given Me" (John 17:24).

These are precious words from a most sacred chapter. They bring us this thought—*Christians are God's gift to His Son.* At this place

in the intimate soul communion of the Lord Jesus with His Father, He acknowledges that the believers for whom alone He prays in high priestly intercession have been expressly given Him by God. Think of it! You and I, Christians regenerated through faith, are God's own present to His Son. That means one thing among many. It means that we are completely His. Oh, let us live so as to be gifts well-pleasing to Him, rejoicing the heart of our loving Redeemer!

May 24. "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 the dead" (Ephes. 1:19, 20).

Does some mountainous difficulty face you? Do you have a doubt as to God's power to deal with it? Then rest upon this word of assurance. For a specific antidote to any misgivings as to God's ability simply take these inspired phrases at their face value. "The exceeding greatness of His power." To whom is it? "To us-ward who believe." How is it manifested? "According to the working (the word means 'active energy') of (literally) the strength of His might." And in case there is any doubt as to how strong that strength is, it is immediately defined as operative in the most stupendous of all miracles: "which He wrought in Christ, when He raised Him from the dead."

May 25. "But God . . . even when we were dead in sins, hath quickened us together with Christ" (Ephes. 2:4, 5).

Here again the Christian is linked with the resurrection. Once dead in trespasses and sins, believers are made alive with Christ. Through His work, the believer rises into newness of life. But the trouble with so many of us is that these glorious truths remain in the realm of doctrine. They need to be transferred to the sphere of Christian life and service. How is that accomplished? By appropriation through faith. You know that you have been made alive together with Christ. Then act upon that fact, appropriate it through faith. Dare to live in its truth!

May 26. "Less than the least of the saints" (Ephes. 3:8)

There speaks the greatest of all the saints! A sure test of growth in spirituality is growth in self-distrust. If your religion is leading you to think more and more highly of yourself, something is wrong. Christianity works in the opposite direction. It shows a man his unworthiness and magnifies the grace of God. The most mature saints testify to profound distrust of self.

May 27. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks (Ephes. 5:4).

In a day when speech is uninhibited and when anything may with impunity be spoken of even in books and periodicals of general circulation, this verse speaks out as a voice in the wilderness. There are, it says, some things that should not be talked about among Christians. Their discussion is not only profitless; it is positively defiling. For if

it is true that "as a man thinketh in his heart, so he is," then to be occupied with evil even in conversation is corrupting. How guilty we are on this score alone! We can only confess, like Isaiah, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

May 28. "Children, obey your parents in the Lord; for this is right" (Ephes. 6:1).

Scripture speaks directly to all sorts and conditions of men. Here is a word given expressly for young Christians. Young man or woman, boy or girl, you who know Christ as Saviour, are you following this advice? You may be certain of this fact. No amount of spiritual experience or testimony or service can make up either for deliberate or thoughtless disobedience to your Christian parents. And fathers and mothers, are you dealing with your children with the loving firmness that builds them up in obedience?

May 29. "That the Name of our Lord Jesus Christ may be glorified in you" (2 Thess. 1:12).

Paul's prayers for the various churches are notable for loftiness. He might have asked for their material prosperity. He might have prayed for a hundred and one lesser blessings. But the apostle had a great sense of proportion in prayer. And so, over and over again, we find him asking for the very highest for the churches committed to his care.

Our verse for today is a case in point. "That the Name of our Lord Jesus Christ may be glorified in you." Would you be willing to let all the smaller petitions go and ask God for just one thing—that Christ might be glorified in you? Well, if you are willing, you will find that the answer to that prayer carries with it the other necessary blessings.

May 30. "Therefore, brethren, stand fast" (2 Thess. 2:15).

That advice significantly occurs after Paul's prophetic description of the apostasy. You and I have good reason to believe that we are living in that very apostasy of which he writes. Amid it all there is but one attitude of spiritual safety—to "stand fast, and hold the traditions which (we) have been taught." Change, progress, something new, may be necessary in the political and social realm. But the Christian should beware of the cry for the new in the realm of faith. New glimpses of truth, new light from the Word—yes. A new Gospel, a new Lord—never!

May 31. "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified" (2 Thess. 3:1).

So Paul concludes his letter asking that the Thessalonian Christians pray for him. His request shows what is uppermost in his mind. He wants the Word of God to have "free course, and (to) be glorified" in him. The expression "free course" literally means "run"; it therefore symbolizes the very rapid propagation of the faith.

Do you have on your prayer list some Paul, some present day apostle for whom you are interceding? Then remember that one especially today, praying that the Word of God may run, and be glorified in him.

The Heart of the Lesson

By Arthur Forest Wells

ABRAHAM A MAN OF FAITH

May 2. Gen. 12:1-9, 13:14-18

Golden Text: Heb. 11:8

Daily Readings

Mon., April 26, Gen. 10:1-32. Tues., April 27, Gen. 11:1-9. Wed., April 28, Gen. 11:10-32. Thurs., April 29, Gen. 12:1-9. Fri., April 30, Gen. 12:10-20. Sat., May 1, Gen. 13:1-18. Sun., May 2, Gen. 14:1-24.

The Outline of the Lesson

I. Abram's Call, Gen. 12:1-3. II. Abram's Obedience, Gen. 12:4-6. III. Jehovah's Second Appearance to Abram, Gen. 12:7a. IV. Abram's Worship and Further Obedience, Gen. 12:7b-9. V. Jehovah's Appearance to Abram after Lot was Separated from Him, Gen. 13:14-17. VI. Abram's Continued Obedience, Gen. 13:18.

The Heart of the Lesson

The central things in the life of Abraham are Jehovah's seven communications to him and his response to them. These seven revelations and answers are: (1) Jehovah's Call and Abram's Departure from Ur of the Chaldees, Gen. 11:31-12:6. (2) Jehovah's Specific Promise Concerning the Land and Abram's Continued Journey, Gen. 12:7-9. (3) Jehovah's Enlarged Description of the Promised Land and Abram's Further Move to Possess it, Gen. 13:14-18. (4) Jehovah's Promise Concerning Abram's Seed and Abram's Sacrifice, Gen. 15:1-21; (5) Jehovah's Revelation of Abram's New Name, the Covenant of Circumcision, Sarai's New Name and Abram's Laughter, Gen. 17:1-27. (6) Jehovah's Visit with Two Angels and Abraham's Prayer, Gen. 18:1-33. (7) Jehovah's Command Concerning Isaac's Sacrifice and Abraham's Obedience, Gen. 22:1-19.

A biography with such a spiritual backbone is important. It justifies the claim made for Abraham that he is the father of the faithful. If one were looking for an illustration of a Spirit-controlled life, here is the place to find it. There is another way of looking at Abraham's life; but it too brings out the prominence of the Divine element in it. Abraham's experience was one of progressive separations; but each separation marked a closer fellowship with Jehovah. He gave up Ur of Chaldees for Canaan. He gave up Canaan for the better city. His tent-life was emblematic of this hope. He gave up Sodom for Hebron. He gave up the spoils of war for the blessing of Melchizedek. He gave up Ishmael for Isaac. He was willing to give up Isaac for the peace of obedience to God. He gave up earth for heaven. There are other separations and unions in the history of this patriarch, but those mentioned above tell the essence of the story. The point is that the dictating principle in the life of the father of the faithful was his ready yieldedness to every appearance of God's grace to him. This human responding was necessary; but it must never be forgotten, that whatever Abram came to be, he came to be by the grace of his Lord. The initiative and power of his victory came from Jehovah. We never would have heard of this Chaldean, if God had not appeared to him

in His freely given favor. This is the secret of every redeemed life: even as Paul accounted for his, "But by the grace of God I am what I am: and His grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:10).

How much more we would like to know about the life of Abram in Ur of Chaldees! Was he like his idolatrous father; or did he live in Ur as Melchizedek lived in Salem—a worshiper of the Most High God? When Joshua had gathered all the tribes of Israel to Shechem he said: "Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the river, even Terah, the father of Abraham, and the father of Nahor; and they served other gods. And I took your father Abraham beyond the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac" (Josh. 24:2-3). While this does not expressly say that Abram was a worshiper of other gods, the tenor of the whole passage and the implication of the conjunction with which verse two begins is such as to imply that he was. This view accentuates the element of Divine intervention in his call; for how else could a moon-worshiper become the patriarch of Israel and the father of the faithful? But the fact is, that no matter what a man's origin might be, any growth in the things that please God must have its beginning in the grace of God. "O come, let us worship and bow down; let us kneel before Jehovah our Maker: for He is our God, and we are the people of His pasture, and the sheep of His hand" (Psa. 95:6-7). In the call of Abram grace manifested itself in two ways: first, by the call itself; secondly, by the unconditional elements in it. "Now Jehovah said . . . I will."

But the topic of our lesson is "Abraham a Man of Faith." This invites our attention to the human side of his call, for faith is man's Amen to God's grace. Yet even such faith is God-given. So James cites Abraham's faith as an expression of his works (James 2:23-24). It is interesting to note that in making this claim, he refers to the Patriarch's response to Jehovah's promise concerning his seed. This is related in Genesis 15:6, where it is said that "he believed in Jehovah; and He reckoned it to him for righteousness." This "it" refers to Abram's faith concerning God's word about Isaac. It is arresting to note that Paul twice over refers to this episode (Rom. 4:3 and Gal. 3:6); whereas the writer of the Epistle to the Hebrews connects Abraham's faith with his obedience in leaving Ur of the Chaldees and with his tent-life in Canaan (Heb. 11:8-10). Was Abraham a saved man through the faith of Genesis 12, or was he born again in Genesis 15? This question has been in my mind ever since—years ago—I read this statement in James M. Stifer's fine commentary on Romans: "It may be said that Abraham was a believer long years before the incident in his life cited here by Paul; and so he was. "By faith Abraham, when he was called, . . . went out, not knowing whither he went" (Heb. 11:8). But it is nowhere recorded that this act of faith justified him. It was not a faith against reason, but a commendable following of the guidance of God. If any kind of faith in God—faith in His existence, faith in His goodness, faith in His almightiness—justified, why, who would not be saved? The faith that saves is narrow, specific, and resting on one single item, the gospel, as Paul soon shows. Abraham had been a good man and even a believing man, as was Cornelius (Acts 10:1-6), and all this was no hindrance to justification, but in the way of it. Justification, however, did not occur, at least there is no record of it, in the case of Abraham until he believed God's supernatural promise. And Cornelius was not justified by his goodness; he had to hear the gospel to be 'saved' (Acts 11:14)."

ABRAHAM A MAN OF PRAYER

May 9. Gen. 18:17-32

Golden Text: James 5:16

Daily Readings

Mon., May 3, Gen. 15:1-21. Tues., May 4, Gen. 16:1-16. Wed., May 5, Gen. 17:1-27. Thurs., May 6, Gen. 18:1-15. Fri., May 7, Gen. 18:16-33. Sat., May 8, Gen. 19:1-38. Sun., May 9, Gen. 20:1-18.

The Outline of the Lesson

I. Jehovah's Remembrance of Abraham, Gen. 18:17-19. II. Jehovah's Purpose to Inspect Sodom, Gen. 18:20-21. III. The Departure of the "Men" from Jehovah and Abraham, Gen. 18:22. IV. Abraham's Pleas for Sodom, Gen. 18:23-32a. V. Jehovah's Readiness to Save Sodom from Judgment in Case Ten Righteous Persons Could be Found in it, Gen. 18:32b.

The Heart of the Lesson

This is the first prayer of the Bible. It is a part of an interview which Jehovah had with Abraham, for verse 33 says: "Jehovah went His way, as soon as He had left off communing with Abraham." God, not man, is the author of every approach to Him. It was Jehovah's appearance to Abraham that caused Abraham to come before Him with His plea for Sodom. Prayer, like faith, is a divine creation exercised by man in his faithfulness to God.

The first prayer of the Bible is an intercessory prayer. This speaks well of the character of Abraham; but it leaves us a bit puzzled as to why the first Bible prayer should not have been a prayer of confession. Under the law of Moses a priest had to bring a sin-offering for himself before he could bring the sin-offering of the people. But Abraham was not under the law of Moses; nor are there any specifically mentioned sin-offerings in Genesis, unless Genesis 4:7 (Hebrew) refers to one. Sin-offerings begin at Exodus 29:14. This does not mean that the offerings in Genesis have no reference to sin; but it does mean that a definite consciousness of sin as a coming short of the glory of God waited on a divine revelation of its nature. Progress in doctrine and experience always followed—not preceded—the Lord's disclosures concerning them. Abraham's intercessory prayer, in being the first prayer of the Bible, is one of many arguments for the unity of the Pentateuch and the genuineness of Genesis.

The first prayer of the Bible was offered by a man who had been wonderfully prepared to present it. Abraham's obedience to God's claims upon him had led him to a place where he could pray for others, and to do so intelligently. The faithful go from grace to grace, and from faith to faith. The man of faith in the Lord progresses. The life of the godly is never stagnant. If Abram had not obeyed God to leave Ur of the Chaldees, he never would have had an opportunity to stand before Him in Canaan to pray for a wicked city. The intelligent nature of his prayer has its source in the training he had already received at the hands of Jehovah, especially in Egypt, where he himself had experienced this forgiveness and protection. What the Lord had done for him, the Lord could do for Sodom. In addition to this personal training there had come to him the Lord's promise concerning Isaac. Now Isaac is a type of Christ. Any one who has been in communion with God concerning Christ, and who has received such revelation in faith, has with his new nature received a new concern for the world. Moreover, Abraham was even then in fellowship with Jehovah, from

whom he had learned His purpose concerning Sodom and Gomorrah. It is hardly necessary to say, that nothing so strengthens intercession as an abiding consciousness of the presence of the Lord. Abraham's prayer was no accident; nor was the subsequent destruction of the cities of the plain. There is a reason for the success of the godly and the failure of the wicked.

So far as we know, Abraham had never been in Sodom and Gomorrah. Yet he knew more about the destiny of those cities than its native inhabitants or immigrants like Lot. In like manner Moses knew more about the meaning and consequence of the "golden calf" than Aaron and the people of Israel. The explanation of both of these mysteries—and all others like them—is that the men in question were in communion with the Lord, whose word they believed, rather than mixed up with the world, whose doom they could not have seen for the very nearness of it. O, that the Church might follow the example of Abraham here!

A great deal of nonsense has been written about the higher levels of ethical conception concerning God and the conduct of the saints in the latter books of the Old Testament. No one can ever speak too highly of the high moral tone of the prophets, but let none be misled to think that Moses is not their equal in Genesis. The whole Bible is God's word. This means that Genesis has the same claim to inspiration of the Holy Spirit as any other portion of the Scriptures. Let those who seek to depreciate the ethical standards of the Pentateuch be told that here Abraham's only hope of a legitimate answer to his prayer lay in the fact of the righteousness of God. If we today in the light of Christian truth are forced to say that God's holiness is the foundation of all His being and acts; then let it be known that Abraham was held by the same belief, for he exclaimed: "Shall not the Judge of all the earth do right?" What a grand conception of God is embodied in that creed! God is the Judge; that is, He is in authority. This sovereignty extends to all the earth. It is power rooted in righteousness. Abraham's cry is worthy of association with the doctrine of Paul, who, in commenting on the reason for Christ's death, says it was "for the showing of His righteousness . . . : that He might Himself be just, and the Justifier of him that hath faith in Jesus" (Rom. 3:26).

THE FORBEARANCE OF ISAAC

May 16. Gen. 26:12-25

Golden Text: Matt. 5:9

Daily Readings

Mon., May 10, Gen. 21:1-34. Tues., May 11, Gen. 22:1-19. Wed., May 12, Gen. 22:20-23:20. Thurs., May 13, Gen. 24:1-27. Fri., May 14, Gen. 24:28-49. Sat., May 15, Gen. 24:50-67. Sun., May 16, Gen. 25:1-18.

The Outline of the Lesson

I. Jehovah's Blessing on Isaac, Gen. 26:12-14. II. Isaac's Departure to the Valley of Gerar, Gen. 26:15-17. III. Isaac the Well-digger, Gen. 26:18-22. IV. Isaac's Departure to Beer-sheba, Gen. 26:23. V. Jehovah Appearance unto Isaac, Gen. 26:24. VI. Isaac's Altar in Beer-sheba, Gen. 26:25.

The Heart of the Lesson

There are two ways in which this lesson can be studied—the historical and the parabolical. Something about the text forces consid-

eration of its metaphorical meaning, on the basis, of course, of its historical truth.

"Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him." What a glorious description of prosperity of the right sort! One feels that the hundredfold increase was the result of Jehovah's blessing upon him. With our banks giving as low as 2½ to 1 per cent interest, or no interest at all, we can appreciate by contrast what it must have meant to Isaac to have his possessions earn dividends of 100 per cent. It detracts nothing from the importance of the record to be reminded that Israel's blessings were largely temporal in contrast with the spiritual inheritance of the Church; for we are meditating upon God's way of doing things for His own. He who caused the record of the hundredfold return to be written in Genesis is the same Lord, "rich in mercy," who in the New Testament is credited with being "able to do exceeding abundantly above all that we ask or think" (Ephes. 2:4, 3:20).

It seems a bit strange—and yet experience has taught us that it is quite a common thing—that a man so blessed should be, for no fault of his own, *persona non grata* to the community in which he had received the blessing. Abimelech's request for Isaac's departure was folly; for by it he lost the land's best citizen and drained it of much of its capital. But envy and jealousy produce a fear void of all love and trust. So the world allows its senseless fears and selfishness to quench its flow of the Lord's goodness. The Lord Jesus Christ Himself experienced such opposition when He had restored the Gerasene demoniac and destroyed the illegitimate business of some of his neighbors. For, although He had done such a mighty work, He was besought to leave their borders (Mark 5:17). That diplomatic request soon gave way to the murderous counsel that it would be expedient for Him to die (John 11:50) and then to the impatient cry of the people for His crucifixion (John 19:15). The history of Hebrew and Christian martyrdom tells the same story. And as each servant of the Lord suffered such enforced departure, the heavens sounded this refrain: "Of whom the world was not worthy" (Heb. 11:38). Well, indeed, is it that there is a better city for those whom the world rejects for the Lord's sake.

Isaac, basking in the sunshine of Jehovah's blessing, could well afford to move on to other quarters; for Jehovah is God of both valleys and hills: He can bless at Beersheba or in the valley of Gerar as well as in "that land." Time or place are no necessary restrictions to the Lord. Therefore a New Testament saint could say: "I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in Him that strengtheneth me" (Phil. 4:11-13).

As Isaac moved about from place to place on account of recurring opposition to his stay or activity in a community, he ran into evidences of hatred that had been heaped upon his father. Wells that Abraham had dug had been filled in by Philistines. Isaac had these wells redug, so that they could again give forth their blessing. It was while he was engaged in this work that Jehovah appeared unto him and reaffirmed His covenant to Abraham and his seed. Isaac responded to this grace with the building of an altar to Jehovah and the digging of another well.

Isaac's well-digging has captivated the imagination of students of the Bible for many years. A well is always an interesting place on a farm or in a town. Many cherished associations cluster around every one of them, it would seem. Isaiah saw in the well a figure that could depict the joy of the redeemed; and so he wrote: "With joy shall ye

draw water out of the wells of salvation" (Isa. 12:3). That was a more or less abstract conception; but our Lord Jesus Christ made the metaphor personal, when He said to the woman of Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life" (John 4:14).

Men are like wells, in that they can be used of the Lord to bring refreshing from Him to others. However, like Abraham's wells, they can be stopped—not by stones but by other things that the passing world may throw into them, or by some earthquake-like shaking of the foundations of their souls, which through some doubt or disobedience may choke their channels. Neglect of spiritual things will do the same thing until the leaves and dust of life almost entirely blot out the place of its existence.

Now, like Isaac, we are bound to do two things: We are commissioned to restore such lives and to go out evangelistically to find new hearts to give living water to the world in the Lord. In other words, we are to reclaim the backslider and win the unsaved for Christ. "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore."

THE WEAKNESS OF ESAU

May 23. Gen. 25:27-34, 27:41-45

Golden Text: 1 Cor. 9:25

Daily Readings

Mon., May 17, Gen. 25:19-34. Tues., May 18, Gen. 26:1-11. Wed., May 19, Gen. 26:12-22. Thurs., May 20, Gen. 26:23-35. Fri., May 21, Gen. 27:1-17. Sat., May 22, Gen. 27:18-29. Sun., May 23, Gen. 27:30-46.

The Outline of the Lesson

I. Esau Sells His Birthright, Gen. 25:34-37. II. Esau's Hatred of Jacob, Gen. 27:41-45.

The Heart of the Lesson

The story of Esau's despising of his birthright is told so plainly, that there is hardly any need for explanatory comment on it. The narrative simply needs retelling in the spirit of prayer that its lesson might be accepted. Esau and Jacob were no longer boys when this transaction transpired among them; they were men. One expects reasonableness and decisiveness from men, and fair play. Neither Jacob nor Esau manifested the proper combination of these qualities.

It is not hard to stir up a goodly amount of sympathy for Esau because of the apparent openness of character and conduct; and the men of the world, who have no love for spiritual things or those that represent their claims among them, naturally take up for Esau, for he is one of their kind. They are the out-of-doors men, interested in sports, who care only enough for their homes to keep them from falling down or from depriving them from whatever comfort they seek after a day's work or game. Their minds are filled with the pleasures of this life and the cares of business to which they look for enough gain to give them the recreations they seek. In the matter of spiritual things they are babes, except that their growth is stunted and encumbered with a great amount of superstition. It is amazing to read of the many silly, superstitious pranks that so many of the modern commercial athletes indulge in; but for every one such athlete there

are tens and hundreds of their spectators who worship the same gods. Their prayer-life is either nil or it is bounded by some simple verses or the "Lord's Prayer" that they learned in infancy. I hesitate to incorporate the following account in these notes; yet it is so descriptive of the things of which we are now writing, that I venture to relate it. The story of how two men wagered that one of them did not know the "Lord's Prayer." The one who was the target of this debate started what he thought was the "Lord's Prayer," saying, "Now I lay me down to sleep," etc. The challenging friend is reported to have paid the wager to him with the remark: "Here is the money. I did not think you knew it." This is undoubtedly an extreme case, yet there is so much sad truth in it, that it bears much repeating, in the hope that it will shock some men into sober thinking about the Esau-like character of their lives. There is another sad side to this, that because of the infantile condition of so many adults, not a few pulpits accommodate themselves to these low spiritual levels and seek to hold the Esaus with sentimental tales approaching religion that have no food in them.

