

Editorial Notes

Before God's Silence

Sacred history records a period of time when God became silent as far as a direct revelation to man is concerned. That period covered four hundred years; they have been named well, "the silent years." That silence was broken on the day when a venerable Jewish Priest, ministering in the temple in Jerusalem, saw at the right side of the altar an angel, who announced to the astounded Levite the birth of a son who would become the herald of the promised king, Israel's Messiah (Luke 1).

Before these silent years began God gave, through three of His servants, the final Old Testament prophecies as to the coming of Christ. We call them the Post-exilic Prophets, Haggai, Zechariah and Malachi. The most subtle infidelity which stalks through Christendom, claiming to be a scientific Bible Criticism, a criticism which an infallible Book, the God-breathed Word of God, does not permit, claims that nearly all the minor Prophets lived and wrote after the return of a remnant of Jews from the Babylonian captivity. They also put portions of Isaiah after the exile, certain Psalms, and make the audacious claim that Moses never wrote the Pentateuch, that the greater portion of it was collected and written by unknown penmen after the exile. Daniel too has been consigned to the second century before Christ and the historicity of his person, who lived in Babylon during the captivity, has been denied.

They may term such criticism scientific, but it is nothing short of an unscientific ramble of men who boast of superior scholarship.

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Only three Prophets after the exile! The chief amongst these three is Zechariah. He was born by godly Jewish parents in Babylon. God selected him to be His mouth-piece and to testify once more of the Person, the Work and the Glory of the promised Redeemer-King and the events connected with His kingdom. He beheld in a number of night visions future events about to become history in our own generation.

Like the other Prophets, Zechariah prophesied of the sufferings of Christ and the glory that should follow. Let us briefly mention them for meditation this month. The most prominent Prophecy relating to the sufferings of Christ is found in the thirteenth chapter.

"Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn Mine hand upon the little ones" (Zech. 13:7).

In the preceding verse we see Him with wounds in His hands, wounds which He received in the house of His friends, that is His own nation. The Shepherd is God's Shepherd, His Son our Lord Jesus Christ. Other Prophets bore witness of that Shepherd. Jacob upon his dying bed spoke of Him (Gen. 49:24) and long before Jacob, the Shepherd and His death had been foreshadowed in the death of Abel, the shepherd, who died for his brother's sin. David wrote of Him in his Psalms, the good Shepherd, the great Shepherd, the Shepherd of glory. Ezekiel prophesied of the future work, when He gathers the scattered sheep of Israel and brings them back to their own land (Ezek. 34). Other mouthpieces of God in the Old Testament mention the Shepherd character of our Lord. He applied the name Shepherd to Himself. "I am the good Shepherd, the good Shepherd giveth His life for the sheep." And so Zechariah bears witness of Him in the passage we have quoted. Do not overlook the witness as to the Deity of our Lord; the Lord of hosts saith that the Shepherd is "His fellow." Who can he the fellow, the companion of God, but He Who is One with God, Who shares His attributes. It is He of Whom we read in Proverbs (8:23-30).

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"When He prepared the heavens, I was there; when He set the compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea his decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by him, as one brought up with Him and I was daily His delight, rejoicing always before Him."

God's fellow is God the Son, the Only-begotten of the Father. It is He Who, when on earth said, "I and the Father are One," and, "Whosoever seeth Me seeth the Father."

But what does it mean, "Awake, O sword, against My Shepherd?" That it refers to the sacrificial death of the fellow of God is clear from the fact that our Lord quoted this prophecy of Zechariah right after the last Supper, when He and His eleven disciples were on the way to Gethsemane. But what does it mean, "Smite the Shepherd?" It brings us face to face with the deepest mystery of the atoning work of our Lord on the cross. It is a simple statement, "Christ died for our sins," but what it all involved no saint of God has ever fully understood. It is connected with His suffering agony in Gethsemane. There His holy soul shrank from the cup, the cup He was about to drink to the very last drop. That cup was put to His holy, sinless lips by God Himself, He with Whom He was in all eternity. The smiting of the Shepherd took place during the three hours of darkness on the cross, out of which came that awful word, "My God, My God, why hast Thou forsaken Me"? The fellow of God forsaken of God? Mystery of mysteries! And what was the smiting? He Who knew no sin was made sin for us. The sword of God's righteousness and Justice dealt with Him; it fell upon Him Who died for our sins. And now, believing on Him as our substitute, "Who was wounded for our transgressions and bruised for our iniquities," for us there is no more condemnation, but perfect peace with God through Him Who is our peace.

Zechariah 12:10 mentions Him as the pierced One. This does not mean the piercing of His hands and feet, but the piercing of His side by the soldier's spear. This is only recorded in John's Gospel. "And again another Scripture.

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said, "They shall look on Him whom they pierced" (John 19:37). Notice it does not say that this Scripture was fulfilled. It will be fulfilled when the remnant of Israel has a national mourning for Him in the day of His visible manifestation, when He comes with clouds. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen" (Rev. 1:7). And then when Israel looks and lives—"In that day shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

And there is another Prophecy in Zechariah in which, as it is frequently the case, suffering and glory are blended together, His first coming in humiliation and His second coming in exaltation. We find it in chapter 9:9-11. In fulfillment He came to Jerusalem before He suffered that week—a week later reveals Him, after His finished work, as the Risen One. This entrance into Jerusalem as predicted by Zechariah is quoted in the New Testament. Yet two statements in this Prophecy are omitted in Matthew 21:5. The words which are not found in this quotation are, "He is just having salvation." When He came to Jerusalem to die He did not come to execute judgment, nor did He bring for Israel that national salvation which is promised to that nation. There will be another coming to Jerusalem, when He rides not the peaceful ass, but the white charger (Rev. 19:10). Then He executes the judgments of almighty God and the chariot, and the horse and the battle bow shall be cut off, "And He shall speak peace unto the nations, and His dominion shall be from sea to sea and from the river unto the ends of the earth."

Of that other coming of the Shepherd of Israel, the chief Shepherd, of the struggles and battles, the final siege of Jerusalem (chapter 14) and the establishment of His worldwide kingdom, Zechariah contains marvellous visions. Everything today is waiting for their fulfillment. In the first part of Zechariah are a series of night-visions, covering the night experiences of Israel during the age and its end. But these night visions are illumined by the glory He brings in that day. He is the rider upon the red horse in the first

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vision Who intercedes in behalf of Israel, Who knows their sufferings in tribulation; He comes to deliver them; He dwells in the midst of them, after they have been restored to their land. It is then and only then when many nations shall be joined to the Lord in that day. His coming in glory will bring glory to Israel and to the nations of the earth. It can only be when once more His pierced feet shall stand upon the Mount of Olives, when He comes and brings with Him all His Saints. Oh glorious hope, Oh glorious day! Thy waiting saints in Heaven and on earth wait for Thee, Oh Morningstar! All the earth for Thy rising, Thou Sun of Righteousness!



When Zechariah's night of visions had ended, when the morning had arrived the Prophet was commanded to gather silver and gold, to melt these metals and fashion out of them crowns for Joshua the high priest. Notice not crowns of gold first, but silver first, which stands for redemption and gold stands for glory. Joshua (the Hebrew name of the Greek Jesus) is a type of Christ, Who is both Priest and King. Faith sees Him now at the right hand of God crowned with glory and honor. But there is another crowning day coming for Him Who is all worthy. John, the beloved disciple, saw Him wearing even more than crowns, he saw Him crowned with many diadems. This crowning day comes in that day when God sends Him to earth the second time. The crowning is not done by Himself, nor by the Church, nor by the Saints, as expressed in certain hymns, but by God Himself. The holy hand of God which put the cup of suffering to His lips is going to crown Him, and cover Him with glory unspeakable. "And He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both" (Zech. 6:13). He will be the true Melchizedek.

That day which brings His fullest glory, that day in which He will ascend His own throne, after having shared the Father's throne throughout the present age, will also be the crowning day for His Body, His Bride, the true Church, and

for individual members of that Body. No Saint in glory, in spite of what poets have written, wears a crown now, not even that great servant of the Lord, St. Paul. See what he has to say about the crown he knew was in store for him.

"I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only but unto all them also that love His appearing" (2 Tim. 4:7, 8). The day of His glory will be the day of our glory. When Christ Who is our life shall appear we shall also appear with Him in glory. (Col. 3:4). And what a glory that crowning day will bring to every child of God, washed in His blood and saved by His grace! "Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2). Our glory will also be His glory, for He will be glorified in His Saints and He will be admired in all them who believed (2 Thess. 1:10). Such is the glory of His and our crowning day, when He receives His throne, when He reigns and we shall reign with Him. Look forward to it every day! Let not present darkness discourage you; let the coming glory be your encouragement, your satisfying joy.



**Three Names
and Their
Meaning**

The Prophet Zechariah is identified in the beginning of his book by three names. He was *Zechariah*, the son of *Berechiah*, the son of *Iddo*. In all the names of the Bible we can find a meaning which often sheds light upon the character of the persons, their actions and their messages. Many of these Bible names are prophetic. What then do these three names mean—Zechariah, Berechiah and Iddo?

Zechariah means in English, *Jehovah remembers*. God's memory is, like everything else about God, wonderful. He never forgets, except one thing, our sins when they are confessed and put away, He forgives and forgets and remembers them no more. He remembers His covenant, He remembers His gracious promises, He remembers the conditions and the needs of His people, He remembers their afflictions and

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their sorrows. His people may lament and say "Hath God forgotten to be gracious?" But He has not forgotten. Berechiah means *Jehovah blesses*. When He remembers His suffering children, when He acts to carry out His plans and purposes, it means blessing for His people, the blessings He has promised in Prophecy. And after His people have received their promised blessings, the whole earth will also have its share. The nations, struggling today in a way as they have never done in all past history, will find rest and have marvelous prosperity. Creation will no longer groan and moan, but will also enjoy blood-bought liberty. Zechariah's grandfather was named Iddo, which means *the appointed time*. Generations upon generations have poured over the pages of the Word of God; they read and believed all the Prophets said. Many suffered in wars and went through deep waters of privations, wants upon wants. Uncountable times they sighed, eyes filled with tears—"How long oh Lord, how long?" Shall the sword devour forever? When is it coming what Thou hast promised, what we trust in and hope for? The answer is found in the word "iddo"—the appointed time. "God moves in a mysterious way, His wonders to perform." But He can afford to take His time; He does not need to hurry. All things that happen in this earth of ours are but stepping stones towards His time, the appointed time, when He will speak again, when He ends His silence and remembers and blesses. We are often impatient. We would like to see action. Finally the tribulation of these days will assume such proportions that suffering ones break out in imprecatory prayers, demanding intervention and the display of God's vengeance. But that time has not yet come—we are commanded to exercise the patience of faith, to wait patiently for Him and for His appointed time. One thing all His praying people feel in these days, the time is short; *His time* cannot be far away.



The Only True Help Let us listen to an expression which came from the lips of an outstanding man who lived three thousand years ago. His life, as recorded in the Bible, was one of the most eventful in all human history. It was a life of struggle;

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struggle with himself and struggle with a host of enemies who pressed upon him from every side. His enemies tried to destroy him; but he came out of every conflict victoriously. King David was a man of war, a man of suffering, a man of perseverance and a man of victory. What was the secret of his triumph? Why could his enemies not defeat him? The secret of it all was his unswerving trust in God, the almighty God of Israel. He trusted in His power, in His loving-kindness, in His mercy. He sought His presence in deepest humility; he confessed his sins; he did not keep away from God in the dark hours of his dreadful sin. He turned to Him with his burden of sin and with every other burden. What charming music it must have been to the ears of God when David, with his trembling lips, prayed the great fifty first penitential Psalm! He always looked to God and looked away from his own self, believing and knowing that the only true help for him, in the different circumstances of his life, was God. It was God Whom he needed at all times; it was God to Whom he turned, it was God Who graciously answered him whenever he cried for help. He found, as faith will always find, God true to all His promises. Let us then listen to that man and to some of his words of trust and confidence.

Give us help from trouble; for vain is the help of man. Through God we shall do valiantly; for He it is that shall tread down our enemies (Psa. 108:12, 13). More than once David realized that no help could be expected from the side of man; it had to come from above (see Psa. 60:11). We do not know at what occasion the king uttered these words. Israel's history began with the Red Sea experience, referred to so frequently by the Holy Spirit as an evidence of God's mighty power in delivering His people. They found themselves in a position in which man's help was vain and then God acted and overthrew their enemies. And similar experiences are found in Israel's past history as well as in the lives of individuals. Nor is this experience confined to Israel. The history of the Church has had many periods when men were utterly helpless, when it looked as if the enemies of God, of Christ and of His people would triumph. Then with repentance and true humilia-

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tion, with fasting and with prayer, they looked away from themselves, from human help and turned to Him Who is above, Who has all power and Whose gracious promises have never, and will never, fail His people. All the hosts of evil of the past did not succeed in crushing the people of God, nor have they been able to frustrate the execution of God's eternal purposes in redemption." Countless thousands of Christian believers throughout this age have had, and still have the same experiences—vain is the help of man; in God alone is help and power to deliver and God answers the prayer cry of His children who put their trust in Him.