The New Testament counterpart of Jacob's brother may possibly be found in the man who hid his talent in the earth or that other man who wrapped up his pound in a napkin (Matt. 25:18; Luke 19:20-21). Such men, strangely enough, have a great deal of sentiment bestowed on them especially these days. In spite of the fact that they despise their birthright or their royal opportunities to live a life that honors God, they get the attention of the community over against the men that conscientiously invest their pound and put their talent to work, whose very success is taxed to continue them in idleness. The time has come for the State as well as the Church to say to the Esaus: "Your manner of life is a sin against God."

We may go farther and say, that their attitude toward life is a great menace in a society where other men—not quite Jacob-like, yet like him in some respects—are willing to manipulate their birthright for some modern mess of pottage. The great danger facing the world today is the danger of the greedy short-sightedness of those who happen to be in a position to sway the careless, indifferent, tired and hungry Esaus with some temporary gain that may not be theirs to give. For Esaus soon devour their mess of pottage, and then they demand more of it; and if the supply is stopped, they will turn on those who once dealt with them, at the expense of all others around them: as Esau turned on Jacob at the expense of Isaac and Rebekah.

The world needs today, more than aught else, men of character, and by that we mean men consecrated to Christ, men who cherish their talents and pound unselfishly, and who will use them according to the will of God. Our land needs men of pure spiritual concern. Unfortunately Jacob does not quite suit as our example here, for he mixed high appraisal for the things of God with the low scheming of a carnal heart. All around us are precious things, which must be preserved and used for the glory of God through Jesus Christ our Lord by men whose hearts have been redeemed by His blood and consecrated by His Spirit. Unless the Esaus are converted in the acceptable time society will be unsafe, and many a profane person will spend his last days on earth in useless remorse for the failure of his life (Heb. 12:14-17).

THE REMAKING OF JACOB

May 30. Gen. 28:16-22, 32:24-30

Golden Text: Rom. 12:2

Daily Readings

Mon., May 24, Gen. 28:1-22. Tues., May 25, Gen. 29:1-20. Wed.,

May 26, Gen. 29:21-35. Thurs., May 27, Gen. 30:1-24. Fri., May 28, Gen. 30:25-43. Sat., May 29, Gen. 31:1-21. Sun., May 30, Gen. 31:22-55.

The Outline of the Lesson

I. The Gate of Heaven, Gen. 28:16-17. II. Bethel, Gen. 28:18-22. III. Peniel, Gen. 32:24-30.

The Heart of the Lesson

Jacob began life with the right objective hitched to a wrong principle. This brought him no small amount of grief. But Jacob had chosen Jehovah, and this choice brought him into Jehovah's school and care. In later years our Lord said: "All that which the Father giveth Me shall come unto Me; and him that cometh to me I will in no wise cast out" (John 6:37). And the writer of the Epistle to the Hebrews—in the very chapter in which he bewails the mistake of Esau—says of such as have come to the Lord; "God dealeth with you as with sons; for what son is there who his father chasteneth not. . . . All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness" (Heb. 12:7, 11). This is the key to Jacob's later years. Jehovah trained him and made him to be worthy of the high place he occupied in His plan.

Our lesson finds Jacob in the early stages of his divine discipline. He has as yet shed little of his former manner of life—like some freshman from an out-of-the-way place in his first few weeks at college. Yet our text speaks not simply of human culture but of the sanctification of the spirit. Jacob had spent his first night away from home on his enforced journey to Paddan-aram. A stone had been his pillow and the sky his cover. What his thoughts had been when he lowered his weary body and heavy soul to the earth that night, none can tell. However, although he knew it not when he went to sleep, that lonely man spent the night with angels and even with the God of his fathers. Except for his not unselfish interest in the birthright Jacob had done nothing to merit such favor. His experience was therefore a blessing of God's pure grace.

One evening as we were leaving a town in California on a night trip through the desert, I turned to our young son with the question, "Have you prayed?" He answered, "Yes." I said, "When?" He replied, "Just as we left the gasoline filling station." That told me how he appraised the new experiences that awaited us, for we had never been in a desert at night, and we had just heard what nature had been doing there shortly before our arrival. Well, did Jacob pray as he went to sleep that night? Very likely. If so, what was his prayer about? Was Jehovah's promise to him an answer to it? Possibly. Yet always remember that God blesses "exceeding abundantly above all that we ask or think" (Ephes. 3:20). This is what Jehovah said to him, in addition to a reaffirmation of the promise He had already made to Abraham and Isaac: "And, behold, I am with thee, and will keep thee whithersoever 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." What a benediction! No wonder Jacob called that place "a dreadful place," "the house of God," "the gate of heaven." In the New Testament one meets with a sort of another Jacob; and one day our Lord said to him something very similar, although in fewer words: "Thou art Simon the son of John: thou shalt be called Cephas" (John 1:42). To whom who has come unto Him has He not made the same kind of revelation and guarantee? We may indeed be "confident of this very thing, that He who began a good work in us will perfect it until the day of Jesus Christ" (Phil. 1:6).

Sanctification as an imputed grace is instantaneous and perfect; but sanctification in its human aspect is progressive. One should not therefore expect flawlessness from new converts. With this in mind we may be better able to value Jacob's response to God's gracious promise of protection. We regret the injection of the "if" in Jacob's reply, and the spirit of bargaining—if such it was. But, as we have said, he was in his early stages of training at the hands of God, and we may expect better things from him later. Although he did it stumblingly, Jacob made a move in the right direction when he dedicated Luz to become Bethel. The years spent by him in Paddan-aram were filled with much of his native scheming and energy with their usual complications. Indeed, this go-getting striving continued with him even on his return to Canaan, until he was challenged by the Lord at the Jabbok, where God's will won the victory over human planning. The story of Jacob is the story of Jehovah's grace and faithfulness. This God is our Lord.

Book Reviews

BY FRANK E. GAEBELEIN

The Living Christ. By Will H. Houghton, D. D. The Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago, Illinois. Cloth, 123 pages. Price 75¢.

Here is a book of excellent sermons by the President of the Moody Bible Institute. The reviewer has heard Dr. Houghton speak frequently, and he knows his power as an evangelistic preacher. These messages contain the same note of passion for souls that their author sounds in the pulpit. They are forcefully written and abound in telling illustrations. Pastors in particular may read them with profit and learn from them regarding the effective construction of soul-winning sermons.

One Having Authority. By W. D. Fisher. John Ritchie, Ltd., Publishers of Christian Literature, Kilmarnock, Scotland. Cloth, 159 pages. Price \$1.30.

This impressive little book consists simply of the Words of the Lord Jesus on a variety of themes. The type is particularly clear and attractive, and the selection of themes and quotations is thought provoking. One can hardly look through it without being convinced anew of the fact that our Lord taught and spoke with an absolutely unique authority. The volume should be useful to all Christians; to those who may be wavering in their acceptance of the supreme authority of Christ it should be especially helpful.

Full Assurance. By H. A. Ironside, Litt. D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Cloth, 127 pages. Price 75¢.

As a preacher of the Gospel and an expounder of the Word of God Dr. Ironside has few rivals in the English-speaking world. Moreover, he has the gift of putting down his messages in a written style that is both clear and interesting. This volume contains a series on a great

subject—Assurance. We welcome it as a valuable contribution to this subject and trust that it will prove of spiritual blessing to many.

The Art of Preaching. By Fredk. A. Tatford. John Ritchie, Ltd., Publishers of Christian Literature, Kilmarnock, Scotland. Paper, 64 pages. Price 55¢.

A small book containing many practical hints on the subject of preaching the Gospel. It should be of particular help to lay preachers.

Reclaim Those Unitarian Wastes. By Gerrit Verkuyl, M.A., Ph.D. Zonderman Publishing House, Grand Rapids, Michigan. Cloth, 158 pages. Price, \$1.

This is a thoroughly scholarly treatment of a most important subject. Dr. Verkuyl is very widely read in the history and influence of Unitarianism. With unsparing accuracy and with the authority of first hand investigation he traces its history and its subtle destruction of evangelical Christian work. The insidious character of Unitarian influences is strikingly put in the following quotation from which the author gives from the late Dr. Francis L. Patton: "There are two ways of pulling down a house. You may put dynamite under it and blow it up . . . The other way . . . is to begin at the top and carefully remove stone after stone . . . The material thus carefully removed may serve a useful purpose in constructing another building of a different design and intended to serve another purpose. What once entered into the structure of a church may now find place in building a hall of ethical culture; and what was once part of the religious life of a people may usefully enter into the moral fabric of society."

The value of this book goes beyond its dissection of Unitarianism, for the latter chapters contain a strong and convincing restatement of vital elements of the Trinitarian Faith. In a day when many ministers, even among the churches of the Reformed theology, are all too disinterested and careless about sound doctrine, Dr. Verkuyl's volume, with its clear definition and logical analysis, should prove most helpful.

Twelve Marvellous Men. By E. E. Enock. Pickering & Inglis, London, Glasgow, Manchester and Edinburgh. Cloth, 94 pages. Price 50¢.

Here are brief biographies of twelve great Christians. The author has chosen for presentation in simple narrative form the lives and works of the following leaders: Frederick Stanley Arnot, Dr. Baedeker, Sir Henry Havelock, F. N. Charrington, Dr. Barnardo, George Whitefield, John Howard, Lord Shaftesbury, Sir George Williams, Samuel Morley, William Quarrier, William Wilberforce. In each case special attention is given to the conversion and spiritual experience of the subjects of the sketches. The book is obviously written for young people to whom it should be of especial help.

Hearts That Understand. By Louise Harrison McCraw. The Moody Press, 843-845 North Wells Street, Chicago, Illinois. Cloth, 292 pages. Price \$1.

This novel is written with considerable skill and charm. The story is a romantic one, and woven through it is a fine and true Christian testimony. It is safe to say that Miss McCraw's work is considerably above that of numerous other writers of popular religious novels.

A Guide to the Study of Revelation. By Tacy W. Atkinson. The Lutheran Literary Board, Burlington, Iowa. Paper, 86 pages. Price 65¢.

This attractively printed little book contains a simple exposition of the Apocalypse. Attached to the back cover is a comprehensive outline chart. It is hardly to be expected that all of the author's interpretations will find universal acceptance with students of this last book of the Bible. However, the study is undertaken reverently and shows considerable insight into a difficult subject. A particular value of the treatment is its comparative brevity and simplicity. The book might, therefore, be read with profit by beginners in the study of Revelation, provided that they understand that human interpretations of this great piece of prophecy must be accepted with caution.

The Riches of Holiness. By Henry E. Brockett. Marshall, Morgan & Scott, Ltd., London. Cloth, 144 pages. Price \$1.30.

This is a very earnest and sincere personal testimony from one who has entered deeply into an experience of holiness. Not all careful students of the New Testament will follow the author in every one of his conclusions. Nevertheless the book is an arresting one and contains much food for thought for those Christians who would have their Lord's best.

Old Testament Characters. By John Watt. Loizeaux Brothers, 19 West 21st Street, New York City, New York. Paper, 187 pages. Price, 50¢. Cloth, \$1.

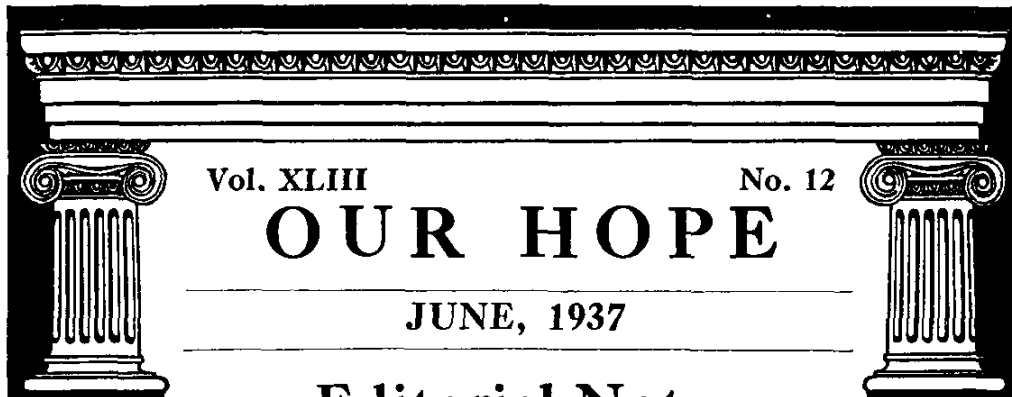
A series of chapters on various Old Testament characters. The volume includes studies on Jacob, Abraham, Abraham's servant, Moses, the man of God, Gideon, Samuel the Prophet, King Saul, David and Jonathan, Mephibosheth, Elijah, Jabez, Job, and Daniel. It is evident that this work is true to Scripture and the evangelical faith. It might be read with profit by many.

Jesus According to Mark. By Albert Hughes, D. D. The American Bible Conference Association, 1721 Spring Garden Street, Philadelphia, Pa.

Here is another addition to Dr. Albert Hughes's growing series of books. In line with the best New Testament interpretation the author treats Mark's Gospel as the story of the divine Servant. His twelve chapters on this subject contain much excellent exposition and searching application. The volume should be widely read and a blessing to many readers.

He Could Not. By Herbert Lockyer. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Illinois. Paper, 15 pages. Price 10¢

Another of Herbert Lockyer's excellent messages. This one deals with some of the ways whereby Christians limit God. With his characteristic searching directness the author takes up such subjects as lack of vision, lack of love, prayerlessness, lack of purpose, disunity, lack of separation, inconsistency, and lack of the Spirit's Presence.



Editorial Notes

His Glory Light

God is light and dwells in an unapproachable light. He is surrounded with a physical glory, such as the finite mind of man cannot understand. In that glory dwells He who had come from the glory, who clothed Himself with a human body to die the sinner's death; who arose in glorified humanity and is at the right hand of God.

The persecutor of the Church saw this glory of the Lord and the Lord of glory on the road to Damascus. Standing before the king, King Agrippa, as the prisoner of the Lord, Paul testified: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining around about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest Thou Me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And He said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:13-16). And later Paul referred to this wonderful experience when he wrote "And last of all He was seen of me also, as of one born out of due season" (1 Cor. 15:8).

Blessed things are revealed in connection with this glory light on the road to Damascus. Up to Saul's experience no unbeliever had seen Christ and His resurrection glory. The last the unbelieving world saw of Him was when He hung on

the cross between the two thieves. Stephen saw Him, but he was a believer. His infinite grace had selected the chief of sinners, the Pharisee who persecuted the Church and wasted it, to behold His glory. That glory flash revealed to Saul the truth which he had hated, that the crucified One is the Son of God, that He is risen from among the dead, that He is exalted to the right hand of God, that He shares the ineffable glory of God. No wonder then that this became Paul's great message, the theme of all his preaching: Christ, the Son of God; Christ risen; Christ in the glory light. He had appeared unto him and that settled everything. He also learned from the lips of the glorified Christ the truth as to the Church, the mystery not revealed in former ages. Saul was persecuting Christians. They were members of His body, which began on the day of Pentecost, when the Holy Spirit came from heaven to earth. Saul was persecuting Christ in persecuting His members. The great and glorious identification of believers with the glorified Head in the glory light became through revelation the truth which Paul was especially commissioned to preach. So this glory light revealed wondrous things.

Our age is not the age of sight but the age of faith. It is a rapidly passing age, and there comes finally the manifestation of the same glory light which shone round about the young Pharisee.

Some day the shout of the descending Lord, descending to the air to the God appointed place, will summon His members, yea all of them, the dead and the living, to meet Him there. It will be the long promised "gathering together unto Him." We shall meet Him in the glory light. The world will not and cannot behold it; it is unseen and unheard by the world. His own will see Him face to face and we shall all know Him in His resurrection glory. We shall see the glory the Father has given unto Him; we shall receive infinitely more than Saul received when he saw Him in that light. We shall be transformed into the same image. We shall be like Him! His glory will be transferred upon all His saints, so that He may be glorified and admired in all them that believed. Such is the next great manifestation

of the glory light! Such is "Our Hope," to see Him as He is and to be like Him.

Then comes the Day which will bring the glory light for all the world, the demonstration to Jews and Gentiles, that Christ is the Son of God, the mighty Lord of all. His glory covereth the heavens, declared Habakkuk in his prophetic ode (Hab. 3). He Himself said that He would come in great power and great glory. The sun will darken when He as the Sun of Righteousness appears, because His glory is brighter than the midday sun. What a consternation this will bring to the whole world, which at His manifestation still lieth in the wicked one! Suddenly this strange and powerful flash from above! Suddenly a cloud and upon the cloud one like unto the Son of Man!

And then it will be once more "to the Jew first." Paul said he saw Him as one born out of due season. He meant by it that the day would come when "all Israel," living in that day, would also see Him and look upon Him, whom they pierced. Then there will be poured out upon the remnant of Israel the Spirit of prayer and of supplication. Then will there be a nation-wide repentance and confession, and then with that glory flash the nation will be born in a day. An even greater miracle will happen than the miracle of grace on the road to Damascus.

But what will that glory light mean to the world? What will it mean to the enemies of Christ in Christendom? As that glory light revealed to Saul the Deity, the Sonship, the Resurrection, the Glorification of Christ, so will that glory light reveal to apostate Christendom with its modernistic blasphemers the glory of Christ. Then comes for them not repentance. But the end of the enemies of the cross of Christ, according to divine announcement, is perdition. Forever then is ended the dishonor done to our Lord Jesus Christ! Forever are ended all false views and doctrines as to His Person.

That glory light will bring conviction to the whole world. The most distant nations will behold it. They will know that Creation's Lord and Creation's Redeemer has come. He will dethrone Satan, to seduce the nations no more. He receives the long promised kingdom, the kingdom He offered

in the days of His flesh to Israel. But now He does not come to offer it but to claim it. Now every knee must bow and every tongue confess that He is Lord of all and over all.

All is waiting in heaven and on earth for the glory light.



Blinded The glory light had blinded Saul, and when his eyes were opened his spiritual sight was opened to things above, "where Christ sitteth at the right hand of God." The risen, the glorified, the coming Christ filled his horizon. Not I, but Christ, became the passionate cry of his soul and his spirit. His great ambition was to see Him, to serve Him, to glorify Him, to suffer for Him, to know the power of His resurrection. To all else he became blind.

It is said of an ancient observer of the sun that he gazed into the brilliant sunlight without guarding his eyes. He was so eager to look into that orb of glaring light that he did not exercise the needed caution. As a result he found himself suddenly blinded. He saw in his blindness the sun wherever he turned his sightless eyes. He saw it at midnight when he awoke from sleep; he saw it in the morning; it never left him, for it had impressed itself in such a way upon his eyeballs that it ever dangled before him.

Oh! that we might be blinded too, lose sight of the things "which charm us most," the things which are but for a moment, and that we might see only that which is worth while seeing, the Lord of Glory and the Glory of the Lord. The god of this age blinds the eyes of them that do not believe. They become so blinded that they see nothing but the material things, material gain, material pleasures, material possessions. They are blind to all spiritual, to all heavenly things. Unless we look more into that glory-light as it is revealed in His Word we also are in danger of losing the heavenly sight and looking to things seen.



**For Thine Is
the Power** "For Thine is the power, and the kingdom, and the glory, for ever and ever." These words are found in only one passage in the New Testament, at the close of that form of prayer which the Church has misnamed, and still

does, as "the Lord's prayer" (Matt. 6:13). The only other passage in the New Testament in which his perfect model prayer is given is in the eleventh chapter of Luke's Gospel, and there the conclusion, as given in the first Gospel, is missing. All scholars are now agreed that the doxology is an interpolation and was added by a later hand, to give the prayer form the appearance of a finished prayer. As far as the New Testament is concerned there is no evidence found whatever that the "Our Father" was ever used during the Apostolic Age in Christian worship. That prayer form was given for a transition period, and that period ended when our Lord said before the coming of the Holy Spirit, "Hitherto have ye asked nothing in My Name: ask and ye shall receive, that your joy may be full" (John 16:24). Later when the professing church lost its "first love," when Christ as the only object of worship and adoration was displaced and ritualistic usages crept in, this prayer form was adopted, till finally it became what it is today in Roman and Greek Christendom, a meritorious act to repeat as often as possible, to make heaven surer and to attain the promised blessings. And so a scribe, a priest or some one else added the doxology "For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen." Thousands of lips repeat daily these spurious, unauthorized words.

Yet who would deny that these words are blessedly true! He who is addressed as "Our Father" is the Almighty God, the Creator of Heaven and of earth. "God hath spoken once; twice have I heard this, that power belongeth unto God" (Psa. 62:11).

He Himself in His own Word declares many times that power belongs to Him, that He is the creator and upholder of all creation, that the heavens and the earth are the works of His hands. He commands His people to trust Him and assures them that His power is on their side. And faith answers these great declarations. How beautiful are David's words in I Chronicles 29:11-13! "Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is Thine, Thine is the kingdom, O Lord, and Thou art exalted as the head above all. Both riches and honor come

of Thee, and Thou reignest over all, and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, we praise Thy glorious Name." Even the mere reading of such passages creates in our hearts the spirit of worship and of praise so little in evidence in our days. Then He urges His people to trust Him, to rely upon His gracious power. What child of God does not love the closing verses of the fortieth chapter of Isaiah and find cheer and encouragement in them! "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." And how many more promises in which He offers His almighty power to the creature of the dust!