Someone asked us recently, "What do you think is our greatest need in this hour of world-wide distress, this hour of darkness, this hour of impending disaster, when everything is being shaken, when men's hearts are failing them for fear? Heroic efforts from the side of man, production of the needed armaments to carry on this total war, more ships and still more ships; war bonds and still more war bonds; more guns, more planes and still more and more and more?" No doubt all these things, and other material aid, are essentially needed. But is it *the greatest need*? The editor of the *United States News* in the issue of May 15 makes the following statement:

"Maybe all of us would be better able to help in the war if we could lean more heavily on spiritual rather than material pillars. The cause of freedom for which we are fighting is close to the cause of righteousness itself, and if this generation is to continue to display indifference to spiritual values we cannot hope to reconstruct the world along decent lines."

This note has the right ring in it. We as a nation have altogether over-emphasized the material and neglected the spiritual. Now the time has come for a change. While the material cannot be neglected the spiritual must come to its own. A real return to the spiritual side of things is the greatest need in this crucial hour, when the question of victory or defeat is still hanging fire. But such a return demands the right approach to God, not in empty phrases, but in true repentance, in true humiliation, with confession of sin, the whole-hearted acceptance of what God has to

offer in spiritual values. Then if these conditions are met we can cast ourselves upon God and find that He is the same God as of old, Who will deal with all His and our enemies. Alas! we see not much evidence of such a return to the spiritual side of things. But God's true children know the truth of all this and pray earnestly for the recognition of things spiritual and a coming victory over the forces of evil.

"Our soul waiteth for the Lord; He is our help and our shield" (Psa. 33:20). "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). "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, Who made Heaven and earth" (Psa. 121:1, 2).



In the sixteenth chapter of Revelation we read of the pouring out of judgment vials, in which is filled up the wrath of God. (Rev. 16:1). These vials have not yet been poured out, nor are they being poured out in our times. The Prophecy of the vials will come true during the seven last years of the Times of the Gentiles before Christ's visible and glorious return to earth. The out pouring of the fourth vial produced on earth a terrific heat, because the fourth angel had emptied the contents of the vial upon the sun. The dwellers on earth were then plagued with a scorching heat. But instead of crying to God for deliverance they blasphemed the name of God and *they repented not to give Him glory.*

The fifth vial poured out brings darkness, awful sores and terrific pains; again *they blasphemed God and repented not of their deeds.* Such is the human heart! And so today in spite of the great suffering, the catastrophic disaster of war sweeping from one end of the earth to the other, we see no true repentance, no true turning to God, no seeking after God, but seeking the empty pleasures of a dying age, as it is written, *lovers of pleasure more than lovers of God.*

Yet there is a time coming when it will become true, *when thy judgments are in the earth the inhabitants of the world will learn righteousness (Isa. 26:9).* When will that be? In the

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day when our Lord occupies His throne, when He will judge the nations in righteousness.



They lived some 2500 years apart, but Haman and they have many things in common. Hitler Haman appears in only one book of the Bible, the Book of Esther. He was an Amalekite, of a vicious tribe of people characterized by a satanic hatred of God, the God of Israel and the people of God. There was a continual warfare between Israel and Amalek. They were to be completely blotted out. We know nothing of the ancestry of Haman. He appears in the Book of Esther for the first time in the third chapter. He is called Haman, the son of Hammedatha the Agagite. The Persian king Ahasuerus promoted him suddenly from his obscure place to a place of prominence, so that he occupied a position above all the princes. Every Bible reader is familiar with the story of Esther and her God-fearing uncle Mordecai. Often the question has been raised as to the place the Book of Esther has been given among the other books of the Old Testament. Some say that it should be omitted entirely on account of the absence of the name of God in its pages. Among these objectors was Dr. Martin Luther. While it is true that any of the names of the Deity are not found in the history of the Book of Esther, nevertheless God is seen everywhere. God's providence, God's wisdom, God's omniscience, God's watchcare over His covenant people and God's power in deliverance, stand out prominently from the beginning to the end of the story of Esther, as well as the triumph of right over wrong.

Haman, the wicked, when he discovered that the one man who stood erect in the gate of the king's palace, was Mordecai, the Jew, concocted a scheme to use this incident to exterminate the entire Jewish race throughout the Persian Empire. In order to accomplish this he used a lying trickery and accused the Jews of all kinds of wrong doing to obtain his vicious end. "It is not to the king's profit to suffer them," to do the things, Haman declared, they did. In other words, their presence was far from being profitable, they were a misfortune. He obtained the permission of the

king to proceed against them. He used some kind of spiritism, a form of occultism to ascertain the most propitious day for their complete extermination. Then followed a nation-wide propaganda to put the devilish plot into execution.

For a time it looked as if Haman might succeed. But above all the diplomatic trickery was the watchful eye of Jehovah. He knew and saw all the scheming of the enemy, while His death-doomed people did not know some of the details of Haman's plottings. Step by step He prepared for the deliverance of His people and for the complete overthrow of Haman. Yes, God can afford to wait in sending deliverance to His hard pressed people; He can let them come to the point of utter despair. It is then when their extremity spells God's opportunity; when the enemy comes in like a flood God lifts up a standard against him.

So it is in the story of Esther. In every Persian province the proclamation, announcing the day of disaster and death for all the Jews in the great empire, were displayed. Before each were gathered weeping and lacerating Jews, as they read their own sentence of death. But God was there and read the same proclamation. He laughed at Haman and his Antisemitic followers and held them in derision. God also had His instrument prepared in the defeat of Haman. It was the noble Queen, who in that crucial hour fasted and prayed for help, repeating her heroic decision, "If I perish, I perish." How blessedly she reminds us of Him Who did more than offer to give His life, He Who died for our sins and, lest we forget, Who died for that nation, so that Israel's ultimate salvation is the result of His own sacrificial death, as Esther's readiness to perish led to the death deliverance of her doomed people.

And ere the fateful day of the cruel extermination of the Jews through Haman came, he and his sons were swinging from the gallows; Haman in the middle and five gallows on either side. How vividly it reminds us of that final beast of Daniel's vision with the little horn in the midst of the ten horns!

Haman's beastly, satanically conceived plot, Haman's defeat and final doom, are past history. But in current

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history another one, much like Haman, the Amalekite, occupies the center of the stage. His name is Adolf Hitler. We know a little more about him than we know of Haman. He is an Austrian born in that part of Europe which once belonged to the Roman Empire. He did not come from an Amalekite nobility, but from poor surroundings. If the devil possessed the knowledge of the future, which he does not, he might have summoned at his birth the host of demons to rejoice in Hitler's birth as a chosen vessel to execute his own plans in opposition to God's eternal purposes. Of Hitler's youth we know nothing, except that he made a meagre living by paper hanging and by daubing now and then on canvas with different colors, which he tried to sell as paintings. In the first world war he was nothing but an obscure corporal, nor is there a record which credits him with deeds of heroism. How then did it happen that this man in 1942 is the great world-figure, wielding a power obtained by his onward march of conquest? Where did his knowledge, his inspiration and his phenomenal power come from? His German dupes attribute it all to God. He himself mumbles something to the same effect; he likes to palm himself off as the man of destiny. So did different deluded wicked leaders in past ages. Surely the deeds of Hitler show what power is behind him. His deeds are evil; he follows in the footsteps of the unseen being whom our Lord called "the murderer and the liar from the beginning." A future historian would have no difficulty in proving that this man is the greatest murderer of all history.

The same power which whispered into the ear of Haman to exterminate the Jews, which guided Haman in his vicious schemes, the same power which claimed that the presence of the Jews in the Persian Empire was the Empire's misfortune, is the power behind Hitler. That power of evil and for evil changeth not. From the birth of Antisemitism in Egypt under the Pharaohs, throughout the ages of history its goal is hatred of the people Israel, but the powers of darkness never reach that goal; they did not reach it in the past, they will not reach it in the future.

And so Hitler, like Haman, declares throughout the German "Reich," as well as in the stolen territories, that

"the Jews are our misfortune." He has cruelly robbed them, killed them by the thousands, driven them half starved and half naked from country to country, and demands now from the enslaved peoples of his barbaric warfare that they fall in line with him and "rid the world of the Jews." And like Haman Adolf Hitler is a spiritist, he consults soothsayers, astrologists to get guidance about his military campaigns and to find out the right time to act. Gradually the evil spirits will lure him to his doom.

The God of Israel, Who so wonderfully demonstrates in the history of the Book of Esther His omniscience and His loving care over His people, is the same covenant keeping God. He changeth not. His power is undiminished. He knows all about Hitler as He knew all about Haman. He permits Adolf Hitler to go all the length of his rope, till the hour comes when that rope encircles his neck. Exterminate the Jews? It is the hopeless task, the task inspired by Satan, the task which brings judgment and the curse. Haman found it out. And so will Hitler. May it be soon!



Ebenezer "And Samuel took a stone, and set it
and between Mizpach and Shen, and called the
Reminiscences name of it Ebenezer, saying, Hitherto the
 Lord hath helped us" (1 Sam. 7:12). And
 that is what we say as we send forth the
first issue of "Our Hope" which starts the 49th year of its
publication. In 1894 we began in a very small way to send
forth this testimony for Him, Who is—Our Hope—the Lord
Jesus Christ. It was begun in faith, continued in faith and,
as we begin its forty-ninth year, it is the same faith which
leans on Him alone. Every year we have set up our stone
of "Ebenezer" with praise and thanksgiving. Hitherto the
Lord hath helped us. And we know He will be the same help
in the little future which is left for us, as He has been for
almost half of a century. We praise Him for all that is past
and trust Him for all that is to come.

We could furnish a good sized volume with the experiences
of the past. How often it looked dark. How often it seemed
as if we could not continue—but God came in with His help.
What a faithful, loving Father God we have! What a

gracious Lord Who, in spite of our failures abideth faithful
 (For all these years of blessing we praise Him and give Him
 thanks.

One experience we had we want our readers to share with us. It was about thirty-nine years ago, when we needed about two hundred dollars to cover a monthly issue of the magazine. We did not know where it was to come from. As we never appealed for needed funds, we did not speak to anybody about it. We told the Lord. That night I had a dream. In leaving the home to go to the office I dreamt that on the street corner the postman met me and said—"I have a registered letter for you; please sign for it." In opening the letter I found it contained two hundred dollars in two Money Orders. That was the dream. I related it at the breakfast table to the family and remarked—such a thing happens often, you have a certain need, you want something and then you dream that you get suddenly the things you need. We all laughed about it. But thirty minutes later my laughter was turned to a joyful praise. As I dreamt, the postman met me when on the way to the office and handed me a registered letter which contained the Money Orders which were needed. Explain it? We cannot do that in its details; the letter was written in California five days before. Yes, there is an explanation. He knew, He cared and He provided in His own way.

After such experiences one can go on without fear and trembling though days are getting darker and more difficult. But, as long as He may tarry, we shall say "Ebenezer".
 Pray for us and for us for His continued blessing.



SPEAKING ENGAGEMENTS
 (For your information and prayers)

Dr. Frank E. Gachalein:

July 18-Aug. 1—Stony Brook, Long Island: Stony Brook Young
 People's Conference; Bible Hour.

"When the burnt offering began, the song of the Lord began also"
 (2 Chron. 29:27)

As the gold from dross is cleansed,
 As the soul from stain of sin—
 Ere burnt offering is ended
 Do the songs of joy begin!

—M. H. Kemp.

The New Great World Crisis

ARNO C. GARBELEIN

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The conditions in Continental Europe are appalling! This is the unanimous testimony of almost one thousand American citizens who returned from various parts of Europe; many of them were in the diplomatic service of the United States. Their united testimony has lifted the curtain sufficiently to show the plight in which Germany finds itself as well as the subjugated territories—Norway, Belgium, parts of France, the Netherlands, Czechoslovakia, Yugoslavia, Poland, Greece, and other parts of the Balkan States. Who is responsible for it? The man, whom we called two years ago the mad dog of Europe. Adolf Hitler has earned for himself the title "the most vicious monster of all history." The devil used in his age-long opposition to God and God's earthly people (Israel) and God's heavenly people (the Church) many instruments which he indwelt and empowered to execute his sinister plans. But there can be no question, Hitler is his masterpiece.

It seems, according to the reports brought to America by the group mentioned above, the greatest sufferer at present is Greece. Poor Greece! In the streets of Athens these eye-witnesses tell us men, women and children are daily dying by the scores. A loaf of bread sells there for \$30—an egg is almost unobtainable at \$2 an egg. And there is no relief in sight. There is also plenty of evidence that supplies of food sent to Greece to save a few hundreds of lives were confiscated—that means stolen—by the despicable, inhuman and cruel Nazis, for their own use. The same robbery, the most vicious robbery imaginable, goes on in the other countries which the cruel heel of the devil-man Hitler is trying to crush. From Spain to the Balkans shortage of food most alarmingly prevails. Throughout Europe there seems little prospect of a harvest which would save the situation and prevent the starvation of millions. Vast fields lie idle and cannot be sown. Weather conditions in Europe have been so severe that no satisfactory harvests can be expected anywhere. And so as it always has been in

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every war, the rider upon the red horse is speedily followed by the rider upon the black horse who brings famine; the greater the war, the greater the starvation. Famines are followed by the pale horse rider bringing disease and death to millions. Such is the case already in war-torn Europe. Cholera, typhus and other mortal diseases are on the increase. All Europe trembles in view of the next winter.

Americans returning from Italy say that all Italy is suffering and filled with discontent; their erstwhile idol, worshiped by many as the Saviour of Italy, Mussolini, is hated now and despised. The hated autocracy of Nazism which has been forced upon the Italians is swinging the Italians towards a break with the Axis—Germany and their yellow Aryans, the grinning Japs. The same hatred of Nazism with its demon possessed head persists and increases in all the conquered, rather, stolen territories.