For Thine is the power! It applies not alone to Him who is addressed as "Our Father who art in heaven." There is another One in Heaven who has "all power," of whom it is equally true "For Thine is the power." He is there, enthroned at the right hand of God, not as a Spirit-being, but He is seated in God's own presence as the glorified Man, in the human body which He received when He left the eternal bosom of the Father as the Only Begotten to be born of the Virgin of Nazareth. This body was given to Him by the Holy Spirit; it was therefore an immortal body. He gave it as the great sacrifice on the cross, not that He deserved death, for He was sinless; but He died for our sins. He arose in that body which could not see corruption and ascended upon high. What followed Scripture tells us most blessedly. It is found in the closing verses of the first chapter of Ephesians. Here we read of "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand, in the heavenlies, far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is

to come; and hath put all things under His feet, and gave Him to be the head over all to the Church, which is His Body, the fullness of Him that filleth all in all" (Eph. 1:19-23). How true then it is of Him our loving Saviour, Christ and Lord, "For Thine is the power." He spoke of this power while He was on earth. "All power is given to Me in heaven and on earth" (Matt. 28:18). He spoke of it in His high-priestly prayer. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John 17:2). The Holy Spirit in the Epistles repeatedly bears witness to the fact of His power and that in every realm whether in creation or in redemption, He is the upholder and sustainer of all things. And let it be said in these darkening days with their atheism, their fogs and mists of doubt, obscuring and blotting out the light of the true Gospel of Jesus Christ. Only through Him, the risen and glorified Christ, can we know, and do we know, the Almighty God as "Our Father who art in heaven." The lips of the Ritualist, the Unitarian, the Modernist and the Jew, may say "Our Father who art in heaven." There is only one way to know God as Father and that is through Him who is "the Way, the Truth and the Life" and who solemnly declared that "no man cometh unto the Father but by Me." It is the blood of Jesus Christ which opens the way into the Holiest and changes us, by nature the children of wrath, into children of glory, sons of God and heirs of glory. Our holy God cannot accept a single human being as forgiven and reconciled except in Him, "the Beloved One." But what we need as His children, born again, and members of His body, is "Thine is the power." And what power? Unlimited! In Him God has supplied all our needs. Through Him the everlasting portals of the Father's House will soon swing open for His redeemed body. Then we shall know the fullness of His power and understand what it means—"for Thine is the power and the glory."



**Peace,
but When?** History records between the years 1500 B. C. and 1900 A. D., only 227 years when there was peace on earth, while there were over 3000 years of war and bloodshed. During this period over 8000 peace treaties were signed,

each of which was never to be broken and to be binding for ever. Our so-called Christian civilization records more wars, more frightful and destructive, than the wars of unchristian ages. The end is not yet. Everybody knows of the astonishing war preparations which are going on among all the nations and that these preparations can mean only one thing—another war, a war beyond our imagination, a war of sheer extermination which will bring an end of our tottering civilization and plunge all in chaos of darkest night and confusion.

Yet in spite of the failures of peace pacts, peace agreements, leagues of nations, and almost all other uncountable schemes in the past, efforts in this direction continue. At the present time we have a score or more of them. One of the prominent organizations in which the Y. M. C. A., the Y. W. C. A., the entire modernistic apostate Christendom, and even others who are not deniers of the faith participate, is the "League against Fascism and War." All modern apostate Judaism is in it likewise. As we have pointed out frequently in our "Current Events," this League is Moscow-conceived, Moscow-organized, Moscow-controlled and is one of the pet organizations of the Reds to sneak in their abominable, vicious, atheistic Communism.

But a greater hope has risen on our horizon to outlaw war and stop it. That hope centers in our President. He has been suggested as the great "Peace-Maker" for our times; needless to say that he is only too willing to assume this new role of dictatorial authority. He has been suggested to become the umpire in the Spanish civil war, and after that he is to undertake the greater proposition of bringing all the nations of Europe together.

Will he succeed? Not according to the Word of God which alone holds out the hope of universal peace. The Bible does not predict that "Peace on earth" will be brought about by a clever, ambitious American politician. No prophet ever spoke of peace being brought to the troubled nations through a President or other political leader. There is One who promised peace on earth, One of whom the prophets foretell that He will speak peace to the nations and that they will learn war no more at His divine command. That One is He who paid for our peace and for the coming

peace on earth by the shedding of His blood. He made peace in the blood of the Cross. The individual who believes on Him, the Son of God who died for our sins, is justified by faith and hath peace with God.

This is the only way of peace with God, through our Lord Jesus Christ. But for nations to be delivered from this terrible octopus, this horrible nightmare of sin and disaster, He Himself is needed. He must ascend that throne which belongs to Him, as announced by Gabriel to His Virgin Mother Mary. "The Lord God shall give unto Him the throne of His Father David." He must occupy that throne as the Prince of Peace, establishing first His reign of righteousness and then His peace. Then all the peace delusions will vanish and the race will no longer look to man, a politician, or to leagues and other combinations, but to Him of whom it is written, "Of the increase of His government and peace there shall be no end, upon the throne of David and upon His kingdom" (Isa. 9:7).

And how near, how very near this predicted time of peace and glory is! The utter hopelessness of our fast dying age is daily more and more demonstrated. As we have shown in our book on "Hopeless, yet there is Hope," the hope of the ages is the only hope left and that hope will not leave us ashamed. So Christian, continue to look up for that "blessed hope" which will first of all be realized. Even so, come, Lord Jesus.



Upon a White Horse Every reader of the "Book of Revelation" knows that twice a rider upon a white horse is mentioned. Once in the sixth chapter, and then in the nineteenth.

Some have made in their attempts to explain this book the serious mistake of claiming that both represent Christ. That is a really serious mistake.

When the rider upon the white horse in chapter six appears, at the opening of the first seal war, famines and pestilences follow. It is different in the nineteenth chapter. The rider upon the white horse is symbolical of a mighty conqueror. After His conquest wars no longer happen, for He chains the great war-lord, Satan, and He Himself, who executes God's

judgments, becomes enthroned to reign over the earth, for a thousand years. These two riders are as different one from the other as they can be. The one in the nineteenth chapter is the Lord Jesus Christ in His second visible and glorious manifestation; the rider upon the white horse in the sixth chapter, when the Lord in glory opens the first seal, is a counterfeit Christ, a false Christ who plunges the world through a false peace into deepest misery and final judgment and wrath.

Recently the world had a faint picture of that coming deceiver. The following is a newspaper account of what happened in Tripoli, Libya.

“In the greatest triumphal procession Libya has ever witnessed in modern times, Premier Benito Mussolini entered Tripoli on a *white charger* Tuesday amid wild manifestations of enthusiasm from more than 100,000 persons.

After a four-day trip from one end of Libya to the other on the new coastal road, Il Duce climaxed his journey with a spectacular entrance through a triumphal arch decorated with garlands of laurel leaves—reminiscent of those arches erected in ancient times for victorious leaders returning to Rome after a war of conquest.

Wearing his uniform of commander in chief of the Fascist militia, Mussolini rode through the Tagiura gate; at his side two gigantic Arab horsemen carried enormous fasces (bundles of rods bound together with an ax blade projecting from each), the symbol of Rome's might.

A few steps behind came Marshal Italo Balbo, Governor General of Libya, leading a phalanx of ministers, generals and high Fascist officials. They were followed by detachments of native troops afoot and mounted, their bright uniforms in striking contrast with the sober khaki worn by the white colonial troops.

While guns from the warships anchored in the harbor roared a salute, their searchlights played in the still African sky, intercrossing their beams to focus on the triumphal arch. Planes darted a few hundred feet above the milling, shouting, gesticulating crowds. Thousands of lights streamed from the thickly beflagged buildings, turning night into day.”

It must have been a wonderful sight. It is said that Mussolini is fast gaining the sympathy and support of the entire Moslem world. They seem to see a kind of hope that he will uphold tottering Islam.

Our readers do not misunderstand us, we hope. We do not mean to say that Il Duce is the predicted rider of the white horse in connection with the first seal. We doubt not if our Lord should call His Church to meet Him, as He soon will, Mussolini would rapidly develop into that mysterious rider and conquer under the pretext of making peace earth. What significant days these are in which we e

living! Oh let us wait eagerly for that glorious moment when we shall meet Him and be ushered by His own supernatural power into His glorious presence!



**A Marked
Difference**

There is a great difference between believing in the pre-millennial coming of our Lord and waiting for the Lord. A large number of Christians believe that the Lord Jesus Christ will come the second time, and that the age of righteousness and peace, generally called the millennium, will be the result of His return. Such a belief has all Scripture on its side. But one may assent to it, believe in the Second Coming of Christ, know theoretically from the Bible the different predicted events in connection with His second appearing and yet know but little of the true waiting for Himself. It is very much evident that many hold the pre-millennial coming simply as a belief, without having the blessed hope as a living reality before their hearts and as a practical and separating power in their lives. Some pastors of churches preach this truth and yet the church members continue in their worldly ways. Business men accept the pre-millennial teaching, believe in it and speak of it and still they enter into doubtful speculations and are in the mad race for earthly gain and pleasures. Christian workers sing and speak of the Return of the Lord, and still they support movements which aim at the improvement of the world and which deny this great fundamental Bible doctrine.

A true belief in the Second Coming of our Lord must lead the heart into a real waiting for the Lord who is coming. It must make the Lord Jesus Christ a great reality to the heart. Such true waiting for Him, as the result of believing His Return, must lead to separation from all that is evil. This should be the blessed fruit in the lives of all Christians who believe in the pre-millennial Coming of Christ. The Lord keep our readers from holding such a precious truth as a doctrine and not walking in the power of it. If we believe the Lord Jesus Christ is soon coming again to receive us unto Himself, then let us daily wait, not for events, but for *Himself*. And if we wait for Him we shall walk close to Him. The Lord through His grace grant this unto us.

**The Deadly
Error**

The denial of future and eternal punishment of the lost is one of the most deadly errors. It contradicts Scripture and especially the testimony of the Lord Jesus Christ. It is taught and upheld by certain systems like Russellism, once known as Millennial Dawnism, Seventh Day Adventism, Spiritism, Theosophy, Christian Science, The Unity Cult, the New Thought, Universalism, and all the Modernists. It goes by the name of "Larger Hope" or "Conditional Immortality"—Second Chance, and the heathish name of "Annihilation."

It is alarming to find that certain preachers and Bible teachers have joined the ranks of those who deny eternal punishment. Some hold it, but are cowardly enough not to come out into the open with it. Then there is the so-called "Concordant Version" movement; they call themselves Reconciliationists, teaching that everybody will be saved in the end. According to these men John 3:16 should be revised, and be read: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not suffer for a few thousand years but have eternal life." The men who meddle with the doctrine of eternal punishment are increasing and are sowing their seed.

But let us remember that our Lord Jesus Christ describes in the story the rich man as "tormented in the flames" and separated from the abode of the blessed by an impassable gulf. It is our infallible Lord, whose voice shall summon the dead from their graves, who says "they that have done good unto a resurrection of life, and they that have done evil unto a resurrection of damnation." He also said to the unbelieving Jews, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." He will also say as judge to those at His left hand, "These shall go away into everlasting punishment." Furthermore, He tells us "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." And from His lips will come the awful sentence "Depart from Me

ye cursed, into everlasting fire, prepared for the devil and his angels.”

The question is, not can our finite minds grasp it, but what shall be done with His testimony? Is it to be set aside as having no value? If so, what is the use of preaching at all? What is the use of sending out missionaries and trying to save souls? What is the use?

But remember it is a solemn, one of the most solemn truths of the Bible, that there is eternal punishment. They juggle with the word eternal. They say it means only “age-abiding,” and when an age ends the punishment ends. So some teach that the wicked suffer punishment during the millennial age and then go to heaven. One verse answers it all and silences their arguments.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him” (John 3:36).



Many of our readers have read our **It Did Not Fail** *Half of a Century*, giving a brief account of the Editor's fifty years ministry (now 57 years). They learned what a wonderful place Psalm 50:15 has had in our life and ministry for Him. “And call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.” It was the first Bible verse we ever committed to memory. It has been used hundreds of times. We want to bear witness to His faithfulness, for it never failed. In our recent illness it was used again and it did not fail. Therefore we praise and glorify Him. Surely He delighteth in mercy. What else can we do but yield ourselves to Him and daily present our body as the living sacrifice. He does all things well! He never fails! “Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases. Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's” (Psa. 103:2-5). Amen and Amen.

**Another Mile-
stone Reached** The current issue of "Our Hope" concludes the 43rd year of its publication, and with July we start the 44th volume.

As far as we know we are the oldest living editor of any monthly magazine for Bible study and religious thought. We feel that our Lord must have blessed the May number, and will bless richly the June number with their messages. They were prepared by the writer in much physical weakness and dependence on Himself, and we know His strength is made perfect in weakness. We expect to hear from many of our readers that they received special blessings through these two numbers.

We continue in His Name. Our aim continues, to exalt Him and by ministering Christ and His Truth give to the household of faith "the meat in due season," thus discharging our solemn responsibility as a true servant of Jesus Christ "Till He come." And how soon that may be? We often feel in preparing an issue it may be the last. Then when He has come the family of God needs no longer "Our Hope," for faith has become sight. Now we need it more than ever, and we are confident He will continue our testimony till we all meet in His glorious presence.

As for several months we cannot go about teaching as we used to do, we look, next to the Lord, to our hundreds of deeply interested readers to sustain and maintain this monthly testimony. Pray much for it and for its Editor. Renew your subscriptions promptly and send us new readers, and interest yourself in our free subscription list.



**An Old Friend
Has Left Us
For Home** We were ourselves seriously ill when on March 14th it pleased the Lord to call one of our oldest and best friends from conflict to glory. We knew Alwyn Ball, Jr., for over forty years and during all these years maintained an unbroken fellowship with him. He backed up in every way possible our larger ministry. He was one of the four men who made possible the publication of the Scofield Reference Bible. When we started our Boston meetings in the beginning of this century he and Mrs. Ball, Mr. and Mrs. Francis Emory Fitch, came to the first meetings

and supported them by their means. Later when reverses came and his fortune disappeared he continued in his loyal Christian testimony, and his interest in missions, foreign and home, continued. His memory to us is precious. We are looking forward to the soon coming meeting. How friends down here, as one gets older, become less and less. Only the memory remains, and the best of all—that blessed hope, that we shall be together with them in a fellowship of never ending glory. May it be soon.



Revelation Many of our older readers will remember how many years ago our brother, Mr. F. C. Jennings, furnished for our pages for years most excellent expositions on the last book of the Bible. This he did with his well-known scholarship and spiritual insight. His comments will now soon be published in a volume about the size of his "Exposition of Isaiah." This exposition will have special value and should be used by all believers who wish to go deeper into the knowledge of this great book.

We hope to announce next month the exact price. Like "Isaiah" it is not published for commercial purposes but to help God's people.



Gossip The Word of God warns against tattling and idle gossip. We are sorry to receive letters from some of our readers telling us they had heard that we had been given up as a hopeless case by every physician whom we consulted, that we had angina pectoris or some other dread heart disease, etc. We do not know who circulated these reports. The fact is every physician whom we consulted said the opposite, that after a good rest to replenish our exhausted resources we would feel better than we had felt for years. Under the abundant blessing and mercy of our Lord this has come true. We prepared the May and June numbers of "Our Hope," but we follow the good advice to abstain for some time longer from public ministry. We know we shall carry on through His grace and mercy as long as the work our Lord has for us is unfinished. Our times are in His hands.



Thank You! To the many thousands who carried on such a faithful ministry of intercession in our behalf we say—Thank you! Not idle, untrue gossip, but the prayer of intercession is pleasing to our Lord. He has heard and renewed our strength, and the Editor of "Our Hope" is a better servant for Him on account of this gracious experience. Continue in your prayers for our guidance.

**Prophetic
Conference**

The Twenty-Sixth Annual Prophetic Conference in **Stony Brook** begins, God willing, on August the 14th. Programs will be sent a few weeks later to our readers in Eastern States. If some of our friends living West, South or North in different States desire a copy please send us a postal and we will mail you a copy. For different reasons, one of them being our probable absence from the country, that is in Europe, we will not be present during this year's conference. It will be under the direction of our friend, Dr. Wilbur M. Smith. He will be the preacher on Lord's day, the 14th of August, and speak frequently during the week. Other speakers will be: Dr. Frank E. Gaebelein, Headmaster of Stony Brook; Drs. M. M. MacFerrin, of Augusta, Georgia, Flournoy Shepperson, Pastor of the Presbyterian Church of Greenville, S. C., and Kenneth Cornwell, of Williamstown, N. J. Please make the conference widely known. Come and bring your friends. Special low prices for room and board to preachers, missionaries and their families.

Please make reservations at once by addressing Mr. Gilbert Moore, Stony Brook, L. I., N. Y.

**To Do Good
and Help Us**

Next to the Lord we are looking to our interested readers and friends to keep our books and "Our Hope" in circulation. The Lord's blessing is resting in a most remarkable way upon our written messages. Our latest book, "Listen—God Speaks," is in great demand and is bringing great blessing to thousands of hearts. We have heard from Hebrews who read it several times and received light and help from the reading. The same is true of our other books. We soon will have to issue the 7th edition (35th thousand) of "The Conflict of the Age." We have the German translation ready for publication and shall send it forth as soon as we are able to print it without going into debt, for we never do that. We are preparing a new great volume for the fall publication. And "Our Hope"? Hundreds of letters come to us every few months telling of the great blessing it is to hearts and homes.

We know the Lord will take care of all and use you in keeping up the circulation. He will be your rewarder for it.

A Correction

There was a confusing error in the first sentence of the editorial beginning on page 725 of the May issue. The sentence should have read as follows: "In their account of the transfiguration of the Lord Jesus Christ both Matthew and Mark use a word of great significance that is not found in Luke's report of this great occurrence." We regret that the mistake slipped through the proof unnoticed.

**Scholarship Available at Stony Brook School**

A Scholarship valued at not less than \$550 is available at the Stony Brook School for the year 1937-1938. This award will be given to some young man of high school age who is qualified to play the Chapel organ at the School. The applicant must present credentials as to his Christian character, his ability to do high school work, and his musical training.

Parents and boys interested should write immediately to the Headmaster, Dr. Frank E. Gaebelein, The Stony Brook School, Stony Brook, Long Island.

The Book of Psalms

Psalm 121

Tradition has it that this second Psalm of the series of “songs of the ascents” was used when the Israelites, journeying from different lands towards Jerusalem, sighted for the first time the mountains surrounding their beloved city.

It is a very simple Psalm and presents no difficulties of interpretation, no hard exegetical problems. It is one of the much beloved Psalms of the children of God, of all His saints. The prominent word is the word *keep*. The authorized version translates it three times by “preserve,” but it is the same word. Six times we find this word *keep* in these eight verses, so that we may call this Psalm—the Psalm of keeping and safety.

“I lift up mine eyes to the hills.
 Whence shall my help come?
 My help cometh from Jehovah,
 Who made the heavens and the earth.
 He will not suffer thy foot to be moved;
 Thy Keeper will not slumber.
 Behold, neither slumbereth nor sleepeth
 The Keeper of Israel.
 Jehovah is thy Keeper;
 Jehovah is thy shade upon the right hand.
 The sun shall not smite thee by day,
 Nor the moon by night.
 The Lord shall keep thee from all evil;
 He shall keep thy soul.
 Jehovah shall keep thy going out and thy coming in,
 From henceforth and for ever.”

The faulty authorized version is responsible for a wrong interpretation which is held by many. It reads, “I will lift up mine eyes unto the hills, from whence cometh my help.” Some have applied it to the different hills mentioned in the Bible, the hill of Zion, to Calvary, etc. The original text states the very opposite—“whence cometh my help” is in the form of a question. Does my help come from the strong mountains, the mighty hills? Do I trust in that which is earthly? Do I find keeping power and security there? Jeremiah spoke of hills and mountains, that no help or salvation is found in them. “Truly in vain is salvation hoped for from the hills, and from the multitude of moun-

tains; truly in the Lord our God is the salvation of Israel" (Jer. 3:23). Not unto the hills and mountains, that which appears strong and affords refuge, does faith look, but *above* the hills. To Him of whom it is written "Before the mountains were brought forth or even thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God" (Psa. 90:2). And so faith speaks—"My help cometh from Jehovah, who made the heavens and the earth."

We note especially the use of the word *Jehovah*. God's name in creation is *Elohim*, the word denoting power, and in the plural. "In the beginning *Elohim* created the heavens and the earth." As known to all students of God's Word, in the second chapter of Genesis the name *Jehovah* appears as He is seen in relationship with man. The destructive criticism of the Bible has made much of the use of these two names in Genesis and elsewhere, claiming that an unknown writer whom they have labeled "Elohists" wrote part of Genesis, and another whom they call "Jehovists" wrote other parts using the name Jehovah. In spite of the flimsy, untrustworthy foundation upon which this assumption rests, this theory, which originated with a French immoral physician of the eighteenth century, is still taught in all the modernistic institutions of learning.

Jehovah is the name of God the Son, the "I Am" who appeared unto Moses in the burning bush, Jehovah, the faithful covenant keeping God.

From the New Testament we know that by Him and for Him God created all things; all is by Him and for Him. And Jehovah, God the Son, was manifested in the flesh, came to earth to become the Redeemer; and such He is and ever will be. This statement viewed in this light takes on greater and more blessed proportions. Faith looks to Him, the mighty creator, for whom there is nothing too hard; faith looks to Him who came for us in infinite love and died as the Lamb of God for our sins. Looking to Him as Creator, who made the heavens and earth, and the gracious loving Redeemer, we can say "My help cometh from Jehovah."