Among those who arrived from Europe was the pastor of the American Church in Berlin. He said that the morale of the people in Germany is terribly low. Millions of them have drifted into a stupid apathy and care no longer if Hitler wins or loses the war. Hitler's lies about Great Britain and also the United States have been found out in Germany. Though tyrant Hitler forbade listening to foreign broadcasts, even threatening death penalty to those who listened and scattered the information received; thousands of Germans did listen and in this way the arch-liar was discovered. In consequence he is no longer trusted as he used to be. He is fast going down hill. May it become an avalanche! Yet the pastor of the Berlin Church warns against the hope of any sudden and complete collapse of the Hitler regime, as far as Germany is concerned.

There have been numerous able men in Germany who were antagonistic to Hitler, and secretly advocated a revolt. Some of them were suddenly taken ill by a mysterious disease(?). Their death followed the next day. Others of these same Nazis who would have sponsored a Hitler revolt are now hopelessly interned in Gestapo torture camps.

So, for a time at least, we hope a very short time, Hitler remains in power unless a well aimed gun gives him the bullet he so richly deserves. That shot would be heard

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around the world and bring from millions of lips the singing of the doxology. What this fellow has been doing in the destruction of human life is almost unbelievable. He is responsible for the death of 200,000 Jews. According to the *United States News*, published in Washington, in the different territories he stole and devastated over 300,000 were killed by his orders. Thousands of them were innocent hostages. Because some arrogant Nazi officer had been assassinated, the surrender of the guilty ones was demanded within a certain time. When the time expired and the demanded surrender did not come, hundreds of innocent men, women, and even young boys and girls were cruelly slain.

A short time ago another beastly Nazi, whom Hitler had appointed to domineer over the stolen Republic of Czechoslovakia, a certain Heydrick, one of Hitler's associates in crime and cruelty, was shot down in Prague. A reward of almost \$500,000 has been offered for the arrest of the person or persons who are responsible for this deed. Then came the threat that a large number of Czechs would be shot in case the guilty ones did not come to the front. They have not done so and up to date over three hundred men and women have been murdered on Hitler's order. And this happens again and again, month after month to the subjugated countries.

The French Revolution constitutes an awful page in the annals of human history. So does the still more terrible Russian Revolution under Lenin, Trotsky and others. But Hitler's reign of terror outstrips both. Talking of peace—there can be no peace till this satanically led self-styled "Fuehrer," is completely eliminated.

We believe he must know that his end is drawing near. The frightful bombings of German cities by the combined air forces of England and the United States, like Cologne with some 20,000 dead and many more thousands wounded, are acts of retribution and begin to sweep the confidence of the German people in their leader out of existence. All Germany begins to fear and tremble. The Nazis feel now called to retaliate, little realizing the awful devastation they brought to Great Britain a year ago. So to answer the Cologne raid they bombed Canterbury, a harmless city

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which houses no great war industries—just wanton destruction. If this goes on all summer long, what will become of the land of boasted culture? Nothing but a heap of smoking ruins. What will become of Great Britain? Nothing but ruins. In other words, the end of our civilization as far as Europe is concerned, will be at hand. May God act soon, intervene and arrest this war of self-destruction, the suicide of nations.

The United States is still greatly hampered by the U-boats, more than that—we suffer from the infernal submarines, which up to date have destroyed since we entered the war some 260 ships of various description. Valuable cargoes of materials greatly needed have gone to the bottom of the sea, not to speak of the loss of many precious lives. Our excellent navy, in spite of their watchfulness and efficiency, has not yet succeeded in eliminating this greatest of all menaces, though they did some good work in sinking numerous subs. They must have several bases near to our continent. To discover these bases seems to us is more needed than anything else. God knows where they are and in His all-wise providence He also can lead to their discoveries. True prayer coming from unfeigned lips would soon lead to results. But who is going to answer to the request for such an appeal to God to make the hidden things of our enemies known?

In Russia the fight continues. Lying Hitler claims one victory after another with the annihilation of hundreds of thousands of Russians. The far more trustworthy reports from Moscow tell another story. While some of the Nazi hordes pressed forward, only to be repulsed with enormous losses, all has been more victorious on the Russian side than on the side of the Nazis. What Hitler predicted, a decisive victory over the Russians, has not come to pass, and as far as we can see will never come to pass. If Hitler is defeated in Russia before winter comes he and all his machinery are hopelessly doomed.

But what means the enormous gatherings of troops in Ireland? Many thousands of our own boys are there. Many more are on the way. What does it mean? A soon coming invasion of continental Europe by an enormous

army. The sooner it comes the better it will be. The bombings of great centers in Germany are the advance guards of that invasion. When it takes place it will be of a short duration, for the collapse of Nazism will follow speedily. To this hopeful side must be added the defeats of the Axis in Africa, the almost supernatural preservation of the British stronghold, the island of Malta, the occupation of Madagascar, the soon coming occupation of the isle of Martinique, the entrance of Mexico into the war, no doubt soon to be followed by other South American Republics—and last but not least the tremendous and successful production of the United States preparing as we do for a complete and decisive victory over Nazi gangsterdom. But as we have said before, while America is now fully awake, let America next turn to God and let there come a spiritual awakening, a cry for help from above.

In the Pacific theatre of the war it seems the yellow comrades of Hitler are learning a few lessons. The advance towards Australia has slackened. Our heroic generals, led by their Chief MacArthur, are going forward. The air power of Japan seems to be diminished somewhat. Their losses in ships have been great. If only China could get the full aid it deserves. Sooner or later Japan will face Russia in the Far East. That, in the humble opinion of the writer, will hasten the collapse of Japan. Turn to your Bible. Hear what God's Prophets said about these times in which we live. Read Jeremiah, chapter 25.

(To be continued, D. V.)

JOHN BUNYAN'S DEFIANCE IN BEDFORD JAIL

I am more wretched than the man born blind
 Whose eyes the Lord anointed with the clay
 And sent off to the pool. The light of day
 Redeemed him from the dark. Sin did not blind
 Those eyes. He sat and begged. Had he repined
 Or cursed his maker or disdained to pray?
 Never! As he was hid he walked the way
 That showed the power of God to all mankind.
 I cursed long with the mockers. I was quite
 The child of hell. Christ Jesus set me free
 And turned the darkness in my soul to light.
 I'll tell my tale here under lock and key
 And say with him to whom the Lord gave sight:
 I know that I was blind but now I see.

—Alexander Harvey.