Then come the precious assurances. "He will not suffer

thy foot to be moved," or totter. There are similar promises and assurances in His Word. Walking in His ways keeps His saints. "Then shalt thou walk in thy way safely, and thy foot shall not stumble" (Prov. 3:23). "For the Lord shall be thy confidence, and shall keep thy foot being taken" (Prov. 3:26). "The steps of a good man are ordered by the Lord, and he delighted in His ways. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand" (Psa. 37:23, 24). "He keepeth the feet of His Saints." And in the New Testament we have the last doxology in the last epistle: "Now unto Him that is able to keep you from falling (literal: 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" (Jude 24, 25). Faith looks to Him, trusts Him, and His answer is the keeping of His people.

He is "the Keeper of Israel"; as such, employing human terms, He does not slumber nor sleep. Day and night do not exist for Him. He is all-seeing and all-knowing and omnipotent. The entire history of Israel as a nation bears witness to this. How He has kept Israel! Other nations passed away; He made an end of them; what He promised by the prophet, "yet will I not make an end of thee," He has done in every age. Gentile nations may rise up in Antisemitism, try to crush out the existence of the seed of Abraham, they will have finally to reckon with the Keeper of Israel, the faithful covenant keeping God. He will continue to keep them till His great purposes in and through them are realized.

He keeps by day and by night; neither sun nor moon can smite. The scorching heat, whether literal or spiritual, is under His control. But does the moon smite by night? It is said that the influence of the moon in desert countries is injurious to the human frame. The influence of the moon upon our earth and human beings is well known. They are mysterious influences which science has been unable to explain. The word "lunatic" (from the Latin word for moon—*luna*) arose from the wide spread belief that the rays of the moon effect the minds of men and women. But He

who created sun and moon also controls them and their influences.

He shall keep thee from all evil. Those who put their trust in Him, look to Him, He keeps from all moral evil, from sin. But what about other things we call evil? What about afflictions, sorrows, losses of various kinds? We know that in the end they are not evil, but they work that which is for our good. It is written that "all things must work together for good to them that love God." And so even that which we call evil, that which He permits in His wisdom and love, must be good. "He shall keep thy soul"—and in all this He never fails. Whether we go out or come in in the sense of our daily walk; or as we may apply it to our going out of this little temporal existence and coming into His own presence, He will keep and never fail.

"Living by Faith"

"The just shall live by faith." This weighty statement occurs in the second chapter of the prophet Habakkuk; and it is quoted by the inspired Apostle in three of his epistles, namely, Romans, Galatians, and Hebrews, with a distinct application in each. In Romans 1:17 it is applied to the great question of *righteousness*. The apostle declares himself not ashamed of the gospel, "For it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, on the principle of faith, to faith; as it is written, The just shall live by faith."

Then, in the third of Galatians, where the Apostle is seeking to recall certain erring assemblies to the foundations of Christianity, he says, "But that no man is justified by the law in the sight of God, it is evident, for, The just shall live by *faith*."

Finally, in the tenth of Hebrews, where the object is to exhort believers to hold fast their confidence, we read, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall

come will come, and will not tarry. Now the just shall live by faith." Here we have faith presented not only as the ground of righteousness, but as the vital principle by which we are to live, day by day, from the starting-post to the goal of the Christian course. There is no other way of righteousness—no other way of living, but by faith. It is by faith we are justified, and by faith we live. *By faith we stand; and by faith we walk.*

Now, this is true of all Christians; and all should seek to enter into it fully. Every child of God is called to live by faith. It is a very grave mistake indeed to single out certain individuals who happen to have no visible source of temporal supplies, and speak of them as though they alone lived by faith. According to this view of the question, ninety-nine out of every hundred Christians would be deprived of the precious privilege of living by faith. If a man has a settled income; if he has a certain salary; if he has what is termed a secular calling by which he earns bread for himself and his family, is he not privileged to live by faith? Do none live by faith save those who have no visible means of support? Is the life of faith to be confined to the matter of trusting God for food and raiment?

Who would cede aught so monstrous? It seems to us a complete lowering of the life of faith to confine it to the question of temporal supplies. No doubt, it is a very blessed and a very real thing to trust God for everything; but the life of faith has a far higher and wider range than mere bodily wants. It embraces all that, in any wise, concerns us in body, soul and spirit. To live by faith is to walk with God; to cling to Him; to lean on Him; to draw from His exhaustless springs; to find **all** our resources in Him; and to have Him as a perfect covering for our eyes, and a satisfying object for our hearts. To know Him as our **only** resource, in all difficulties and all our trials. It is to be absolutely, completely, and continually, shut up to Him; to be undividedly dependent upon Him, apart from and above every creature confidence, every human hope, and every earthly expectation.

Such is the life of faith. Let us see that we understand it. It must be a reality or nothing at all. It will not do

to talk about the life of faith; we must live it; and in order to live it, we must know God practically—know Him intimately, in the deep secret of our own souls. It is utterly vain and delusive to profess to be living by faith and looking to the Lord, when, in reality, our hearts are looking to some creature resource. How often do people speak and write about their dependence upon God to meet certain wants, and by the very fact of their making it known to a fellow mortal, they are, in principle, departing from the life of faith. If I write to a friend, or publish to the Church, the fact that I am looking to the Lord to meet a certain need, I am virtually off the ground of faith in that matter. The language of faith is this, “My soul, wait thou **only** upon God, for my expectation is from him.” To make known my wants, directly or indirectly, to a human being, is departure from the life of faith, and a positive dishonor done to God. It is actually betraying Him. It is tantamount to saying that God has failed me, and I must look to my fellow for help. It is forsaking the living fountain and turning to a broken cistern. It is placing the creature between my soul and God, thus robbing my soul of rich blessings, and God of the glory due to Him.

This is serious work, and it demands our most solemn attention. God deals in realities. He can never fail a trusting heart. But then He must be trusted. It is of no possible use to talk about trusting Him when our hearts are really looking to creature streams. “What doth it profit, my brethren, though a man **say** he hath faith?” Empty profession is but a delusion to the soul and a dishonor to God. The true life of faith is a grand reality. God delights in it, and He is glorified by it. There is nothing in all this world that so gratifies and glorifies God as the life of faith. “Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!” (Psa. 31:19).

Beloved reader, how is it with you in reference to this great question? Are you living by faith? Can you say, “The life that I live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me”? Do

you know what it is to have the living God filling the whole range of your soul's vision? Is He enough for you? Can you trust Him for everything—for body, soul, and spirit—for time and eternity? Or are you in the habit of making known your wants to man, in any one way? Is it the habit of your heart to turn to the creature for sympathy, succor, or counsel?

These are searching questions; but we entreat you not to turn away from them. Be assured it is morally healthful for our souls to be tested faithfully, as in the very presence of God. Our hearts are so terribly treacherous that when we imagine we are leaning upon God, we are really leaning upon some human prop. Thus God is shut out, and we are left in barrenness and desolation.

And yet it is not that God does not use the creature to help and bless us. He does so constantly: and the man of faith will be deeply conscious of this fact, and truly grateful to every human agent that God uses to help him. God comforted Paul by the coming of Titus; but had Paul been looking to Titus, he would have had but little comfort. God uses the poor widow to feed Elijah, but Elijah's dependence was not upon the widow, but upon God. Thus it is in every case.

Death and Afterwards*

Such is the title of a little book of sixty-four pages. It deserves more than a passing notice, first, because of the rare ability with which the doctrine of everlasting punishment is discussed, and, second, because of the vast importance of the subject.

Those who are familiar with the author at once recognize the fact that he is a man of acute intellect, that he is a master

*Over fifty years ago this was written by the late James H. Brookes, of St. Louis, to refute the larger hope teaching. We reprint it, for it is much needed. Under different names, like Reconciliationism, Concordant Version of the Bible, and other forms of Universalism, it creeps in everywhere. Someone wrote us that at present it is leavening and corrupting an important Presbyterian Church in Hollywood, California. We hope this is not true. But we have the evidence that a certain Bible teaching woman endorses these unscriptural inventions in that church.

of the finest English, and that he is thoroughly loyal to the truth of God. He marshals his arguments, illustrations and reasons with the skill of a trained dialectician, and then at the close makes an onset, which reminds one of the resistless rush and assured victory of soldiers who bear everything before them in their tremendous charge. The book which he here presents to the public is an admirable and unanswerable exposition of the narrative of the rich man and Lazarus, as given by our Lord in Luke 16:19-31). But there are a few thoughts on the general topic, that may be added for the consideration of the thoughtful.

First. We find that a belief in future punishment is an intuitive perception of the human mind, and is deeply implanted among the convictions of the heathen. It is only necessary to refer to ancient Greek and Roman mythology with its stories of Minos and Rhadamanthus, judges of departed spirits in Hades, Erebus or utter darkness, Tartarus or the prison-house of despair, Tantalus ever stooping in his consuming thirst to quaff the waters that ever receded from his fevered lips, Sisyphus always rolling up the stone that always went crashing to the bottom again, Ixion on the wheel, the Egyptian Osiris, the frightful torture of the Mohammedan hell, the almost endless hells of Buddhism through which the soul goes on its way to non-existence,—and, indeed, to the teachings of natural religion everywhere. There is no nation nor tribe that does not instinctively recognize some standard of right and wrong, and the certainty of retribution following the steps of the evil-doer in the future world. How comes it that a doctrine so contrary, it is claimed, to the promptings of the human heart, so unjust, so cruel, has been universally diffused altogether beyond the influence of the teachings of Christianity?

Second. Canon Farrar, who has done more, perhaps, than any living man to drown unstable souls “in destruction and perdition,” acknowledges that his view of the non-eternity of punishment is something new in the Christian church. He tells us with a needless parade of his courage, “I well remember the dim, drizzling afternoon of November 11, 1877, when I walked through the rain from my house to the Abbey to preach the sermon on ‘*Hell—What it is Not,*’ which is now

printed in '*Eternal Hope.*' I was perfectly well aware of the gravity of what I intended to do. I had to repudiate a doctrine which had been more or less universally preached by the majority of Christians for fifteen hundred years. I knew that to do so was an act which would cost me dear. I knew that during six centuries of the history of the present Abbey it was probable that no sermon had been preached which even greatly modified, much less repudiated with indignation, that popular teaching about hell, which seemed to me a ghastly amalgam of all that was worst in the combined errors of Augustinianism, Romanism, and Calvinism." Yes, but how did it happen that a doctrine which had been more or less universally preached by Christians for fifteen hundred years, and he should have said, eighteen hundred years, a doctrine which none of his illustrious predecessors in Westminster Abbey had even modified, much less repudiated, all of a sudden turns out false and horrible? Is the Canon sure that he knows the Bible better, and that he is wiser, than the vast majority of saints and scholars?

Third. Professor Fisher, of Yale University, who will not be accused of undue sympathy with sound doctrine, cites the testimony of early Christians, beginning with Justin Martyr as writing, "Plato, in like manner used to say that Rhadamanthus and Minos would punish the wicked who came before them; and we say that the same thing will be done, but at the hand of Christ, and upon the wicked in the same bodies united again to their spirits, which are now to undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years." To this is prefixed the statement, "The writings of this author represent the general agreement of Christian believers on this subject, up to this day." "Justin has sometimes been erroneously cited with others of the Fathers, as favoring the theory of annihilation." Then follow extracts from the writings of Irenaeus, Tertullian, Cyprian, Lactantius and others who agree with Cyprian in saying, "The pain of punishment will then be without the fruit of penitence; weeping will be useless and prayer ineffectual; too late they will believe in eternal punishment."

Fourth. At the period of the Reformation, when con-

fessions were framed and creeds were put forth to voice the new faith, it never occurred to the giants of those days to modify, much less to repudiate, the doctrine of future and everlasting punishment for the wicked. It is true that they denied the teaching of the Roman Catholic church on purgatory, but purgatory, it must be remembered, is designed to purge the sins of Christians, and does not in the least mitigate the sufferings of hell for the unsaved. How comes it that both in the Protestant and Roman communions a doctrine which, it is asserted, is so abhorrent to reason, so savage, so dishonoring to God, so repulsive to men, has been strenuously held through all the conflicts of the past, and all the progress of the generations?

Fifth. It must be because there is a deep-seated conviction among the mass of professing Christians of every age and land and name that the doctrine, terrible as it is, the Holy Scripture distinctly teaches. Nor is this conviction erroneous. In more than one hundred verses of the New Testament it is expressly asserted, or plainly intimated, that those who die without Christ receive a punishment that is everlasting. By none is this awful truth set forth more clearly or more frequently than by the Lord Jesus Himself. "Rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28); but the word *destroy* does not mean cessation of existence, or extinction or being, any more than it does when used to describe *marred* bottles (Mark 2:22), or the *lost* sheep, the *lost* piece of silver, or *lost* son (Luke 15:4, 9, 24). "Whosoever speaketh against the Holy Ghost, it shall never be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32). "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. 13:41, 42).

Various attempts have been made to shorten the duration of the punishment, but such attempts, if successful, would shorten the duration of the life and blessedness of the saved. "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. . . . And these shall go away into eternal punishment; but the right-

eous into eternal life" (Matt. 25:41, 46 R. V.). "Whosoever shall blaspheme against the Holy Ghost, hath never forgiveness, but is guilty of an eternal sin" (Mark 3:29 R. V.). "Where their worm dieth not, and the fire is not quenched" (Mark 9:48). "He that believeth not the Son, shall not see life; but the wrath of God abideth on him" (John 3:36). "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 damnation" (John 5:28, 29). "Whither I go, ye cannot come, . . . for if ye believe not that I am, ye shall die in your sins" (John 8:21, 24). The words and phrases in the Greek expressive of eternity occur about one hundred and fifty times in the New Testament, and while generally used to describe the existence and attributes of God, or the perpetuity of the blessings bestowed on the believer, sixteen times they are employed to denote the duration of the punishment awaiting the unbeliever.

Sixth. The question is not, what we think God ought to do, but what He will do as plainly revealed in His Word, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1:7-9). "The smoke of their torment ascendeth up forever and ever" (Rev. 14:11). Whatever the wishes and theories of man may be, we dare not deny the fearful fact that the inspired Scriptures teach the everlasting punishment of the wicked. As Dr. Shedd has well said, "If there were really no hell, absolute indifference toward the notion would long since have been the mood of all mankind, and no arguments, either for or against it, would be constructed."

Seventh. Those who resort to theories of Universalism, and Restorationism, and Annihilationism and Conditional Immortality, as an escape from the teachings of the Bible on this momentous subject, invariably have low conceptions of the ill-desert of sin, and most erroneous views of what is due to the holiness and justice of God. Think of sin in its de-

fiance of rightful authority, in the horrible and absolutely innumerable evils it has brought to the human race, in the appalling curses it has inflicted, even upon inanimate creation, in its turning every infant's heart into a fountain of corruption, in the tears it has caused to flow, in the groans it has evoked, in the crimes it has committed, in the graves it has dug, in the formation of a character that would make its victim more miserable in heaven than in hell—especially think of it as nailing the Maker of the universe and incarnate Love to the cross, and it will easily be seen that no punishment is too severe to be visited upon it by that God who alone knows its infinite odiousness and its disastrous results. Men may think as they please, but if they tread under foot the Son of God, they are doomed to a punishment much sorer than death without mercy, for the mouth of the Lord hath spoken it (Heb. 10:29).

Quietness

“He leadeth me beside the still waters” (margin, *“waters of quietness”*)—Psalm 23:2

How many of the Lord's most eminent servants in past ages were men of habitual retirement. And very instructive it is to observe that it was in circumstances of retirement and separation that God trained not a few of those more prominent characters whose achievements He has recorded in the Scriptures for our learning. What deep and lasting lessons are impressed on our minds by the examples of Moses, David, Elijah, Amos, John the Baptist, and the Apostle Paul—men whom the Lord schooled in solitary places for their great after-work in His name. Retirement and heart-communion with God serve the two-fold purpose of humbling the soul and rendering it more entirely dependent on the divine resources. The back-parts of the wilderness furnished Moses with a more profitable sphere of study than the university halls of On. Jehovah was his teacher, and the burning bush was eloquent of a deeper, truer philosophy than could be found in the collected treasures of Egyptian literature. David and Amos carried with them from

the pastoral scenes wherein they had been reared the best of qualifications to feed the flock of God in the greenest of spiritual pastures. Elijah received some of the most important of divine communications under the juniper tree where he despondingly complained, "I only am left." John the Baptist, who "was in the deserts till the day of his showing unto Israel" (Luke 1:80), nevertheless proved himself to be one greater than any of the Old Testament prophets. Paul's unwritten experiences "in Arabia" (Gal. 1:17) no doubt gave a permanent character to his entire ministry, for there is a remarkable uniqueness about all those references to himself which we find in his inspired Epistles—the leading feature in which is his claim to have received his ministerial commission from God only. "I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). It is the glory of the God of Salvation to give His people their vineyards—their most fruitful vineyards—from the *wilderness* (Hosea 2:15), and to so sanctify the Valley of Achor (trouble) as to make it a very door of hope and joy. When the Lord wills to speak "comfortably"—or, as the margin of Hosea 1:14, *to the heart*, or, *friendly*—He allures His Church "into the wilderness." Those forty years which Israel spent between Egypt and Canaan must ever be reckoned—on God's part—as amongst the most instructive to be found in the entire history of the Hebrew nation. It was in *the wilderness* that the God-led tribes were fed daily from heaven with the miraculous manna, and satisfied with the streams of the rock that followed them. It was there, and not in Canaan, that the holy Law was delivered unto them, and that the Gospel was vividly set before them in the structure and the ritual of the Tabernacle. Miracle after miracle was wrought by Jehovah's hand in behalf of the emancipated nation of slaves, from the hour of their deliverance out of the iron grasp of Pharaoh until the waters of Jordan were divided for the ransomed ones to pass over.

And thus many a dear Christian reader of these lines, we are confident, has proved the way of the Lord. He brought the blind by a way that they knew not. The route lay

through a waste, howling wilderness; yet the divine choice of that path was vindicated again and again, and the tokens for good vouchsafed in the solitary places more than compensated for the privations experienced. The precious eighty-fourth Psalm—penned by one who evidently was deprived of the ordinances of God's house—has come down to us as one of the choicest of all the sweet compositions to be found in the Psalter, and as the fruit of Jehovah's dealings with one of His desert-fed children! The celestial visions beheld by Ezekiel, it is well to remember, were communicated to the banished prophet by the Spirit in heathen Chaldea. The beloved apostle John, too, was never favored with brighter views of the glories of the New Jerusalem than when his lot was cast among Roman convicts in the penal island of Patmos. In uncongenial scenes such as these our faithful God unfolded the mysteries of His Covenant grace to show that He is not restrained to the use of ordinances, or to holy places, when He purposes to favor His saints with proofs of His love and mercy. The "still waters" are often found in the least probable places; the "quietness" in which His people delight is frequently provided in such "dens and caves of the earth" as would naturally be shunned and feared by the heart of man. Oh, beloved in Christ, let us be satisfied to enjoy "quietness" with the Lord anywhere, *anywhere!* We may well leave the choice with Him. The sick room, the bereaved home, the distant colony, the ocean-bound ship, or—to touch on the case of many of God's scattered saints—the locality where no Gospel tidings can be heard, and error is taught instead of God's pure truth, even there Jehovah can open springs of living waters wherewith to meet the most extreme needs of His dependent children. Ah, yes; it is in circumstances like these that blessed soul-quietness is often most liberally ministered by the Holy Spirit, and that weary, tried, solitary saints are indulged with manifestations of their adorable Redeemer's sympathy and affectionate presence. How true it is also that, when Jesus thus gives "quietness," none can make trouble. "Quiet resting-places" (Isa. 32:18) are the assured portion of Zion's pilgrims. The blood and righteousness of Christ bid the sin-exercised believer into peace and rest. The Psalmist

proved it in his day when he said, "I flee unto Thee to hide me." Faith always meets with a royal welcome when she flees, like a dove, to the bosom of Christ crucified. The "still waters" flow hard by the throne of the Lamb. It is within the veil that fellowship with the Father and the Son can alone be enjoyed. When the exercised conscience comes into contact with the blood sprinkled on the mercy seat, peace with God is restored, and quietness—unspeakable, unearthly and transporting—becomes the possession of the soul. The lesson of being "still," and knowing the Lord is God is attainable solely when we are alone with Him in the fellowship of the Holy Ghost. The work of Christ, viewed by simple, appropriating faith, is the secret of soul-pacification, as testifies the prophet Isaiah (32:17): "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

The deeper operations of the Spirit of grace in your hearts, dear children of God, are often of a silent nature, of a character quite beyond the observation of all around you. You really live a spiritual life invisible to others. As Nehemiah when in the presence of his earthly sovereign, could lift up his heart in secret ejaculatory prayer and get a prompt answer from his God, so you, while busily occupied in the duties of your lawful worldly calling, often hold heavenly communion with the Lord of hosts, and by faith walk your high places in the Land of Promise. A quietness of spirit reigns within you, even though tempests of human strife and confusion rage around you. The secret of the Lord is with you. "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he *trusteth* in Thee." *Trust* is the link of practical union between the disciple and his Lord. Repose on His written Word—in the face of all circumstances to the contrary—garrisons the mind, the heart, and the judgment of the believer in Christ.

"He *leadeth* me beside the still waters." Verily. We know not otherwise where to find them. And the path by which the Good Shepherd leads us is commonly one that flesh and blood would avoid. Although it may be taken as certain that the way preferred by flesh and blood would lead into deeper trials than God's appointed way. Thus Israel,

no doubt, would have selected the route from Egypt to Canaan which lay through the land of the Philistines, because it was shorter than that through the wilderness. Yet the Lord determined the longer way should be trodden, for He knew that had Israel journeyed through Philistia the experience of war would have utterly discouraged them. Oh, how wise and well it is to leave to our Heavenly Father, the choosing of our daily lot, the selecting of our crosses, and the ministering of our mercies. Let us, then, beloved in the Lord, refer to Him all our concerns—temporal and spiritual alike. He knoweth the way that we take. Let us seek grace to follow in the footsteps of Jesus—who trod a solitary path—and to learn of Him how to be of a quiet spirit. For thirty years He lived in retirement ere He put His hand to the work His Father had given Him to do. Immediately upon His being baptized into His ministry, He went into the wilderness and *proved* the reality of His qualifications for the work. The life of the Son of man was uniformly one of fellowship with the will of the Father. His meat was to do that will. Steadfastly yet calmly, He pursued His course of obedience, even unto the end. The tempest of human and diabolical opposition, indeed, raged often against the Blessed One, yet He maintained an attitude of patience, resignation and quietness, which we know had its origin in that sacred inner intercourse which He unbrokenly maintained with Him whose beloved Son He knew Himself to be. So, the witness of the Holy Spirit with our spirits that we are the sons of God begets in us a powerful consciousness that, *whatever* betides us, we have no real grounds for fear. Being children, we must be protected, provided for, and safely conducted homeward, albeit the winds be contrary, and the dwellings of Jordan await us at the last. “The issues of death” are at the command of Him who is “our own God,” and we may well rely on His suitable word, “In quietness and in confidence shall be your strength.”—*Selected*.

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Current Events In the Light of the Bible

Another Mother Loses Her College Boy to the Reds. Once again a parent has lost a child to the Communists. The *National Republic* has previously published details of similar cases. In many instances young women students in colleges have been won over by the Reds, as well as young men. We now learn that the 19-year old son of Mrs. Rosemund Lowry, of Champaign, Illinois, has fallen under the influence of radicals in the University of Illinois and was persuaded to run away and join forces with the Spanish Red army in Madrid. Mrs. Lowry is the widow of a World War hero, one time Second Secretary of the American Embassy at Mexico City. Her case is comparable to those of the two well-known Army officers, one living in Washington and the other in Detroit, the latter's daughter having married a negro Communist while attending the University of Chicago. They, together with their children, have finally departed for Russia, leaving behind embarrassed and saddened parents. Such instances as these are those which incense the American people to demand the passage of laws to permit only patriotic citizens to teach in our educational institutions. An educator who has destroyed the respect and patriotism of a youth entrusted to his care by poisoning his mind with the theories of Communism, and has encouraged him to lower his character to such depths, has committed as serious a crime as any Dillinger or Hauptmann.

Military Communism. *The South African Opinion* of January, 1937, makes some very striking remarks on Military Communism. They are worth while reading, and contain the drift of things, with the possible outcome in Europe.

The turbulence and storm of the last six or seven years in Germany is not a simple matter, yet an analysis reveals the simple truth that Hitler, despite his extravagant and paranoic gestures, has so far from providing the German people with any enduring benefits, landed Germany almost inextricably in the mud. The truth of the matter is—and many almost lost sight of this in the first flush of Nazi success—that Fascism and Nazism are not doctrines, but simply messianic mystifications created to cloak and justify grossly arbitrary and tyrannical

nical regimes, the stage preparatory to wars of conquest and cannibalism. The Nazis often tell the nation that it must emulate Prussia which starved itself to greatness. The starvation is certainly here; it is victory that will bring greatness. Here we have the whole explanation of Germany's desperate economic plight. The Treaty of Versailles was certainly a heavy millstone around the German people, but it is safe to predict that it will take them longer to recover from the feverish rearmament program of the Nazis which consumed almost all the available assets of the nation. In the face of difficulties less calamitous, the Nazis always employed desperate diversions such as the Rhineland coup as a reviver. The question we must all ask is: will the next diversion be inside or outside Germany?

Various possibilities suggest themselves. We must not exclude the possibility of an important change inside Germany itself before Hitler gambles yet once again. The last four years have shown that the German nation was capable of tremendous sacrifices under the spur of Nazi idealism, however false and spurious this idealism may have appeared to the outsider. But it can no longer be doubted that the increasing misery is sapping their last reserves of hope and with it their blind faith in Hitlerism. Clearly, Germany is fast moving towards a kind of "military communism" which characterized the most strenuous period of Bolshevism in Russia. Against this prospect are rising, among others, the orthodox economic elements or, as the Nazis would say, all capitalist economy, that is, the industrialists and financiers, who, guided in the main by realistic calculations such as dividends and profits, hold that the Nazi program may be heroic but not economic. Many of them believe that Germany's only hope lies in a closer contact with world economy. Should there be a widespread disillusionment with Nazism, it is more than likely that with the aid of the army, they will attempt in the face of Bolshevist chaos to seize complete control of the State apparatus which they were compelled to share with Hitler as a result of the Nazi upsurge in 1933.

On the other hand, Hitler may attempt to relieve the tension at home by some adventure abroad. Spain or Czecho-Slovakia are likely to be the objective, for Hitler cannot, with any reasonable prospect of success, hope to break through the Franco-Soviet military cordon. As for Czecho-Slovakia, the recent French loan of 14 million pounds to Poland was executed with an eye on that particular sector.

The greatest danger in the event of a sudden attack by Hitler would appear to be, as in the case of the Italian invasion of Abyssinia, the paralyzing fear that the downfall of Hitler would precipitate a Bolshevist revolution inside Germany.

Danubian Territory. There is a district of land which has been called the Danubian Territory. It is the border line between the old Roman Empire and the countries which were not conquered by ancient Rome. There is published a monthly review called *The Danubian Review*. In January, according to *Current History*, the following article appeared in its pages. It also shows the desperate conditions.

The following passages are from a recently published book entitled *200,000 Sudetendeutsche zu viel* (200,000 Sudeta Germans too many) by the eminent German publicist, Kurt Vorbach. Herr Vorbach's data are absolutely reliable and present a startling picture of the havoc wrought by Czech rule in the Sudeta German districts, the wealthiest part of pre-War Austria.

"Today the once flourishing industrial district has become the grave of industry. The factories, crumbling to ruins, are at a standstill; the wind whistles through the empty workshops; the machines are rusty. A hundred thousand unemployed, starving and ill, gaze at the closed gates without any hope that they will open."

"In 1918 the Czechs launched an attack with the weapons of political power against every phase of existence of the Sudeta Germans. The old war-like spirit of Hussite vandalism awoke anew. German schools were closed; German workmen and officials were driven out of the civil service; the use of the German language was restricted; German railways were expropriated; and German forests and ploughed lands were conveyed to Czech settlers or to the State. The vitals of every racial group are its economic life, and the Czechs set themselves ruthlessly to the task of weakening and destroying economic prosperity among the Sudeta Germans."

"The (Czech) frontier problem"—writes the *Obrana Narodna*, a Czech magazine—"is how to regain possession for our own (Czech) people of one-third of the country. The solution of the frontier problem lies in colonizing that one-third with our own people, in pushing out the present lingual border to the limits of the political frontier, and in creating an absolutely strong, invincible and reliable frontier zone by erecting a bastion composed of our own race and blood."

"Unemployment has never spread to the same extent in any of the Czech districts as in the German frontier areas; destitution and want have never taken the same form in any Czech place as they have in the German frontier zone, where cats and dogs are being killed for food and the bark and roots of trees cooked to appease hunger."

This difference between the two peoples of the same State, between rulers and ruled, is not to be accounted for by the differences evident in the branches of occupation pursued by the two races, nor can it be satisfactorily explained by the changes in State and economic policy that took place in 1918, or dismissed simply as the result of "miscalculation" on the part of the leaders of German industry. It is the visible and undeniable expression of the State's will to destroy.

"200,000 unemployed will never return to the places of work they were forced to abandon." This statement was made calmly and dispassionately in 1934 by the Prague Administration. And those 200,000 will be Sudeta Germans! We cannot disregard this terrible statement. For the lot of the 200,000, with all the terrible accompaniments of starvation, want, misery, disease and despair, will not be theirs alone: it will also be the lot of the three and a half million Sudeta Germans who form a living barrier along the 1550 kilometres of frontier towards Germany against the coveted expansion of an imperialistic folk.

Modernism and Modern Christian Education. The modernistic school of thought is trying hard to sponsor a movement of religious education. It certainly is greatly needed. In *The Methodist Episcopal Church South* we find the following information: "Of 18,434 Virginia high school students answering a questionnaire, 16,000 could not name three prophets of the Old Testament, 12,000 could not name the four Gospels, 10,000 could not name three of Christ's disciples. In one of the universities the text was quoted, 'They shall turn their swords into plowshares, and their

spears into pruning hooks.' Several hundred students were not able to give the author of this statement, until finally a Freshman ventured his opinion that he thought it was taken from Shakespeare."

With such conditions in our schools it behooves the modernistic leaders to stop throwing stones at Germany and other European countries, criticising what some of their unbalanced leaders are attempting by introducing a new form of Christianity.

Imperial Rome Reborn. While many maintain that a future restoration of the now extinct Roman Empire is a great future event and must take place before the visible return of our Lord, the *Geographical Magazine* for March prints an enlightening article on "Imperial Rome Reborn." The article by John Patric is very enlightening and gives many evidences of how the erstwhile glory of Imperial Rome has returned under the eminent leadership of Il Duce Benito Mussolini. The author says: "I stood under Benito Mussolini's office window after Addas Ababa had fallen. I saw him throw out his strong arm and say, slowly and distinctly: 'The war is finished!' The Roman Empire was reborn that night."

We could fill many of our pages with all the achievements of this man. He promised to put Rome back on the map some seven years ago and he has certainly kept his promises. Even the Swiss guards of Michelangelo's time, in the beginning of the sixteenth century, are back on duty.

But even with these evidences it would be hasty to claim that Rome had been reborn. The formation of the ten kingdoms, prominent in the final revival of political Rome, has not yet taken place. They loom up more and more, for the agitation about the Danubian states points to a soon to be changed map of Eastern Europe. Mussolini's strong arm is much felt in these regions. In Western Europe, the Spanish Revolution has arrested for the present developments in the line of the restoration of the Roman empire, but inasmuch as Spain was a part of it and Il Duce Mussolini's hand is the guiding hand there, a victory for Fascism can be easily foreseen.

But all still awaits God's greatest purpose in the present age. The calling of His Church and the home-call of that completed body. The near-future great events will bring changes which we do not even dream of. And how soon that may be!

Mussolini's Attitude Towards the New Testament

Years ago when the Editor corresponded with Dr. Alexander Robertson, the Pastor of the American Church in Venice, Italy, and a close friend of Il Duce, he mentioned in these pages how Dr. Robertson assured him that Mussolini was never without a New Testament, from which he often read in public. Now years after the remarkable success of this statesman, some fresh and new information is given to us. In the "Evangelische Allianzblatt" dated March 30, 1937, published in Bad Blankenburg, Germany, on page 91 we find the following remarks, which we translate. Calling attention to a German Publication by Dr. Traub, No. 2, January the 10th, 1937, page 16, the editor says: "Mussolini has sent a circular letter to all the directors and principals of all schools, in which he demands the special study of the New Testament in connection with the instruction given in their schools. He makes the statement in his circular letter, 'All professors and teachers should read this divine book and explain it to their children. Furthermore, they should see to it that the most beautiful passages be memorized by the children. This Book should be in every school library, for throughout the centuries it remains always new. It is the greatest and most needed book because it is divine. The national government will in this way attempt to lead the children and the souls of the children of the Italian people in the way which may terminate in the real greatness of the Fatherland.'"

This is most astonishing! Compare this with much which is going on in our own land. For instance, with the abominable "League of the Communist-Socialist, Pacifist United Front against War and Fascism." Recently the "American Teachers' Union" joined in and turned out with them. It is leavened throughout with the Red-atheism, Moscow-conceived and Moscow-supported. Thousands of preachers,

young people's organizations, Y. M. and Y. W. C. A.'s have joined with it. They have cast away the faith once and for all delivered unto the Saints. The demon world spits out its poison against God, His Christ and His Word, as never before, and never as much as it does in the United States.

The Soviets Turn Missionaries. The false alarm has been sounded more than once that a revival of religion in the Soviet Republic is imminent. The following scatters this conception.

The "Bezoozhniks"—the Godless League—this month (May) set in motion a plan to rebuild their organization through establishment of anti-religious schools.

The first of the schools, designed to train missionaries to carry to villages the doctrine of atheism, was opened today at Dnepropetrovsk, in central Ukraine, by the Communist party provincial committee. Sixty persons will be given three months' instruction there, then sent out to organize anti-religious work.

Russians, guaranteed freedom of religion under the new constitution, meanwhile looked forward to observance of the Greek Orthodox Easter on May 2, in some 30,000 churches still open in the Soviet Union, in celebration of a religious revival following adoption of the Constitution.

The Constitution guarantees anti-religious as well as religious freedom, declaring that freedom to perform religious rites and freedom of anti-religious propaganda is recognized for all citizens.

About 50 per cent of Russia still is religious, Godless League leaders say. In many outlying communities the Church has been staging a rapid comeback. Church clubs are set up in competition with anti-religious clubs.

The fact that Easter will fall May 2 will permit devout persons, for the second year in succession, to celebrate the festival on a Soviet holiday. Easter fell last year on a "free day." This year it will follow Labor Day. The Bolsheviki have set aside May 2 as a rest day for the workers, who will parade on the day before.

In addition to the anti-religious school opened today, others are to be inaugurated in populous provinces in advance of elections. Atheist leaders have expressed concern lest the church, adapting itself to Soviet life, put forward candidates in the balloting for village, community and provincial soviets (councils).

Four courses being offered at Dnepropetrovsk include dialectical and historical materialism, Stalin's constitution, natural science and the history of the religion of sects.

Establishment of the program followed recent warnings by the government newspaper "Izvestia" that the masses must be given satisfactory explanations of phenomena formerly connected with religious beliefs.

Russia and Germany. Students of prophecy have long been agreed upon the fact that Germany will, in the last days, be aligned with Russia. Not originally a part of the Roman Empire there is no Scriptural warrant for including

her in its predicted and certain revival. Moreover, some scholars see in the reference to "Gomer, and all his bands" (Ezekiel 38:6) a reference to Germany.

But the Nazi hatred for Communism and vice versa has been a stumbling block for those who believe that Germany must belong to the Northern Confederacy of which the prophets speak. How impossible such an alliance has seemed in view of the enmity between Hitler's government and that of Stalin.

In view of these things it is highly significant that there is in Europe an undercurrent of apprehension regarding future German-Russian relations. Several articles have recently appeared in the press hinting at a reapproachment between these two powers. As the alliance would be a well-nigh invincible one, the other powers, such as Britain and France, have good cause for concern.

The *New York Times* for April 18 carried an extensive article under this head: "Eyes on Hitler and Stalin." Excerpts from the article are quoted below. Surely world events are shaping up with startling rapidity for the end, and the return of the Lord.

"In Europe today the greatest mystery of all is the problem of the true relationship between Hitler's Germany and Stalin's Russia. Rumors are flying about that Moscow and Berlin are in secret contact preparing the way for a political change which must profoundly affect the international situation. The question is how far these rumors reflect the facts.

"Now what are the essential facts governing the issue of German-Russian relations? Outwardly both Hitler and Stalin remain implacable enemies. Over the Polish barrier they spit hate at each other and their men are fighting on opposite sides in the civil war in Spain. But the Nazi and Soviet regimes are remarkably similar in many respects and particularly their capacity to change a policy over night with the greatest ease.

"A fact worth noticing is that the wordy campaign has not caused either country to denounce the existing treaty obligations or give up trade relations. The treaty of Rappallo in its modified form of 1926 and the secret military protocol formally remain in force. They must be renewed next year, and until now neither party has given a sign of a desire to abrogate them.

"Not long ago foreign observers had occasion to be present at a festive occasion at the Military Club in Moscow where big army leaders were collected. The Red commanders and their Czarist predecessors have one trait in common despite their political differences—a love of bibulous entertainments, which loosen their tongues. On the occasion mentioned foreign observers were able to hear revelatory comments upon the political situation in Europe.

"The Red marshals and generals expressed unstinted admiration for

the Reichswehr, which in their eyes was a paragon of military talent and virtue. They proclaimed that war between Germany and Russia would be a crime against common sense, because Moscow's only true enemy was Japan, while Berlin equally has its only enemy in the Anglo-French entente. The Reichswehr and Red Army, if they stand together, were invincible, the talk went on, and politicians on both sides were unreasonable to be fighting with words over fossilized issues.

"Now since the recent trials of the alleged Trotskyist plotters the influence of the army in Russian politics has considerably grown. Defense Commissar Voroshiloff has become a national figure no less than Stalin. The trials have eliminated the old military bolshevist elements who were the real ideological enemies of Germany.

"Rumor has it that Mr. Litvinoff's position has become precarious. He is described as a Westerner, a victim of Foreign Minister Eden of Great Britain as well as of the French Premier.

"Thus it may be seen that numerous straws in the wind indicate possible developments in the international situation. However, the greatest caution must be exercised in drawing conclusions."

President Roosevelt Hears the Truth. Amos R. E. Pinchot, lawyer, and brother of Gifford Pinchot, former Governor of Pennsylvania, made public a letter to President Roosevelt, in which he accuses the President of desiring "the power of a dictator without the liability of the name."

The real object of the President's proposals for Supreme Court reorganization, Mr. Pinchot wrote, "is to revamp the Supreme Court so that it will lock-step with a Congress which has been taught to lock-step with you."

The result of such a revamping, according to Mr. Pinchot, will be laws written in the White House and rushed through Congress, either in the name of emergency or under the whip of patronage, or threats of reprisal at the next election, and from these laws there will be no recourse.

"That, as I see it, Mr. President, is what your bill means," Mr. Pinchot wrote. "And, if that is not a far step into dictatorship, I, for one, do not know what that word means. Certain opponents of your bill have, from time to time, been saying that they do not think you aspire to dictatorship. Others say that, while dictatorial power may be well used by yourself, other men may take advantage of the precedent you are seeking to establish and may use this power as unwisely as have the dictators of Europe.

"With this reasoning it is hard to agree. For, as I have watched your steady and unrelenting drive for more and more power, which has reached its climax in this attempt

to control the Supreme Court, I am forced to conclude that, whatever your undisclosed purpose may be, you desire the power of a dictator without the liability of the name.

“And I am also convinced that in a world in which so many nations have drifted into autocracy, with such appalling results to their peoples, it is the duty of the people of this nation to resent and defeat every slightest move away from democracy and toward personal government.”

Mr. Pinchot urged the President “to consider, and to reconsider,” the connection between the judiciary bill and the proposal to revive the National Recovery Administration “and impose on the life of this country a Federally managed economy.”

A regimented economy cannot exist in a country where a dictatorship has not been set up, he said, because “it requires an amount of force and a degree of control over people’s lives that is utterly impossible under democratic government.”

The Bible is our Mandate. A Better Note in Zionism. Zionism has generally been looked upon as a semi-political movement, a commercial enterprise, or philanthropic attempt to solve the Jewish problem and give a refuge to the much persecuted thousands. But now voices are heard which bring in the Bible, that the Bible is the “Mandate upon which the Jewish people rest their claim to Palestine. Such were the statements recently made by an ardent orthodox Zionist in an important meeting. We quote from a recent issue of the “New Palestine”:

The Bible is the “Mandate” upon which the Jewish people rest their claim to Palestine and the Mandate of the League of Nations merely gave recognition to that right. David Ben Gurion, chairman of the Executive of the Jewish Agency for Palestine, declared at a hearing before the British Royal Commission.

The session was notable for the presence of Arabs, two of them being members of the Arab Higher Committee. Yesterday the latter body voted the revocation of its boycott of the Commission.

“The Jews are not in Palestine for the purpose of benefiting others. The Jewish National Home is an end in itself and its own justification,” Mr. Ben Gurion declared.

“Then you are not here as philanthropists?” Sir Laurie Hammond asked.

“No, not as philanthropists. We are here as of right,” the Jewish witness replied.

Then referring to a statement made the other day by Lord Peel, Chairman of the Royal Commission, who had remarked to Moshe Shertok, Jewish Agency's political head, "The Mandate is Your Bible," Mr. Ben Gurion said:

"The Bible is our Mandate. The Mandate of the League is only a recognition of this right and did not establish new things. International endorsement was given to the Jewish National Home as an end in itself for the solution of the Jewish problem, removing the Jews' historical grievance."

This surely is a better note in Zionism. They should now go a step further and consider the conditions which God Himself has laid down for their return to the God given land, which is not to be bought nor to be sold. These conditions we find in the opening verses of Deuteronomy, Chapter 30. Please read. Alas! No voice in Jewry calls attention to these solemn words. Some day they will find a blessed fulfillment when the remnant, Jehovah's sealed true witnesses (Revelation 7) all Israelites, will be called and meet these conditions, while Zionism as it is today will pass away under the judging hand of the God of Israel.

The Flourishing Conditions in Palestine. Great Prosperity in Material Things. Jewish investments in Palestine during the year 1936 totaled \$30,000,000, exclusive of investments in lands and commerce, and the year 1937 opens with a Jewish population of 410,000, in a review of 1936 published by H. Frumkin, statistician of the Jewish Federation of Labor, summarizing Jewish gains and losses in the Holy Land during the past year.

"Jewish economy in 1936, which was a year unparalleled in its trials, demonstrated the remarkable strength and resistance of the Jewish community despite the onslaughts of enemies. The Jews completed a year of bloodshed with entrenchment and expansion," the statistician declared.

In an economic review of the country's status, Mr. Frumkin declared that "at the end of the year the labor situation was good. There was insufficient labor in the colonies while urban employment was only 3,500."

The more than \$30,000,000 invested by Jews during the past year was divided as follows: \$17,500,000 in buildings, \$7,000,000 in agriculture—of which \$2,500,000 represented expenditures of the Palestine Foundation Fund, Central

Bureau for the Settlement of German Jews, the Nir, Ltd., and the Emica, which disposed of the funds of the 1929 emergency fund—and \$6,000,000 in industry.

These figures do not include land and commerce investments. "New Palestine."