The Living Bread

An Expository Message on John 6

By H. A. Ironside*

Someone has called John's Gospel the most wonderful book in the world, and perhaps the chapter 6, with its 77 verses, is its most wonderful chapter. We must not lose sight of the setting. Jesus had fed the multitude. The next day people came to Him, saying that they would like to obtain another meal in the same way. They said, "What sign do you show? Our fathers did eat manna in the wilderness. We heard that you so fed the multitudes yesterday. Are you prepared to do the same thing today?" Jesus, however, took the occasion to show them that there is something far more important than providing food for the body.

We are told that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." This was true even of the Son of Man Who came to give His life a ransom for the world. In this chapter, He expresses the mystery of His incarnation. The Bread of God is He Who came down from Heaven. In other words, He did not just begin to live when begotten in the womb of the Virginia Mary. He was the pre-existent Son of God Who became Man for our redemption. It is in His incarnation—God and Man in the wonderful Person of our Lord Jesus Christ—that He is presented to us as the Bread of God.

The Lord Jesus continued by speaking of something deeper, something more serious. He said, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." In saying this, He used terms that must at first have been almost abhorrent to some of the Jews, for they knew that the Law said that man was never to eat blood. The Lord declared, however, "You must eat My flesh and drink My blood if you would have life, and I will raise you up in the last day. If you do not eat and drink My flesh and blood, you will have no life in you at all." This has no reference

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to what is called the sacrament of the Lord's Supper, which had not been instituted at this time, but it referred to His sacrificial death when His blood was separated from His body—His blood shed for sinners—and men must eat His flesh and drink His blood. This means that they must appropriate the value of His atoning work in order to avail themselves of God's salvation. Eating the flesh of the Son of God and drinking His blood are figurative expressions; they mean laying hold of these precious truths by faith and making them one's own. Eating is appropriating faith.

Have you done that? Have you received the Lord Jesus Christ in that way? Have you trusted Him for salvation? Do you recognize that His death was for you, that the shedding of His blood was that your sins might be put away? As you contemplate that Cross—an empty Cross now—He Who hung suspended on the nails is now seated at God's right hand—and as you look from that empty Cross to the throne of God, can you say, "Lord Jesus, Thy blood was shed for me; I believe in Thee as my Saviour." This is to eat His flesh and drink His blood.

It is not simply a momentary thing. It is not that just at one particular time in our lives, when troubled and convicted of sin, we receive Him by faith, but it is living day by day in communion with Him, appropriating all that Christ is and all that He has done. This is indeed to feed upon the living bread. And we do that as we meditate upon the Word of God. I do not know of any other way by which we may feed upon the living bread.

Those of us who have acquainted ourselves with the Word in the times of good health, find that memory will bring up the words when we are sick—thus we feed upon that which we have already learned. How important, then, when we are able to read the Word when we are strong and well, that we give ourselves to the extensive study of this Book, to meditate upon it, that it may build us up and nurture us, as Scripture puts it, in the words of faith and sound teaching. We need this in order to enter into and enjoy communion with our Lord.

In verse 57 the Lord says, "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." That is communion. The Lord Jesus

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Christ as a Man here in this world lived in daily communion with the Father. It is wonderful to think that He studied His Bible just as He calls upon us to search the Scriptures. We read in the Psalm 16 that the blessed Lord in speaking to the Father said, "My goodness extendeth not to Thee; But to the saints that are in the earth, and to the excellent, in whom is all My delight." There He was, as Man on earth, looking up to the Father, not pleading His own merit, save no behalf of others, and yet living in daily communion with God.

The prophet Isaiah gives a wonderful illustration of the Lord's living by faith: "Wherefore, when I came was there no man? when I called, was there none to answer: Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst" (50:2). Who is speaking here? The eternal God, the Creator and Upholder of all things. But which Person of the Godhead? Our blessed Lord Jesus Christ, God the Son, for look at the next verses, 4-6, where He speaks as Man. In verses 2 and 3, He speaks as God. But now we hear Him saying, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." This is the same One Who said, "I clothe the heavens with blackness, and I make sackcloth their covering." He took the place of a learner that He should know how to speak a word in season to him that is weary. I like Leeser's Jewish translation here: "That I should know how to comfort the weary with the Word." Think of it! The Lord Jesus here on earth studied the Bible day by day in order that He should know how to speak a word in season to weary souls for their own comfort and help!

He adds, "Morning by morning, He wakeneth Mine ear to hear as the learned." Three times we read in Scripture of the pierced or opened ear. There is that wonderful type of the bondservant who had served out his time, and was not ready to go out free. But we are told in the Book of Exodus that "if that servant should say, I love my master, my wife

and my children, I will not go out free," then the master was to take the servant to the side of the door and pierce his ear with an awl. Thus he would become a perpetual servant. When one of his little ones would look at that ear and say, "Mother, why has Father such an ugly hole in his ear?" she would reply, "Oh, don't call that ugly, that tells how much he loves you and me. You see, he was a bondman and could have gone out free, but he would not leave us, so his ears were pierced with an awl." This is a picture of our blessed Lord in glory with the print of the nails still in His hands—the scars that tell of His unchanging love for His Father and His Church. Yes, He is the Servant with the pierced ear.

Again, the Lord says in Psalm 40, "Mine ears hast Thou opened." In the New Testament that is changed too: "Sacrifice and offering Thou wouldest not, but a *body* hast Thou prepared Me." It meant this: when the Lord Jesus was one with the Father before the incarnation, He never had to take orders from anybody; He did not need the servant's ear. But when He became a Man, He took the servant's place and received instructions from the Father day by day. "For I came . . . not to do Mine own will, but the will of Him that sent Me."

In Isaiah 50:5, He says, "The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back." Oh, we become so rebellious! God begins to show what He would have us do, and we become rebellious. It was never so with Christ, for He lived in daily, hourly, momentary communion with the Father and delighted in the will of God. See what it brought Him: He says, "I gave My back to the smithers, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting."

Think of it! The One Who could say, "I clothe the heavens with blackness, and I make sackcloth their covering," now says, "I hid not My face from shame and spitting." So we see Him in the two natures of God and Man. And as Man here on earth He lived in communion with the Father; "And I live by the Father." So he who appropriates Him by faith day by day, even he shall live by Him. Paul expressed this when he said, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." That

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was eating Christ—making Christ his own and part of himself, as it were—"Christ liveth in me, and the life which I know live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me."

We become in large measure like the food that we eat. Someone has said, "What we eat, we are." One who is really feeding on Christ will become like Him. Such a one will manifest His purity, goodness, tenderness, compassion, and kind interest in others. If you see a professing Christian who is *hard and bitter and critical of others*, you know that for a long time he has not been feeding on Christ. If you see a Christian who is drifting into worldliness and carelessness, who is *becoming vain and haughty and self-centered*, you know that he has not been feeding on Christ. The Word says, "Let this mind be in you which was also in Christ Jesus." That is the *humble mind, the lowly mind*. It is the mind that thinks of others, and says, "Never mind me." This is not natural to us, but it is developed in us as we feed upon our blessed Lord. Moreover, this is to be our portion forever. So he continued, "This is that bread which came down from Heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

But when the people heard this, it troubled them. Many had gone with Him that far, and had recognized in Him a wonderful prophet. These were asking themselves, "Is not this the Messiah?" They were listening to His teachings and following Him, but when He spoke of eating His flesh and drinking His blood, when He opened up this wonderful truth of His atonement, they began to be troubled. They were looking for a great world ruler who would deliver them from the Romans and make them the first nation in the world. They were not prepared for what He talked of—dying, giving His life for the world. When they heard this they said, "This is an hard saying; who can hear it?"