They Caught the "Colored God" behind a Furnace. That terrible blasphemer and impostor who calls himself "Father Divine," allows himself to be called "god" and is actually worshipped by his deluded negro followers—and shame upon shame—by not a few white people, is now in the hands of the law. (Some years ago a white woman, a member of one of the Presbyterian churches on the coast, tried to start an argument with the Editor and expressed belief in this notorious religious mountebank.) The negro became a fugitive from justice, and finally after evading the police was caught hiding behind a dusty furnace in a shack in Connecticut. It is hoped the law will make a clean sweep, investigate his money getting methods, so that this outrageous religious bubble may burst and collapse forever.

While this happened on the East Coast, on the West Coast a certain religious mountebank female is in the limelight again. She belongs in the same class. She has a big following; the greater majority, no doubt, are afflicted with a form of insanity, a religious unbalance. Thus that blessed and worthy Name, the Name which angels worship, is blasphemed. How terrible will be the judgment falling upon such! This religious unbalance following leaderships of blasphemers and frauds is a sign of our times. The world will see a great deal more of it before our age ends. 2 Thessalonians 2:9-12 tells us of this.

O fill me with Thy fullness, Lord,
 Until my very heart o'erflow
 In kindling thought and glowing word,
 Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
 Just as Thou wilt, and when, and where;
 Until Thy blessed face I see,
 Thy rest, Thy joy, Thy glory share.

Question Box

The answers to numbers 353 to 357 were kindly furnished by Dr. Wilbur M. Smith of Coatesville, Pennsylvania. Answers to numbers 358 to 360 by the Editor.

No. 353. In the Scripture 1 Thessalonians 5:23 does this being sanctified wholly refer to the consummation of progressive sanctification which takes place at the Rapture of the Church, or does it refer to something that is fully completed while we are yet here on this earth?

It includes the whole sanctification of the human body, which of course means the resurrection of the body, and the reception of a wholly sanctified body like unto His glorious body.

Now this is not promised anywhere in the Scripture except when believers meet the Lord in the air. There have been fanatics, and there are still fanatics, who believe that we can get our resurrection body now, but that is simply fanaticism. The closing verses of the third chapter in the Epistle to the Philippians show that that blessed event will come with His return for His own.

No. 354. 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 20:35, 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. 20:5, 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 or 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. 4:16) includes all saints, whether before or since the first advent.

No. 355. I have been reading with great interest your answer to Question No. 322 in the February "Our Hope," and I note the sentence, "Christ was part of the first resurrection—the firstfruits of it, then doubt not those who were raised when he was." How do you explain Matthew 27:52 in the light of 1 Timothy 6:16? If Christ only hath immortality or a resurrection body, what became of these many resurrected bodies? Surely they did not die all over again, for I read in Hebrews 9:27 that "it is appointed to men *once* to die." A certain Baptist preacher assured me

they went back into their graves again to await the resurrection day along with other saints who were to die.

In the first place, we should be sure that only Christ *has immortality*. He always had it. No man of himself possesses immortality, that is, no man in himself has eternal life. It is always a gift of God. It is bestowed by God, whereas the Lord Jesus Christ never had life bestowed upon Him, but always possessed it. As to what became of these saints after their resurrection, we do not know, and it is quite useless to speculate. They may have gone to glory, brought into glory by the Lord Jesus. As to the statement in Hebrews that it is appointed unto men *once* to die, this statement refers to the general law of human nature. The normal experience of every man is death. That is appointed to him. Some men the Lord may allow to die twice, but all men die once, except those living when the Lord Jesus Christ returns. Lazarus certainly died *once*, and was raised from the grave, but almost all commentators agree that Lazarus died a second time. There is nothing in the New Testament to lead us to believe otherwise. Therefore all men of every age until our Lord's return are appointed to die *once*. Some men, because of strange and peculiar and miraculous circumstances appointed by God may die twice. There would only be the barest minimum in such a category as this.

No. 356. Is it possible for one to receive a commission for missionary work previous to conversion? A present I am undecided whether to go to India or to Africa as a missionary. To elucidate the situation, I will explain as follows: I was a church member, baptized about two and one-half years before I was converted. I had been a church member when I had the following experience. It was on a Sunday afternoon when I stood at the back of the church of which I was a member. As I looked up, my attention was attracted to a beam. I gazed at it and became almost unconscious of my surroundings. Then I felt as though someone was speaking to me, telling me to go to Africa. At first I consented, but as I was troubled and did not understand it, I did not pursue it. Yet the puzzling part of it is some months later I was converted underneath that beam.

To begin with, your letter is not quite clear as to whether you gazed at some beam of light from a window or an illuminating fixture, or your gaze was centered upon a beam in the building of the church, presumably the latter. In this case, the beam had nothing to do with your experience. Your experience would have occurred anyway, no matter where you were. Personally we believe that too much emphasis should not be placed by individuals upon such an experience as this. It could be attributed to various factors, some of them physical and some mental, and not necessarily spiritual. Inasmuch as you felt then that you ought to go to Africa, and now you are not quite sure whether you ought to go to India or Africa, it is very clear that, at the time of this first experience, you did not have a definite call to go to Africa. When once God definitely calls a man to a special work, he may disobey that call, but he will never question the reality and the

definiteness of such a call. It would be better to utterly discount your first experience and now seek the Lord's definite leading every day by the guidance of the Holy Spirit as to which field God will have you enter. Do not let your past experience in this matter disturb the peace of your own heart, and do not let it control your present decision unless the Holy Spirit of God should most definitely and emphatically confirm what you then thought God was saying to you.

No. 357. In John 6:53, we read, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." How is this to be done?

This entire passage of course refers most definitely to the death of our Lord. The reference to His body, to His flesh, and to His blood all make the passage clearly one referring to our Lord's death. Speaking generally, the entire passage means that we are to receive by faith what Christ did for us in bearing our sins in His body on the tree and shedding His own precious blood for the remission of our sins. To receive by faith what Christ did for us in His death is to appropriate the values of that death to ourselves just as eating food is to appropriate to ourselves the nourishing values which are in that food. Eating bread is a physical act, partaking of the body and blood of the Lord Jesus is a spiritual act. We eat bread with our mouths, we partake of the death of the Lord Jesus in our hearts just as we receive love from another into our hearts, or we appropriate the beauty of music or of a landscape painting by receiving it into our minds, so in a higher and loftier way, do we think upon the death of Christ, believe in what Christ did for us in that death, receive it by faith into our lives, and are thereby delivered from the penalty of our sins, cleansed from our sin, strengthened against future sin. One can hardly believe that there is any reference here at all to the Lord's Supper, which came later. Some make the distinction that the flesh of Christ here refers to His incarnation, while the reference to the blood refers to His sacrificial death, but it seems more natural to take all that Christ is saying here as one coherent lesson on the meaning, and the necessity, and the appropriation by men of His death for us.

No. 358. What became of the saints who were resurrected at the time of the crucifixion?

There were no saints raised at the time of the crucifixion. The temple veil was rent and there was an earthquake, but read what follows. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves *after His resurrection* (therefore not when He died on the cross) and went into the holy city, and appeared unto many." (Matt. 27:52, 53).

They could not be raised before His own resurrection for He is "the Firstfruits" (1 Corin. 15:20). What became of them? They did not return to mortal life as Lazarus, Jairus's daughter, and the young man of Nain, did. They did not live in their physical bodies on earth and then as the others did, die again a physical death. Scripture does not say any more about them. We believe they went with Him into Paradise as firstfruits and as the glorious witnesses to angels and demons of His triumphant victory of death and the grave.

No. 359. What is meant in Matthew 24:38 by "Marrying and giving in marriage"?

Why not read the context, what goes before and is written in connection with these words? Right up to the deluge man continued in his physical and social life. They lived their normal human existence in eating and drinking and in taking husbands and wives. Then suddenly the judgment overtook them.

It will be so in the end of our age. When it ends with its long predicted fiery judgments commerce will be carried on, the world self-secure will dream of great progress and great achievements. Social relationships such as marrying and giving in marriage will continue; indeed they will say "Peace and Safety"; then cometh sudden destruction.

No. 360. Will the same conditions of social relationship also continue in the millennium, or will they all be abandoned?

They will continue. Israel will be fruitful in offspring as never before, and as promised, their natural seed will be like the sands on the shore of the sea. The converted nations will expand and multiply marvelously. Death will no longer be the ruling power; wars, pestilences and famines will be no more to claim their millions upon millions. The Church is glorified with her Lord in the glorious New Jerusalem; "Marrying and giving in marriage" does not apply to the Saints which rule above with Christ and over the earth. But the millennial nations will continue in their material and social occupations. Their offspring must also be born again, and those who reject the offers of salvation will be found among the great multitudes which, at the close of the millennium, join the final revolt of Satan. No greater error is possible than the error which many hold, that the Millennium is the eternal state on earth. This old earth will pass away and there will be a new heaven and a new earth. But, let it be said again, that comes after the thousand year reign of Christ. Read Isaiah 65:20-25.

A Message for Each Day

BY FRANK E. GAEBELEIN

June 1. "Thy right hand is full of righteousness" (Psalm 48:10).

That statement holds true for God and for Him alone. How far-reaching are its implications. "Thy right hand." That speaks of God's executive power. And because His right hand is "full of righteousness," the perfection of all of God's acts is guaranteed. Yes, God is omnipotent. He "upholds all things by the Word of His power." But there is something God cannot do. He cannot do anything unrighteous!

You have taken a great step, dear friend, when you come to the point of joyful acceptance of everything that God does in your life, knowing that He is Sovereign and that His "right hand is full of righteousness."

June 2. "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength" (Psalm 96:7).

"Give unto the Lord . . . strength." To whom or to what thing is *your* strength being given? To what end will you expend the precious energy of your very life today? There are millions upon millions who will invest their portion of strength this day in selfishness. They will

pour strength of body and mind into work designed primarily to benefit themselves. And multitudes will squander priceless strength in some form of gross sin. Yes, you are a Christian. But where will your strength be expended today? Will you be spending it for God?

June 3. "The Lord reigneth; let the earth rejoice" (Psalm 97:1).

This suggests the ultimate trouble with the world today. It will not recognize its King and rejoice at His reign. But though that is the case with nations, it need not be true of individuals. Every Christian heart may say, nay, it must say, "The Lord reigneth; let me rejoice."

June 4. "Light is sown for the righteous" (Psalm 97:11).

It is illuminating to consider this Old Testament word in a New Testament setting. First of all, it applies to the righteous, those who, with sins forgiven, have been made righteous through faith in the cleansing blood of Christ. Thus it includes all believers. For them there is a precious seed sown. That seed is light. Do we need to wait until we die in order to begin to reap what God has sown for the righteous? Ah, no! We can reap now. Did not the Lord Jesus say, "I am the light of the world"? Is not His Word a lamp unto our feet and a light unto our path? Does He not lead His sheep through a dark and sinful world?

June 5. "He saved them from the hand of him that hated them . . . and redeemed them from the hand of the enemy." "They soon forgot His works . . ." "And He remembered for them His covenant" (Psalm 106:10, 13, 45).

This Psalm is worthy of extended study. It tells of the wonderful things God did for Israel, and also relates unsparingly their terrible sin in forgetting the Lord who so gloriously saved them. And then, toward the close, comes a word of rich comfort: "He remembered for them His covenant" (verse 45).

There is a sense in which the experience of Israel is that of every Christian. For us too there have been times when we have simply forgotten Him. But how marvellous to know that, though we may forget God's promises, He remembers them! Thank God, His faithfulness is entirely independent of our weak memories and feeble wills. Yes, the Lord does remember His promises.

June 6. "For my love they are my adversaries: but I give myself unto prayer" (Psalm 109:4).

It is not hard to see a deep meaning in these words of King David. Nearly every man has enemies, but the significant thing is why they are his enemies. Have you any enemies because of your love? Has your love for the Lord Jesus, your loving fidelity to Him and to His Word, ever alienated anyone from you? Those are significant questions and the answers to them may teach you something. And if you do have enemies of that kind, David tells you your recourse. "But I give myself," he said, "unto prayer."

June 7. "They that make them are like unto them; so is every one that trusteth in them" (Psalm 115:8).

The context deals with idols, and this particular verse gives the real danger and dreadful outcome of idolatry. What happens to idolaters? They became like their idols! When the Israelites bowed before Baal

they became all that Baal represented—lust and brutality. And when a man today worships idols—be they money, pleasure, or some form of vice—he is changed into the likeness of that which he worships. But the converse is also true. For those who worship the Lord Jesus Christ are ultimately transformed into His image. It is a very solemn thing, this matter of whom or what a man worships; it molds the life of the worshiper.

June 8. “Ye are blessed of the Lord Who made heaven and earth” (Psalm 115:15).

The value of a blessing depends upon the one from whom it comes. Any spiritual blessing that man brings is a derived blessing in that man acts only as the agent through whom the blessing comes. Every Christian is a blessed person; he is blessed not by man but by “the Lord who made heaven and earth.” Believing friend, rejoice in the assurance that your blessing comes from the Almighty God Himself, the very Creator of heaven and earth.

June 9. “The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool” (Psalm 110:1).

That is what God said to His Son. That is where He places Him—at the right hand, the place of honor. But what are you saying to Christ? Where are you putting Him in your life? God forbid that anyone claiming to be a Christian should give the Lord Jesus a lesser place than God has given Him. He *must* have the honor and the pre-eminence in the Christian heart.

June 10. “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart” (Psalm 119:1, 2).

With this double beatitude the great Psalm opens. In one way or another practically every one of the one hundred seventy-six verses refers to the Word of God. What a tribute to the unchanging Word! The Holy Spirit valued it highly enough to cause this remarkable and extensive Psalm to be written in its honor. Should not we think enough of it to walk in its precepts and to keep the testimonies of Him who is its theme? *To do so is still a sure path to blessedness.*

June 11. “I have stuck unto Thy testimonies” (Psalm 119:31).

Evidently the author of those words was in trouble, for he immediately adds this: “O Lord, put me not to shame.” His ground of pleading in difficulty is simply the fact that he has, to use the picturesque phrase, “stuck unto” God’s Word. Have you done that? Could you tell God right now that you have “stuck unto” His Book? You see, it’s not a matter of a sudden action but rather the habit of months and years. The time element is involved. Happy are those who, through daily reading and practising what they read, stick unto their Lord’s testimonies.

June 12. “I will speak of Thy testimonies even before kings, and will not be ashamed” (Psalm 119:46).

It is probably true that none who read these words will ever have

the opportunity of testifying before kings. Rather is our testimony given before ordinary people such as we ourselves. The Psalmist was ready to witness before royalty. Are you prepared to speak of your Lord before your friends?

June 13. "I thought on my ways, and turned my feet unto Thy testimonies" (Psalm 119:56).

Here is self-examination of the right kind. It is wholesome to think over your own way of life, provided that you know what to do about it. That is what this verse suggests. The writer of it considered himself, but he did not rest with that. Immediately he turned his feet unto God's Word. The choice of words is very suggestive. It says that he turned his *feet*, not his mind or even his heart. The turned feet indicate actual following of the divine Word. So thought of self with inevitable realization of personal shortcoming should lead to walking according to the Lord's testimonies.

June 14. "At midnight I will rise to give thanks unto Thee because of Thy righteous judgments" (Psalm 119:62).

For you who are spiritual any time is prayer time. The wakeful night is but an opportunity for extra prayer. Who knows but that some distant child of God, some hard-pressed missionary or absent loved-one, may not be in dire need? You are sleepless, and your heart is burdened with prayer for some particular person. Oh, follow the prompting of the Spirit! The arm of prayer reaches across the world. Never shirk the burdens He places on your heart, whether at midnight or at noon.

June 15. "I am a companion of all them that fear Thee, and of them that keep Thy precepts" (Psalm 119:63).

Can you say that of your companionships? Among the tests of being born again that the Apostle John gives is love for other Christians. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). Do you seek fellowship with the world or with God's people? Where your affections are, there will your friendships be. If you love the Word of God, you will be happiest only with those who also love it and who are following its precepts.

June 16. "Thou hast dealt well with Thy servant, O Lord, according to Thy Word" (Psalm 119:65).

This section of the Psalm deals with affliction, and we have here the topic sentence of the section. There is a great unifying principle in all God's dealings with us; those dealings are based upon one thing—His Word. That Word, said the Lord Jesus, "is truth." And God will never deviate from it a hair's breadth. Blessing comes only in accordance with the Word; chastisement follows our violation of its principles. And though God permits what appears to us as undeserved affliction to enter our lives, He is still acting according to His merciful Sovereignty, as His Word asserts. Whatever comes to us—tribulation or honor, sorrow or joy—*it is well*, because our Lord acts according to His perfect Word.

June 17. "Before I was afflicted I went astray: but now have I kept Thy Word. . . . It is good for me that I have been afflicted; that I might learn Thy statutes" (Psalm 119:67, 71).

The unknown writer of these verses had learned one of life's greatest lessons. For him adversity has been a blessing, for it has brought Him back to the Word of God. We do not know the exact nature of his affliction; that is of secondary importance. What matters is that he was teachable under the divine dealing.

Dear friend, however great your piety and spirituality may be, you may absolutely count upon some form of affliction in your life. When it comes, as inevitably it must, what will *you* do? The one safe attitude in adversity, is to seek to learn of God the lesson He would have it teach you. And as you do that, you will invariably find yourself drawn closer to the Word.

June 18. "The law of Thy mouth is better to me than thousands of gold and silver" (Psalm 119:72).

Think of the heroic multitudes who knew the extreme value of God's Holy Word. Think of the prophets, the apostles, the martyrs, the persecuted of today. For that Book men and women have been sawn asunder, broken on the wheel, burned at the stake, exiled and left to die in the frozen wilderness. Yes, the Word of God is supremely precious because of the infinite price that has been paid for it. For above the deaths of saints and martyrs, there was one sacrifice that far exceeded all the others. Christ Jesus gave His life to confirm and consummate the Word of His Father. O Christian, your most prized possession, your dearest treasure, is the Bible! But it will mean little to you unless you use it. The way to demonstrate the value you place upon the Word of Life is to read and study it.

June 19. "I will never forget Thy precepts: for with them Thou hast quickened me" (Psalm 119:93).

A man is plucked from a whirlpool, artificial respiration is applied, and he is resuscitated. Do you think that man will ever forget his rescuer? Well, the Christian has been lifted out of the whirlpool of sin. Already dead in his trespasses, he has been made alive through the divine seed which is the Word of God. How can he fail to remember it? The tragedy of our churches today is that of the Forgotten Book. And one of the most strategic forms of service is to preach the Word in such a way as to press upon men its life-giving message.

June 20. "I am Thine, save me . . ." (Psalm 119:94).

There could hardly be a briefer argument for salvation than that. Its very terseness spells urgency. Let us apply it to the present-day salvation we all need. Temptations threaten to engulf us; calamity looms over us. But we have a claim upon God that cannot be denied. As Christians, we are His. He has paid for us with the blood of His only-begotten Son. Will He not, therefore, take care of His Own?

June 21. "I have seen an end of all perfection; but Thy commandment is exceeding broad" (Psalm 119:96).

This is one of the Old Testament foreshadowings of the wideness of God's love. When the Psalmist said, "I have seen an end of all perfection," he undoubtedly had in mind the universal sinfulness of humanity. The margin helpfully gives as a reference Romans 3:10-19, where the lost condition of the human race is so vividly described. The Psalmist did not know the Gospel as we know it. But he knew God. And knowing God he thought of the breadth of His commandments as matching the completeness of man's sin. But we enjoy a fuller revelation. We know that "where sin abounded, grace did

much more abound.” What are we doing with that knowledge? Are we, through spreading the Gospel, cooperating with the God “Who would have all men to be saved”?

June 22. “Order my steps in Thy Word: and let not any iniquity have dominion over me” (Psalm 119:133).

The connection between God’s Word and victory over sin is very close, as this prayer shows. Are you reading this message in the morning? Then will you make this ancient prayer your own for today? Or perhaps it is evening. You look back over the day and see here a time and there a time when you stepped out of the bounds of your Lord’s will for you. Well, the prayer may be yours for the coming day. But, dear friend, don’t fail to notice this. It is folly to ask God to order your steps in His Word, if you don’t open that Word. The closed Bible means a wandering life.

June 23. “Rivers of waters run down mine eyes, because they keep not Thy law” (Psalm 119:136).

We take eternal issues with a dreadful sort of casualness these days. There are even preachers or evangelists prone to dismiss with a murmured regret, a verbal shrug of the shoulder, the sad spectacle of rejection of Christ. Yet sin remains a dreadful thing, and the loss of an immortal soul is still the darkest of all tragedies. A real passion for souls belongs only to those who have something of the sorrow expressed in this verse. When Paul said goodbye to the Ephesian elders, he reminded them that “by the space of three years” he had “ceased not to warn every one night and day with tears” (Acts 20:31). Whatever else it may be, our modern witness is sadly weak in this note of urgent concern for lost souls.

June 24. “I am small and despised: yet do not I forget Thy precepts” (Psalm 119:141).

The truth here is very simple and very comforting. Spirituality does not depend upon circumstances. You may be poor and unknown. Your place in life may be a very humble one. But you may be a prince with God. It is your privilege to remember His commandment and to prevail with Him in prayer far above the world’s mighty ones. As for those whom God has set in higher places upon the earth, this verse calls them to humility. If they look at their position before God and not man, they will acknowledge their littleness. For when pride enters the human heart, God begins to be forgotten.

June 25. “Thy Word is true from the beginning” (Psalm 119:160).

There are many today who deny this. “The New Testament,” they say, “contains truth. So do parts of the Old Testament. But Genesis! Well, that is just ancient myth and folklore.” But God asserts that His Word is forever settled in the heavens. Said the Lord Jesus, “Heaven and earth shall pass away, but My words shall not pass away.” Yes, dear friend, your Bible is true *from the beginning*. Therefore, you need not hesitate to use every portion of it and to rely upon *all* of it as the actual Word of God.

June 26. “Seven times a day do I praise Thee because of Thy righteous judgments” (Psalm 119:164).

Seven is the perfect number; it signifies completion. We cannot

dogmatize about the literal number of times we should praise our God each day. But we can be sure that it should be many more than once. For our food, our life, our work, His Word, His salvation, our loved ones and friends, His protecting care, above all, for Himself we may praise Him. For our redemption, faith is essential; praise is optional. Therefore, when we give praise to Him to whom it of right belongs, it brings joy to His loving heart.

June 27. "Great peace have they which love Thy law: and nothing shall offend them" (Psalm 119:168).

There is a vast difference between social security and eternal security. If the former is desirable, the latter is just so much more desirable as eternity exceeds the earthly life span. And the basis of that peace of God which is eternal security is in the Word. It is the Word that pledges peace between the justified sinner and the Holy God. Rest upon God's Word today and claim the rest of this verse: "Nothing shall offend them."

June 28. "He giveth unto His beloved in sleep" (Psalm 127:2, margin, R. V.).

That small preposition "in" adds a lovely shade of meaning, as Dr. Meyer points out. When God's children are weary with toiling, they may lay themselves down to sleep in dependence upon Him. And, during the very time they are resting, God will undertake for them. "He giveth unto His beloved *in* sleep." Yes, it's true. When the distracted child awakes, he finds the sun shining and the difficulty smoothed away.

June 29. "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light" (Luke 11:33).

Our Lord's figures of speech are beautifully precise. The candle in the secret place is the hidden testimony. The candle under the bushel typifies the sequel of the hidden testimony. It is the lost testimony. Try it sometime. Light a candle. Place it under a bushel measure. Soon its flame is stifled and it goes out. It's a dangerous thing to hide your testimony, for that is the way to lose it. Your candlestick may be removed by Him who "holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks" (Rev. 2:1-5).

June 30. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Romans 8:12).

This verse makes us think of a weakness that afflicts many who name Christ as Saviour. They do indeed live as if they had a supreme obligation—to the flesh. Now it is a mistake to whittle down the meaning of the Word "flesh"; it refers not only to the animal nature, but to the whole of the natural man—intellect, artistic sense, emotions, lower desires. How many professing believers pamper the flesh! How they cater to it! It's a sad thing to be a confirmed debtor to the flesh. For it means just this: You can't please God (Rom. 8:8). But read the next verse and see the way of victory. "If ye through the Spirit do mortify the deeds of the body, ye shall live."

The Interval between the Lord's Coming For Us, and His Coming With Us

That there is a marked interval between the coming of the Lord Jesus to take His saints up to Himself, and His coming with His saints, cannot well be disputed. Indeed, if we had not in Scripture distinct instruction as to the first stage of our Lord's coming, His coming for us, and our rapture, it would have been impossible to understand those many passages which speak of His "coming *with us*," and our "manifestation *with Him*" (Zech. 14:5; 1 Thess. 3:13; Jude 14; Col. 3:4). It is certainly necessary that there should be a "gathering *unto Him*," before there can be a coming or manifestation "*with Him*."

Then, the first of these is never brought into view in connection with the Lord's public testimony, nor does it ever appear in the Apostles testimony to the world. But this is in admirable harmony with all that is known of Jesus' love to His own. The first distinct announcement of His coming *for us* was given just at the moment and in the circumstances in which it might be expected. "On the night on which He was betrayed," when the traitor had "gone out," and "it was night," when for the first time the disciples began to *feel* the sorrow of the parting and absence of which He had often spoken; then it was that His love placed before them His coming again in its earliest stage and first object and intent, as the first point of their blessed hope. They had before heard of "the days when the Bridegroom should be taken away," but, possibly occupied with the glory of the Kingdom, they had failed to realize what His absence meant. But it was very different now. He said, "Little children, yet a little while I am with you. Ye shall seek me; and as I said to the Jews, Whither I go ye cannot come; so now I say to you" (John 13:33). There might still be very little intelligence among the disciples, but there was that night, through the word spoken, love's deep exercises towards His precious person: and consequently "sorrow filled their hearts because of what He said," and their common sorrow was, as usual,

expressed by Peter. There was, we well know, much self-will and self-confidence mixing with his love to his Lord, but it was surely love that asked, "Lord, why cannot I follow thee now?" We are thus entitled to say that it was just because He had roused into exercise, and drawn forth their expression of their love to Himself, that Jesus now for the first time declared to His disciples His coming again, in its first intent and act. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:1-3).

We could never have learned "the rapture of saints" from this passage alone; but without this passage accuracy as to the rapture of saints would be little worth. Accordingly, there is not any portion of the Bible to which suffering saints so often turn for comfort as that which we have just quoted. And this may show that all saints are, in their hearts, "waiting" or "looking for Him," though they may be ever so little taught, or ever so ill taught, respecting prophecy. At the same time it should be remembered that intelligence in the revelations made respecting His coming, as in all truth, can only be in proportion to our love of His person, for that is ever accompanied with lowly and loving reception of the word.

The comfortable words of Jesus "I will come again, and receive you to myself; that where I am ye may be also," were all that was needed, and all that could be profitable, for the time when they were uttered. The manner of His coming, and the particular mode of their reception by Him, they needed not then to know; it was sufficient to know that *He Himself* was coming for them, and that then they should be "*forever with Him.*" But a time came when saints, waiting for their Lord's return, needed to be instructed more fully respecting the manner of His coming for them, and the place and mode of their reception to Himself. And it is not a little remarkable that the revelation of these details, was occasioned by a love and a sorrow closely akin to that which educed the first assurance that His second coming was to have for its

first object, the "gathering together of His saints unto Himself."

Paul had for a few weeks preached the word of God in Thessalonica, and a large number of souls had received that word "in much affliction and joy of the Holy Ghost." Paul was immediately driven from the city by Jewish hatred. But though thus speedily deprived of the apostle's presence, the church of the Thessalonians had become the brightest example of faith, love and patience; and there is reason to believe that, more distinctly than any others, the saints at Thessalonica assumed and maintained the attitude of expectants of the Lord's return. They "turned to God from idols, to serve the living and true God; and to wait for His Son from heaven" (1 Thess. 1:9, 10). Modern millennialism too often neutralizes its own testimony, and obscures the hope for which it contends, by teaching that a long series of events announced in prophecy must precede the Lord's coming to receive His saints to Himself. The Thessalonian expectants knew nothing as *necessarily* intervening the fulfillment of their hope.

Nevertheless the joy of that hope was speedily beclouded with sorrow. Some of the waiting saints died and a new fear arose in the hearts of those who remained. This it was which became the occasion of a new revelation concerning the Lord's return to receive us to Himself; that revelation was brought forth as the solace of their sorrow, and effectually removed the fear which filled their souls. "But," says the apostle, "I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as the others which have no hope" (1 Thess. 4:13).

What then was the fear which gave intensity to the sorrow of their bereavements? They feared that those who had fallen asleep would be detained in the grave when the Lord should come for His saints, and would thus be deprived of what they obviously esteemed the very highest privilege, presence at the meeting with the Lord at His coming. That this was their fear is quite certain, from the manner of its removal. Those that "sleep in Jesus," they are taught, will lose nothing—"them God will bring with Him" (5:14); "we that are alive and remain unto the coming of the Lord shall

not prevent them that are asleep" (5:15); that is, we will not go before them to the meeting with the Lord.

Our little love, and our faint desires towards Christ and His saints, may find rebuke in contemplating the sorrow of these saints, though it was founded in ignorance. In the first place, that sorrow which brought out the consoling revelations respecting the Lord's return, discloses a state of heart toward that event which is, alas, too rarely found among modern Christians, though they be not "ignorant." It is clear enough that to the Thessalonian saints His coming again was the one only prospect which they held to be worthy of regard. Nor was this all. In their view it was the point of highest bliss to meet Himself at the earliest moment of His coming. They knew that He must be manifested in all His glory to the world; they knew that He would triumphantly assert His rights and reign over the earth; they knew that they were to be manifested and to reign with Him; they knew that His coming involved, and must be followed speedily, by all that could satisfy the desires of the child of God—and in the expectation of all these glories and felicities they rejoiced—but to meet Him who loved them, and whom they loved, at the first moment of His coming, was beyond all the felicity and glory involved, precious, because their hearts were fixed upon Himself. Thus to Him the precious thing is to have them "with Him where He is," and to them the precious thing was to be "ever with the Lord" (John 14:3, 17:24; 1 Thess. 4:17). Andersen says that "the first moment of arrival at home is the bouquet of the whole voyage," and surely we may say that the first moment of our meeting of the Lord Himself is, more than all else, the longing desire of His tempest-tossed voyagers.

In the second place, the sorrow of the Thessalonian saints reveals a love to the members of the one body which has ever been too rare in the Church. They could not bear the thought that any of their brethren should miss that first blessedness for which they waited. This was in fine harmony with two things for which these saints were distinguished above other saints of their day. That they more clearly than others apprehended and valued their unity "in the

Father and in the Son" (John 17:21-23), we judge from the style in which Paul twice designates their assembly, and which is used of no other—"the Church of the Thessalonians which is *in* God the Father and the Lord Jesus Christ." (1 Thess. 1:1; 2 Thess. 1:1)—for every careful student of the Epistles knows that the style of address to each Church closely corresponds with the spiritual condition of each. With respect to the unusual fervency of their love to their fellow saints, it is repeatedly testified by the Apostle, and indeed love to the fellow-members of the body must abound wherever there is full recognition of the unity of the body. And certainly the exquisite sensibility of their love appears in the sorrow concerning them that had fallen asleep. That these should be absent at the moment of their Lord's coming to receive them, that they "the living and remaining" should "*prevent* them that slept", was to them no slight detraction from the joy of their blessed hope. Our space forbids enlargement upon the lessons of love here suggested; but we would ask, whether the full knowledge and heart-reception of the unity of all saints, "in the Father, and in our Lord Jesus Christ," would not break up all those systems of prophetic interpretation which are founded upon the false principle that many who are in Christ will be left behind, to suffer in the great tribulation, when the Lord shall gather His saints together unto Himself? The passage before us ought to be a final answer to all such teaching. The distinctive hope is not for those that have clear and intelligent views of the Lord's coming, not for those who have escaped from erroneous thoughts of the end of all things, but for them who "*believe that Jesus died and rose again,*" for them that "sleep in Jesus" (5:14). And the extent of the terms "we" and "them"—"*We* which are alive and remain shall be caught up together with *them*" (5:17)—must coincide with the former terms.

We are indebted then to the love and the sorrow of the Thessalonian saints for "the word of the Lord," by which the Apostle at once removed their fear and solaced their sorrow, and furnished the whole Church with comfort concerning them that sleep in Jesus. He had said, "I will come again and receive you to myself." We now learn that "the Lord

Himself shall descend from heaven," putting forth resurrection power; and that "the dead in Christ" shall not only not be left behind, but "shall rise first." "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (5:16, 17). In this manner He will "receive us to Himself." He had indicated the love that could not do without us, by saying that He would come to receive us, "that where He is, there we may be also"; and now we learn that, He descending, and we caught up to meet Him—"so shall we be ever with the Lord" (5:17). "Wherefore comfort one another with these words" (5:18).

This it is evident, is the first point of our hope. "The day of the Lord" will bring consolation to Israel, and joy to all the earth, but we look for the "day dawn;" to those of Israel who fear His name, "the Sun of Righteousness will rise with healing in His wings," but we shall see Him first as the "Bright and Morning Star;" creation shall be delivered from the bondage of corruption, because of our manifestation, when we appear with Christ, but He will pause in His coming to "*receive us to Himself,*" that we may be "*manifested with Him in glory.*"

But is it not certain that the prophetic word indicates that most important events, and events involving a considerable period for their completion, *must* transpire before the manifestation of the Lord Jesus? and would not this, in the view that has been presented above, imply a long interval between the coming of the Lord *for* His saints, and His coming *with* them? We believe it is even thus that we are taught in the word, only that the length of time *supposed* to be necessary for the fulfillment of events, is often much exaggerated, in consequence of overlooking the plainly announced determination of the Lord that, in "the time of the end," He will bring all things to their consummation with a speediness hitherto unknown in His way with men; though this has been often illustrated in His by-past judgments, as by the flood, and the destruction of Sodom. This peculiar feature of the close of this dispensation ought to receive more attention than it does. We cannot enter into it now, but one word suffices both for proof, and for suggestion of other proof. "For he

will finish the work" close the account—"and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28; compare 5:29, and see Isa. 10:22, 23, 28:22; Zeph. 1:14, 15).

With respect, however, to the interval, whether long or short, between the Lord's receiving of His saints in the air (1 Thess. 4), and His revelation with them, in the execution of His judgments (2 Thess. 1), introductory to "the day of the Lord" (1 Thess. 5), we would especially direct attention to the testimony of Christ which plainly declares that those who now look for Him shall not be left in the midst of the final swift judgments which are to come on all the earth; and then, very briefly, point out the analogy which this interval between the coming for the saints, and the manifestation with them, bears to the mode of His first coming and manifestation.

It may be observed that though the taking away of the Church is not announced as being accomplished by rapture, in those remarkable epitomes of prophecy which were provided for us by our Lord (we refer especially to those contained in Matt. 24; Mark 13, Luke 21), yet the thing itself is there, both by implication and by promise. Thus, whenever the Lord reaches the announcement of His coming in glory and power, He implies the absence of the Church by saying, not "Then shall *ye* see"—but "Then shall *they* see the Son of Man coming in a cloud with great power and glory" (Luke 21:27). And the Lord's use of the third person here becomes all the more striking when it is observed that in the next verse He returns to the use of the second person. This implied absence of the Church from the scene to which He comes, is in perfect harmony with the fact that they, having been caught up to meet Him, come with Him.

We are not, however, left to inference upon this matter. The Faithful and True Witness Himself sets before us the assurance that we shall not be left on the earth during the period of its surpassing tribulation. That "the time of the end" shall be "a time of trouble," a time of "great tribulation, such as was not since the beginning of the world, no, nor ever shall be," is plainly and very frequently declared (Dan. 12:1; Matt. 24:21; Jer. 30:7). That, when this

tribulation begins, it shall continue till the revelation of the Lord from heaven, is equally clear. But we have Jesus' word for it that we shall not be left to the unparalleled affliction of the "consumption determined upon the whole earth." Here is His Word, on which we rest, "Watch ye, therefore, and pray always, that ye may be accounted worthy," or (as we suppose all editors now read) "that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 11:36). It is one thing to be in the tribulation and to be "delivered out of it," quite another to "escape all these things"—the things which constitute the unequalled affliction of that time. The former is the destiny of the remnant of Jacob (comp. Jer. 30:7; Isa. 1:9, 10:20-23; Rom. 9:27-29; Matt. 24:21, 22), the other is the destiny of those who are to be caught up to meet the Lord in the air, and "so" to be *with* Him when He comes to "deliver Jacob out of his trouble" (comp. Zech. 14:1-5).

Yet again, to quote but one more text, the Lord assures us of our certain exemption from the last judgment, with which He will righteously afflict all that dwell on the earth. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 2:10). Our exemption from the greatest tribulation is pledged in every syllable of this most precious promise.

First the promise is given to him who "*keeps the word of the patience of Christ;*" and that is characteristic of every believer (comp. 2 Thess. 3:5; Heb. 10:36, 27; Rev. 1:10). It may also be observed that he who "keeps the word of His patience" is further to be identified with "him that overcometh," or the overcoming one" (5:12); and this victory is sure to every believer, as the writer of the Apocalypse is himself careful to assure us. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 John 5:4, 5). We are the more careful to note this because the term under consideration has been used as though it described the attainment of a few, instead of the common triumph of all believers; and, then, the promise

OUR HOPE

under notice is viewed as sustaining the notion that the rapture to the meeting of our descending Lord is to be only the privilege of superior attainment. Before leaving the words, "Him that overcometh," we may observe that if, as we have already assumed, we are, in Luke 21:36, instead of "that ye may be accounted worthy," to read, "that ye *may prevail* to escape all these things," there is confirmation of what is, for other reasons, sufficiently clear, namely, that the prospect out in the Lord's words by Luke, and the promise given by John in the letter to Philadelphia, are exactly parallel. We return to the latter.

Secondly, The promise is "*I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*" This promise has been, and by many whose judgment we highly esteem, viewed as meaning no more than that saints will be kept from final injury by the temptation; in other words, kept safely *in* it, and carried safely *through* it. But, not to say that such deliverance always has been, and always must be sure to all saints, surely to be "kept *from*" is much more than to be "kept *in*" temptation. And this is more distinctly marked in the original than it appear in the English version. "I will keep thee out of the hour" is the literal translation of the promise. Moreover, we must not overlook the peculiar fulness of the promise. It is not only that we shall be kept from "the temptation," but it is that we shall be kept from "*the hour of temptation.*" If words can convey promise, we have here the promise of our complete separation from the world's great tribulation, and not only from the trouble, but from the *time* of the trouble.

▶ Lastly, it will not be deemed, by any who reverence the Word of Christ, without significance that those who are to be kept out of the hour of temptation are set in full contrast to those who are *in* "the hour" and the subjects of "the temptation"—"*all the world,*" "*them that dwell upon the earth.*" It is surely impossible to understand how saints who are left in "all the world" can be kept from the hour of temptation which comes "upon all the world;" and still more impossible to conceive how they can be dwelling on the earth, and yet be kept out of the hour of temptation which tries "them that

dwell on the earth.” But let the word of the Lord concerning the rapture be simply received at its own value, and all is plain. When “the hour of temptation comes upon all the world, to try *them that dwell on the earth*,” they will be no longer here, but will be numbered among “them that dwell in heaven” (Rev. 13:6).

Other events are to transpire synchronously with the great tribulation, or to contribute to its terrible anguish. Such are the maturity of the mystery of iniquity, the rise and reign of the Son of perdition, the restoration of unrepentant Israel to Jerusalem and Judea, with their most flagrant rejection of their King, in the presence of a final testimony to Him, and their last frightful apostasy from the God of their fathers (though a small remnant will turn to the Lord). The examination of the prophetic word on these and kindred topics would add confirmation to all we have said concerning the distinction between the two stages of our Lord’s second coming, and would especially show that a marked interval must be put between our “gathering together with Christ,” and the setting in of “the day of the Lord.” But all this we must for the present leave unnoticed; and close with some brief remarks concerning the analogy to which we before referred—that between the Lord’s coming in humiliation, and His coming in glory—in respect of the different stages of each.

It has sometimes been alleged that the distinction which we make, and which we believe the Scriptures make between the Lord’s coming *for* us, and His coming *with* us, involves not only a second, but a third advent. The distinction would not be so regarded if the facts respecting the first advent, and the manner in which its stages are spoken of in the Gospels, were kept in mind. God sent His Son into the world; He “*came* forth from the Father, and *came* into the world.” He *came* by birth of the Virgin. He was in the world, but was for thirty years unmanifested. During that long period His coming was unknown, except to the few, such as the magi who came and worshipped Him, the shepherds of Bethlehem, Simeon and Anna, and those that “looked for redemption in Israel” (Luke 2). Others might hear of it and wonder; Herod and all Jerusalem might and did hear of His coming; and we know the result. “Herod

was troubled and all Jerusalem with Him.” But after the wicked king had accomplished the crime, by which he doubtless though he had rid himself of the rightful heir of David’s throne, the testimony to his coming in the earlier stage of it was unheeded. The Messiah had come, but remained unmanifested. And this there can be no doubt was according to the Divine plan.

At length, some thirty years having elapsed, John heralded His coming in the second stage; and though the herald knew well that his Lord had been long in the world, he called His manifestation His coming. “There *cometh* one after me who is preferred before me: for He was before me. And I knew Him not: but that He should be made *manifest* unto Israel, therefore am I come baptizing with water” (John 1:30, 31). In like manner, when recording the Lord’s entry into Jerusalem, riding on an ass, two Evangelists, by quotation from Zechariah’s prophecy, present that act as His coming: “All this was done that it might be fulfilled which was spoken by the prophet saying, Tell ye the daughter of Zion, Behold thy king cometh unto thee” (Matt. 21:5, John 12:15). While the other two Evangelists inform us that the children and the disciples, with the Lord’s own approbation, hailed the same entry into Jerusalem as the “coming” spoken of in Psalm 118 (Mark 11:9, Luke 19:38).

Of course, in most respects the first and second advent of our Lord must be contrasted; but the analogy, in many particulars, is just such as is suited to preserve the connection between the two, which, in the ancient prophets, was spoken of as one (see Zech. 9:9, 10, and Micah 5:1-4, Isa. 61:2). At any rate, as no one would call the coming of the Lord to “those that waited for consolation in Israel,” and His “manifestation” to the nation, two comings, neither is it necessary to regard the Lord’s coming to *receive us*, and epiphany *with us*, as two. May the Lord, in His infinite condescension, use what we have said to quicken our desires for His presence, and to give intensity to our love of His appearing.—*Charles Campbell in Grace and Truth.*

The Heart of the Lesson

By Arthur Forest Wells

JOSEPH'S READINESS FOR SERVICE

June 6. Gen. 41:33-44. Golden Text: Prov. 22:29

Daily Readings

Mon., May 31, Gen. 32:1-32. Tues., June 1, Gen. 33:1-20. Wed., June 2, Gen. 34:1-31. Thurs., June 3, Gen. 35:1-29. Fri., June 4, Gen. 36:1-43. Sat., June 5, Gen. 37:1-36. Sun., June 6, Gen. 38:1-30.

The Outline of the Lesson

I. Joseph's Plan for the Fourteen Years Ahead, Gen. 41:33-36.
 II. The Pleasure of Pharaoh and His Servants Concerning Joseph's Scheme, Gen. 41:37. III. The Elevation of Joseph to Stewardship in Pharaoh's House, Gen. 41:38-44.