There are many like that today. They are willing to take Jesus as a great Teacher. They are ready to acknowledge that in His life He has given us a wonderful example, and they talk about trying to follow in His steps, but they do not own His Saviourhood; they do not want His vicarious atonement; they are not willing or ready to believe that in

Jesus we have God and Man in one blessed Person. They are ready to think of Him as a martyr for truth, but they are not ready to admit that Christ died for our sins according to the Scriptures. There is no life in them; there is new birth only for those who receive Him as the Incarnate Son of God, dying on the Cross for their redemption. And so today there are many who would turn away from this truth saying, "This is a hard saying; who can bear it?"

Jesus knew what they were saying and He said, "Does this offend you? Does this cause you to stumble because I have told you that I have come down from Heaven and become Man? Because I tell you that I am going to die that man might be saved, does this stumble you? I will tell you something more—someday I am going to ascend, as Man, into Heaven." You see, when men resist the truth, the Lord Jesus makes it harder for them, but when they will receive the truth, He makes it very simple. So, now, He makes it far more difficult than before: "What and if ye shall see the Son of Man ascend up where He was before?"

"Oh," they would say, "we can't believe that—that Jesus, as man, should ascend up into Heaven." However, that is just what took place in God's due time. God raised Him from the dead and He was taken up. Four times in the first chapter of the book of Acts we see that phrase. And now He sits at the right hand of God.

Some people believe that a great change took place in Christ's body as He was taken up after His death. They think of Him as some strange mysterious spirit without a material human body, but remember that He Himself said, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." There was a physical form. He had poured out His blood for our redemption, but He is there in Heaven in a body—in the same body that hung upon the Cross. He is the Man Christ Jesus, at God's right hand today. When we see Him, we shall look up into the face of a Man, we shall grasp the hand of a Man, but we shall recognize a nail print in that hand. He will bear it through eternity.

"What and if ye shall see the Son of Man ascend up where He was before?" Could you believe that? But, He says, "It is the Spirit that quickeneth; the flesh profiteth nothing:

the words that I speak unto you, they are spirit, and they are life." It is only as we receive His words in faith that we can lay hold of eternal truth. The flesh, unless moved upon by divine grace, will not understand. His words are foolishness unto the natural man, because they are supernaturally discerned. But these words are spirit and truth. When you open your heart to receive them, a new life is created, and you are able to take them in.

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not." He knew what was going on in the hearts of men. He knew whenever anyone made a profession that was not real. He knows today. The Son of God knows whether you are genuine or not. Your friends may not know; those you are close to may not know; but He knows whether you have really put your trust in Him, the Bread of God that cometh down from Heaven. Let us seek to be real before Him. Let us not rely on mere profession; it will not avail in that day. There must be reality. "And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father." And does that then shut anybody out? Does it make it impossible for some men to come? Does it mean then that there are some that God has decreed may come and some that may not? No. "Him that cometh unto Me, I will in no wise cast out." All may come if they will, but apart from the drawing of the Father none would come.

This seemed like "strong meat" for many. We read that "from that time many of His disciples went back, and walked no more with Him." They had kept company with Him up to that time. They hoped from day to day that He would put Himself at the head of the Jews, that He would lead them on to glorious victories, but now their hopes were dashed. They did not understand His words about dying and ascending to Heaven. This was not the Messiah that they were looking for. Then Jesus turned to the twelve whom He had officially selected, and asked, "Will ye also go away?" They had seen Him in prayer. They had listened to His teaching and apparently had received His word in their hearts. They

knew His power. Alas, even of them there was one who had a devil.

"Will ye also go away?" Or, "Do you desire to go away also? Are you ready to leave Me? Have I told you more than you are ready to receive? Do you want to go away?" And then Peter spoke up—we think of him as being rash and speaking out of place; yet many times he spoke in such earnestness and faith that our hearts rejoice. How ready he was to speak out in Caesarea Philippi! Now he answered and said, "Lord, to whom shall we go? Thou hast the words of eternal life." This was as if he were saying: "There is no one that we can go to; we can not turn to the sages of Old or to the scribes. They cannot give us what Thou hast given—Thou hast the words of eternal life." Oh hear it, dear friends! No one but Jesus can give us the knowledge of God. As you trust Him, as you receive Him and feed upon the Living Bread, you shall have life eternal.

But now Jesus looked compassionately upon the twelve, He knew of the eleven that were genuine, and He knew of the one that was not real; therefore He said, "Have not I chosen you twelve, and one of you is a devil (or is sold out to Satan)?" What privileges and opportunities they had and yet one of them had never opened his heart to the truth! What a terrible thing! Dear friends, I wonder if there is anyone like that who is reading this message. You profess to be a Christian, and yet all through the years Jesus has never been to you a Saviour from sin. You have never definitely united your soul to Him. You have never bowed before God as a repentant sinner. Oh, I beg of you, before your doom is sealed and you have to share the fate of Judas, I beg of you, come to His feet, confessing your sin and guilt. Judas never came. Judas never received the Word; therefore, at last, he went to his own place in everlasting darkness. "He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve." Judas was one of those who kept intimate company with Him through the years, but he will be separated from Him for eternity.

Oh, God give us to be genuine, to feed upon the living Bread that cometh down from Heaven!

How Is the Gold Become Dim!

Lamentations 4:1

EOWIN FESCHE*

There is one tragedy that eclipses all others that a consecrated Christian must face. It is to witness sometimes the complete failure of that which bears the best witness for God upon the earth. This often recurring spectacle rejoices the heart of some, as we see illustrated in Edom in Lamentations 4:21. The careless sinner, indifferent to every religious claim, delights in a Christian's failure, therein finding ground to pursue with more ease his self-chosen destruction. From the ranks of atheism comes the most scornful criticism. It is not unusual to hear from such, "Christianity has been in the world two thousand years and it has wrought no deliverance." In fact, present advocates of a "new order" for the world charge Christianity with being a major cause of our present national ills. Past history is used to substantiate these claims, which are zealously embraced by the many who see no difference between a "Christianized nation" and genuine Christianity. The scoffer and critic have nothing to contribute. They seek to justify their own departure from divine claims and to enforce their own theories at the expense of Christianity.