The Heart of the Lesson

The seven years of famine which Egypt had to experience after seven particularly good years of plenty may be compared to the depression through which our country has been passing in recent years. There are, however, a number of differences between the two. The first is, that our Government had no divine revelation given to it seven years in advance to make provision against its ravages; whereas that of Egypt did. It is not our purpose just now to inquire into the reason for this. It serves our present study to note the fact. The events of the text move at the control of God. This helps to explain the sudden elevation of Joseph to what might be called the prime ministry of Egypt. Other reasons have been given for the quick promotion of a prisoner, who was also a foreigner, to such an exalted position. Some have even seized upon Joseph's good fortune as if it were an argument for the fictitious character of the story. But the dull mind of unbelief is short-sighted ever, and it is an easy task to show how wrong it is in its nonsensical attack upon this narrative. Other reasons for the advancement of Joseph are interesting, and some of them may be true to fact; but they must take a secondary place besides the sublime fact of God's intervention. Since Pharaoh recognized Joseph as an agent of God, what was there to hinder him from selecting the prisoner to fill the office that he gave every evidence of being so capable of honoring? He could readily have investigated the charge which had been used to throw the young man so unjustly into confinement. This he may have done; but that is not necessary to our thought. Pharaoh, who had vainly turned to his magicians, found common ground with Joseph in God. We know that Joseph knew that he was being led by the Lord, and we may be sure that Pharaoh was led to the same belief by the happy providence which he was experiencing at his hands. So again we find our key to a closed lock in the being and activity of God.

Our depression was unlike the famine in Egypt in that our suffering was man made, and it concerned not the production of things, but the possession of them. Be it said to the shame of those in authority in our country, that when men needed food and clothing so badly, schemes were put into effect to kill off and destroy the bounty which our loving Lord had provided against the day of need. There are many in our land who are far from consenting to any comparison between the discreet and wise Joseph—and Pharaoh, too, for he thankfully accepted his sanctified common sense—and the administrators who in our place and time wasted instead of saved so many of God's gifts. Killing

animals and destroying crops is not a way of dealing with a depression that the Creator of them can bless.

If the magicians disappointed Pharaoh, Joseph rendered him a greater service than he requested; for Joseph not only revealed the meaning of the dream to the king but showed him also how its message could and should be put into practice. The method is less important here than the principle itself. There may be many ways of working out a given principle. In such cases no particular application is indispensable. But it is otherwise with the truth itself. It calls for expression and application of some sort, no matter what, as long as it is right. Joseph not only preached the meaning of the dream, he also showed the king how to practise it. This is the point at which many fail. And what makes matters worse, is that it is Bible truth at which they fail; because they do not allow the mind to let it flow into the heart, the lips, the hands, the feet. Joseph could have had an excuse for stopping short at his explanation; but true servant that he was, he rendered his sovereign the added favor of revealing God's way of escape from the famine for him and his people. This was a sort of going the second mile. It was the wedding of deeds to knowledge.

Joseph had his faithfulness to the Lord and to his king rewarded beyond expectation. One wonders whether there were any politicians in or around that court who begrudged him his success, or whether the servants of Pharaoh, who wisely encouraged him to follow the prisoner's directions, thanked God and loved the young man for being the channel of so great a blessing. The subsequent narratives concerning Joseph depict him as the master of his duties. And so we find him not only in high place but fitted for it in the providence of God. Yet how strangely had he been fitted for it! Here again, the principle is the thing, not the method. Who that is clothed with so great authority as the liberated prisoner cares much about the way in which he was led to it? God knows best how to train His servants. Those who yield most readily to Him reach the noblest places in life. The story of Joseph is the story of divine faithfulness and human patience.

THE BROTHERLY LOVE OF JUDAH

June 13. Gen. 44:18-34. Golden Text: Heb. 13:1

Daily Readings

Mon., June 7, Gen. 39:1-23. Tues., June 8, Gen. 40:1-23. Wed., June 9, Gen. 41:1-13. Thurs., June 10, Gen. 41:14-36. Fri., June 11, Gen. 41:37-57. Sat., June 12, Gen. 42:1-38. Sun., June 13, Gen. 43:1-34.

The Outline of the Lesson

I. Judah's Approach to Joseph, Gen. 44:18. II. Benjamin Came at Joseph's Request, Gen. 44:19-23. III. Concern for the Feelings of Jacob, Gen. 44:24-31. IV. Judah the Surety for Benjamin, Gen. 44:32. V. Judah's Offer to Joseph, Gen. 44:33. VI. Fear of Meeting Jacob Without Benjamin, Gen. 44:34.

The Heart of the Lesson

The news agencies have recently been giving much space to the anxiety of an Englishman who feared that his life was haunted because he possessed a piece of bone of an Egyptian mummy. We do not know enough of this man's predicament to judge concerning its importance. But these Hebrews, sons of Jacob and brothers of Joseph, would have found little difficulty believing the account of his fears; for everything they did seemed to have an Egyptian curse upon it. Many of the stories that one hears nowadays about these things may be fancied; but let us not forget that the Scriptures have some very definite things

to say about "the evil diseases of Egypt" (Deut. 7:15, 28:60). The difficulties of Joseph's brethren came from the land of make-believe. Nothing proves this better than Joseph's feigned words in Genesis 44:15: "What deed is this that ye have done? know ye not that such a man as I can indeed divine?" Joseph never would have said that if he had not been playing with his brethren—playing a testing game to sound out their character and conduct. Joseph's real creed about divining is expressed in Genesis 41:16, "It is not in me: God will give Pharaoh an answer of peace."

But his brethren did not know that back of the strange actions and stern words there throbbed a brotherly brother's heart, and so the events of those days stirred their consciences in respect to their murderous jealousy concerning the Joseph that once lived among them; and Judah, suspecting nothing of the benevolence that surrounded them, approached the prime minister of Egypt in the light or darkness of things as he saw them—a world of stern reality. Of course, if his brethren had not sinned against him, there never would have been such intercession as that of Judah for Benjamin before Joseph. The address "lord" would have been submerged in "Joseph" or some affectionate nickname in use in Jacob's household, the word "servant" would have meant "brother," and Joseph would have been as one of them instead of being "even as Pharaoh." What shadows sin makes to pass over and sometimes hang over its perpetrator!

Although Judah's manner of approach to Joseph indicated his subserviency to him, his intercession for Benjamin was put into the bold form of laying the burden of the occasion of the present troubles upon Joseph himself. Had he not insisted upon seeing their young brother, then that young brother would never have come to Egypt to cause the authorities there any worries, as it appeared, about him. Judah may not have been trying to put blame on Joseph for he had just admitted having had the iniquity of himself and his brethren found out by God. In principle Judah was doing what all the great intercessors of the Bible have done, namely, he plead with the one in authority for his own sake. When such pleas were addressed to God Himself, then a Moses laid hold upon God's sovereign choice of His people, and an Abraham reminded God of his righteous nature. If God cannot swear by one greater than Himself, how better then can a saint pray, than when he flees for refuge to the person and will of God Himself! For whatever God does, is based on His unchanging self. He cannot deny Himself. He will not go back on His promise. Judah made bold to hold Joseph—whom he did not as yet recognize as his own brother—to the responsibility which he had in the apparent guilt of Benjamin.

Judah at no time sought to argue Benjamin's innocence. That is significant. From the place of holding the Prime Minister of Egypt to his honor he moved on to plead for mercy in the interest of their father. That too is significant. We may appeal to God's faithfulness, but the plea must be for mercy not for acquittal or recognition of merit. God owes man nothing except in so far as His grace has chosen to make Him the benefactor of the believer in His Son. Judah was now pleading for Benjamin for Jacob's sake. So we pray to the Father for Jesus our Lord's sake.

Judah must have feared that what he had said about Joseph's honor and his father's feelings was not gaining ground for him; so he did the noble thing of seeking to meet what seemed to be the law in his case of offering himself in fact, as he had already done by promise, as Benjamin's substitute. Surely, he must have felt there could be no moral reason against such action. Nor was there for Judah's are equal to Benjamin's as a paper dollar is equal to one of silver. But even here Judah made his plea for substitution in the interest of Jacob! Here is a lesson of grace, the grace of God. When aught else failed, the

Son of God gave Himself a ransom for us. Happily there was no law against such love, and still more happily for us, that love was the love of the Father and the Son and the Holy Spirit. Christ's vicarious atonement is man's only hope.

JOSEPH'S KINDNESS TO HIS KINDRED

June 20. Gen. 46:1-7, 28-30; 50:24-26

Golden Text: Ephes. 4:32

Daily Readings

Mon., June 14, Gen. 44:1-34. Tues., June 15, Gen. 45:1-28. Wed., June 16, Gen. 46:1-34. Thurs., June 17, Gen. 47:1-31. Fri., June 18, Gen. 48:1-22. Sat., June 19, Gen. 49:1-33. Sun., June 20, Gen. 50:1-26.

The Outline of the Lesson

I. When God Called Israel Jacob, Gen. 46 1-7. II. When Israel Met Joseph, Gen. 46:28-30. III. The Bones of Joseph, Gen. 50:24-26.

The Heart of the Lesson

This was the fifth and last recorded divine communication to Jacob. Abraham has seven initial calls to venture out in the faith of Jehovah. Isaac experienced two divine interventions for comfort. Jacob was approached by God five times for correction. These five communications came to him at Luz or Bethel, when he was poor and about seventy years of age (Gen. 28:11-32); at Paddan-aram, when he was rich and about ninety years old (Gen. 31:1-3); at the Jabbok, when the conquering Lord changed his name from Jacob to Israel (Gen. 32:22-32); at Shechem, when the patriarch was involved in a compromise (Gen. 35:1); and now at Beer-sheba, on the eve of his journey to Egypt, at the age of one hundred and thirty years (Gen. 46:2-4).

Why was it that Jehovah called the younger son of Isaac Jacob, when He Himself had expressly said to him forty years before: "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and had prevailed" (Gen. 32:28)? Was it because Jacob, who lived on two levels, was now again living on the level of the flesh? It would seem so, for he was walking by sight and not by faith, trusting himself to signs. Once he allowed himself to be persuaded by a bloody coat—which modern science could quickly have shown to be false evidence—that Joseph was dead; now he hesitated to believe that he was alive until "he saw the wagons which Joseph had sent to carry him." At any rate, when God called him Jacob, he answered to his name, saying, "Here am I."

As on that night, when he was leaving home for the first time God came to him at Luz, saying, "Behold, I am with thee, and will keep thee whithersoever 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. 28:15); and as of the intervention at the Jabbok we read that Jehovah "blessed him *there*" (Gen. 32:29); so here Israel is told that he need not fear to go down into Egypt, for the God of his father's will *there* make of him a great nation; indeed, He would go down into Egypt with him and bring him up, that is, back again into Canaan. Egypt is down from the standpoint of Canaan, but that cannot hinder God's blessing when the journey is made in His presence. Topography has nothing to do with spiritual riches, if the place in question coincides with God's will. Israel did become a great nation in Egypt. And Jacob was brought back (Gen. 50:13, 24; Acts 7:15-16). "So on I go, not knowing, I would not if I might; I'd rather

walk in the dark with God, than go alone in the light. I'd rather walk by faith with Him, than go alone by sight."

When Jacob went down into Egypt, he went to bless more than to be blessed. This is manifest in his dealings with Joseph and with Pharaoh (Gen. 46:28, 48:9, 47:7). Of course, God provided a blessing for Jacob in Egypt, but Jacob did not enter Egypt as a beggar or subject. He came there in his high position of his place in the Lord's covenant for His people. In this regard, he was carrying on the blessed tradition of God's promise to Abraham: "I will make of thee a great nation, and I will bless thee, and make thy name great, and be thou a blessing" (Gen. 12:2). When Jacob came to Egypt, he sent Judah before him to Joseph, in order that Joseph might come up to his father and lead him down to Goshen. And when father and son met, the son presented himself unto the father. This may have been the formal meeting of the representative of Egypt's power and the patriarch of Jehovah's covenant. The latter was therefore in the place of preeminence. Custom having been served, the meeting quickly took on the atmosphere of the father's house. Jacob again had his beloved son in his arms and was satisfied. I cannot understand why he wanted now to die. It would seem that now he would have wanted to begin living all over again. But Jacob had a way of looking at the gloomy side of life (Gen. 47:9). We may not want to judge him too harshly for this trait, although we might sometimes feel that much of his gloom was of his own making.

The grand book of Genesis which began: "In the beginning God created the heavens and the earth," ends with "a coffin in Egypt." Sin did that, for sin having come into God's perfect creation brought death where once life had reigned. It would be a hopeless story were it not for God's grace that brought life back again to man. It would be a depressing picture were it not for the faith of the saints. It so came to pass that this very coffin became a chest full of holy anticipation; for Joseph had said unto his brethren: "God will surely visit you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac and to Jacob," and he had then taken an oath of the children of Israel, as an expression of his own faith, saying, "God will surely visit you, and ye shall carry up my bones from hence." The New Testament added to this fact the following testimony: "By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones" (Heb. 11:22).

MESSAGES FROM GENESIS

June 27. Heb. 11:3-10, 17-22. Golden Text: Heb. 11:13

Daily Readings

Mon., June 21, John 1:1-18. Tues., June 22, Luke 17:26-32. Wed., June 23, Gal. 3:1-8. Thurs., June 24, Heb. 11:1-22. Fri., June 25, 2 Peter 2:1-10. Sat., June 26, Psa. 26:1-7. Sun., June 27, Luke 19:1-10.

The Outline of the Lesson

I. God the Creator, Gen. 1:1-5, 26-31. II. The Sin of Adam and Eve, Gen. 3:1-15. III. The Effects of Alcoholic Beverages, Gen. 13:13, 19:23-25; Deut. 32:31-33; Prov. 23:29-32. IV. The Obedience of Noah, Gen. 8:20-22, 9:8-17. V. Abraham a Man of Faith, Gen. 12:1-9, 13:14-18. VI. Abraham a Man of Prayer, Gen. 18:17-32. VII. The Forbearance of Isaac, Gen. 26:12-25. VIII. The Weakness of Esau, Gen. 25:27-34, 27:41-45. IX. The Remaking of Jacob, Gen. 28:16-22, 32:24-30. X. Joseph's Readiness for Service,

Gen. 41:33-44. XI. The Brotherly Love of Judah, Gen. 44:18-34. XII. Joseph's Kindness to His Kindred, Gen. 46:1-7, 28-30, 50:24-26. XIII. Messages from Genesis, Heb. 11:3-10, 17-22.

The Heart of the Lesson

A scientific approach to Genesis is interesting, but no study of this Book can be a blessing unless the student handle it in faith. "By faith we understand that the worlds (Greek, ages) have been framed by the Word of God." Faith is the act of the soul in which it takes God at His word. How else can anyone know of events that antedate the human race? Philosophy can say: "It may have been this and so," but only God can say: "It was thus and so." Science must rely on a guess, for it can never be sure that the cause which it ascribes to an effect is the right and only one. Faith is conviction of truth based on testimony; and testimony can only be borne by a witness. Who else can be a witness to creation than the Creator Himself? So our greatest knowledge comes not by investigation, but by revelation. Happily for us, we have such a revelation, and we have this revelation protected by God's inspiration. Our need is to make this inspired unveiling blessedly practical by illumination and faith that expresses itself in obedience.

The writer of the Epistle to the Hebrews lingers but a moment for the mention of the physical universe. He quickly moves on to tell the story of the Old Testament in terms of that faith which carried its heroes on to victory. For him nothing else abides except this faith and, of course, the object on which it rested. Even the sin's of God's people lose their existence; for when he is describing the story of the exodus of Israel from Egypt and their entrance in to the promised land, he jumps from the account of the passage through the Red Sea to the capture of Jericho. Forty some odd years of much failure lay between those points, but for him they are blotted out: as they are indeed for every one of those Israelites that learned to trust Jehovah. So the story of Genesis is really the story of deliverance, divine deliverance, through faith.

Adam began this line of believing ones; for when he and his wife were under the curse of death, he called his helpmeet Eve, meaning, Life; and so he took God at His word about the redemption that His Son would accomplish. Abel followed this fine example of his father and made his life's record to be forever known by the more excellent sacrifice offered to Jehovah. Nothing much else is said of his life, but we may be quite sure that it was a parallel to Enoch's, who walked with God and then was translated without death into the world above. The times kept on changing, slowly or quickly, but Noah was given grace to remain steadfast to Jehovah under still more trying conditions. If Enoch walked with God, Noah floated with Him. If Enoch was lifted up to a world on high, Noah sailed by grace to a new world below. Faith was the passport of both. Abraham came along after a while from what was thereafter to be classed as a foreign country. He risked all on Jehovah with a trust that never contemplated failure, unless it be when he went to Egypt. He was even willing to offer up his only son, because he believed that, were Isaac to die, God could raise him up. Isaac himself holds a weaker position in the eyes of men; but the Holy Spirit saw fit to inspire a record of him which gave him credit for exercising faith even in the tremulous days of his fear of death and his blessing of his sons. Jacob learned to walk in the land of faith after a while through many chastisements. When he began what proved to be his middle life he had two things—a staff and the promise of God. He was poor in the things of the world then, but as rich as ever in the things of God's covenant. After a while much wealth was the

symbol of his standing among men. But when he died, he spoke in terms of the staff, as if he were saying with Paul, "By the grace of God I am what I am" (1 Cor. 15:10). Joseph brings the list of Genesis' faithful to a close. But, although only his dying act is mentioned, his was more than a deathbed faith—his whole life was a steadfast dependence upon God. His death was truly the death of a righteous man (Num. 23:10).

Book Reviews

BY FRANK E. GAEBELEIN

Looking into Life. By Paul M. Tharp. The Bible Institute Colportage Association. 843-845 North Wells Street, Chicago, Illinois. Cloth, 144 pages. Price 75¢.

Mr. Tharp has written a thoughtful study of some great themes. The true world view and outlook on life is imperative in these perplexing days. The author of this book has presented his subject, of course, from the strongly Christian side. His treatment is direct, forceful, and such as might well gain the attention of young people. The book is well printed and bound and very attractively priced.

The Foundations Must Stand! By P. E. Kretzmann, Ph. D., D. D., Concordia Seminary, St. Louis, Missouri. Cloth, 123 pages. Price 75¢.

One of the faculty of the Concordia Lutheran Seminary at St. Louis has written this careful defense of the essential doctrine of the inspiration of the Bible. His book is a thorough-going and scholarly presentation of the unique authority of Scripture. It is reassuring to see that Dr. Kretzmann does not side-step verbal inspiration, as do so many writers, even among those who are known as conservative. His book evidences wide reading and careful thought. It is worthy of a place in any theological library along with other excellent publications of his colleagues, Dr. Graebner and Dr. Arndt.

Bush Aglow. By Richard Ellsworth Day. The Judson Press, Philadelphia, Pennsylvania. Cloth, 333 pages. Price \$2.00

Dr. Richard E. Day, already well-known for his able life of Spurgeon, has written this book in recognition of the Moody Centennial. It is almost immediately evident to the reader that the biographer has immersed himself in Moody's personal history. He writes out of wide research and manifestly has had at hand a wealth of valuable material.

Dr. Day's style is intensely individual. In fact, some of his readers may find it occasionally a little irritating. He likes to coin words, and he has a fanciful term of phrase that is not always apt. His manner is exceedingly allusive, and sometimes he goes beyond the literary background of the general run of readers. Few, for instance, will know what Dr. Day means when he calls himself and his readers 'chronic Hamartites' (p. 199) nor will they understand his reference on page 90 to "the guild of Cacoethes Scribendi." It is very evident that he dearly loves words and that he has a literary turn of mind.

But it remains true that simplicity of expression is *the* pearl of great price in any kind of writing. In this respect there is a great gap between Moody's sermons and his biographer's style.

However, this is a comparatively minor flaw in a very excellent book. And one offers these criticisms only in deep appreciation of the tremendous amount of work that has gone into a volume of this kind. After all, Dr. Day has written a unique and valuable biography of Moody. Perhaps its most telling feature is that it goes to the heart of the subject. The author brings the reader face to face with the secret and source of Moody's power. He constantly exalts the Word of God and makes abundantly clear that the glory for the success of the greatest evangelist of the last one hundred years belongs to God and not to man. No Christian worker, preacher, or Bible teacher can read this book without being humbled and without receiving a blessing, if he will but open his eyes and see. We welcome it and wish for it a large and increasing circulation.

Daily Devotions. By William Brenner. Zondervan Publishing House, Grand Rapids, Michigan. Cloth, 337 pages. Price \$1.75.

This book of devotions by a Lutheran pastor consists of a reference for Scripture reading, a prayer, and usually a quotation from some hymn for every day of the year. The calendar of the ritualistic church year is generally followed. The latter part of the book contains special prayers that may be of use in the family. Among these are birthday prayers for children, prayers for the first day of school, for children on confirmation day, for a son or daughter leaving home to go to college, prayers for married people, for widows, for the aged, and many other occasional prayers. There are also passages of special Scripture readings for times of affliction. The book is a comprehensive one, and it will doubtless find particular use among Lutherans and other Christians who have family worship and desire guidance from a volume that follows the teachings of their church.

Preaching Christ in Corinth. By Klaas Jacob Stratemeier, Th.D. Zondervan Publishing House, Grand Rapids, Michigan. Cloth, 114 pages. Price \$1.00.

The author of this book of outlines has been greatly influenced by Dr. Karl Barth's volume on First Corinthians as well as some other works. He gives us in the course of one hundred and fourteen pages expository sermon outlines of the entire epistle. The book should be of particular value to preachers; it is hoped that its influence will be wide, for the churches today are greatly in need of more sound exposition.

Christ's Seven Letters to His Church. By Pastor William McCarrell. Zondervan Publishing House, Grand Rapids, Michigan. Paper, 84 pages. Price 50 cents. (Cloth \$1.)

Pastor William McCarrell of the well-known Cicero Bible Church is the author of this exposition of the second and third chapters of the book of Revelation. His interpretation follows the sound premillennial method and is clearly and effectively stated. The author's applications to present day conditions are helpful.