Jeremiah, in the Book of Lamentations, sets forth the divine attitude toward the failure of God's people and testimony in his day. He, with our Lord Jesus, "wept over Jerusalem." Well, as Walter Scott amid his remarks on Lamentations, said, "The actions, feelings, exercises and trials of the faithful prophet are exceedingly valuable in the days of ruin." Another commentator ably describes the whole book with these words, "Every letter is written with a tear, every word the sound of a broken heart." Fellow Christian, is there not a tendency with us to slight Christendom's failures and to be totally wanting in the humiliation that it should effect upon us? In our day as in Jeremiah's we believe God will set the mark of His approval upon those

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"that sigh and cry for all the abominations that he done" (Ezek. 9:4). This would be more in keeping than an increase in our already numerous activities.

The Lamentations of Jeremiah were occasioned by the overthrow of Jerusalem by Nebuchadnezzar. Although this was the natural consequence of Israel's ways and the fulfillment of prophecies, including his own, Jeremiah does not stand aloof from his people and say, "Now you have received what you deserve." No, the prophet identifies himself with this corporate failure, justifies God for permitting this judgment and exhibits a repentance in keeping with the sins of Israel. This, indeed, is proof of a divine work in the heart.

The book itself has five chapters, and with the exception of the third, each chapter has exactly twenty-two verses. Though the form is lost in the translation, the first four chapters are a complete acrostic from the twenty-two letters of the Hebrew alphabet. Each verse starts with a consecutive letter of the alphabet. The third chapter has three verses to start with the same letter before passing to the next. The last chapter is an exception, although containing the same number of verses. This style is found in some of the Psalms, notably, Psalm 119. It is natural to ask, "What is the meaning of these acrostics?" The alphabet represents every possibility of human speech. As already has been noticed, the subject of Lamentations is the sorrow of a godly soul, sorrow produced because of the failure of Israel to abide by the perfect law of the Lord. Such sorrow of heart demands the limits of language to express.

With this introduction, we give our attention to the text. Gold is one of the most precious metals, and in the Bible is used to symbolize that which is divine. The ark of the covenant was made of gold and acacia wood. Typically this sets forth the two natures of Christ, His deity and perfect humanity. The boards forming the studding of the tabernacle were made of the same material and rested in silver sockets. In this, God's people are set forth, standing on redemption ground, of which the silver speaks, and manifesting a divine position and usefulness, as indicated by the gold. In the first chapter of the Revelation, we read of seven golden

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candlesticks, which are in turn interpreted to mean seven distinct churches in Asia. These churches are responsible to bear a divine light in this dark world. Later special warning and reproof is given by Christ Himself lest these lights become dim.

God's people are intended to manifest certain qualities before the world. For most simple reasons, gold has been chosen to symbolize these qualities. The first thing suggested is that which is precious. If we were so loved that while in our sins Christ died for us, how much more must we mean to God now that we have been purchased for Himself at such a price! It is not surprising, therefore, to read, "Precious in the sight of the Lord is the death of His saints" (Psa. 116:15). The verse following our text is its commentary on this point when it says, "The precious sons of Zion, comparable to fine gold." Moreover, gold is admired because of its deep, rich lustre. This speaks of a Christian's conduct. In the early days of the Church, a pagan world was forced to remark, "Behold how these Christians love each other." This manifestation of a godly life must often be preceded by a refining process. Hence we read, "When He hath tried me I shall come forth as gold" (Job 23:10); also, "The trial of your faith being much more precious than of gold that perisheth" (1 Peter 1:7). Gold also suggests that which retains its value and appearance. It has long been a standard of value among the nations. Those who bear the Name of Christ should be always at the topmost rung of moral standards. Would that every Christian could say with Paul, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). There also should be stability in doctrine, "That ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Ephes. 4:14). Yes, and having done all, "to stand."

We see then that the gold of our text plainly speaks of the excellencies that should characterize God's people. It speaks of what we are responsible to maintain, and the tragedy that has occurred when there has been failure—the fine gold changed. How true it is that those things which have reached the highest standards are exposed to the most

dangers. An old proverb says, "The corruption of the best thing is the worst of corruptions." Pedigreed animals need infinitely more care than their mongrel kind. The white suit of clothes shows soil more quickly than the dark suit. If the worldling falls, little is thought of it, but let the man of God fall or permit a blot against an otherwise sound church and there is much talk. Would that we as Christians could realize more our position down here!

This naturally brings us to the second question. How has the gold become dim? Two things had happened to cause this lament of Jeremiah. The actual gold that comprised the holy vessels of the temple had been carried off to Babylon as the spoils of war. Later in Daniel we see these same vessels become the sport of heathen revelry. But worse than this, the temple and Zion were destroyed and her sons taken into captivity. Before such a sight the weeping prophet opens his first, second and fourth lamentation with the same inquiring word, "How?"

There were certain outstanding causes.

The holiness of God demanded this intervention. For God to have gone on any longer with Jerusalem would have given the impression that He was sanctioning the evil, or that He was too weak to account for the constant outrage. In the first lamentation we see that it was the enemies of Zion that prospered against her (vs. 5), but in the second, it is God Himself Who becomes an enemy to swallow up Israel (2:5). Turning back to the prophecy (Jer. 4:16-6:19), we notice the nations are summoned to bring their verdict against backsliding Israel; then God declares He will bring evil upon them in accordance with their sin. It is always important to remember that God's character is manifested to the world through His representatives upon the earth. In Jeremiah's day God was represented by the nation of Israel; today His representatives make up the Church. When those who have been destined to be the light of the world fail and their condition becomes incorrigible, it is inevitable that God publicly clear Himself. Hence we read, in the New Testament, warning to the Church and to individual believers based upon this same principle. Our Lord included these words in His address to the Church at Ephesus,

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"I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). It is reasonable to suppose that there was plenty of evil in Jerusalem in our Lord's day, yet He took no action against that which was purely of the world. But when evil had attached itself to the temple, we find our Saviour on two occasions purging His Father's house. There were some Christians in the Church at Corinth who were fit for Heaven by sovereign redemption, but who were no longer fit for the earth. They had so falsified the meaning of the Lord's table that they had been removed by death from the scene, while others bore God's public disapproval by bodily sickness (1 Cor. 11:30-32). Our God is especially zealous not to countenance evil amid His people, and when necessary will prove Himself sharp to correct abuses.

Another cause for Israel's downfall was their confidence placed in a corrupted religion. Their boast was, "The temple of the Lord, the temple of the Lord, are these" (Jer. 7:4), while at the same time they were living outrageous lives. The false prophets that abounded on every hand found their heyday among such a people. As our Lord later said, "If the blind lead the blind, both shall fall into the ditch." The people delighted in these lying prophets and their false optimism as they said, "Peace, peace." This appeal to the sinner's fancy was met with the stinging reply of Jeremiah, "There is no peace." But the people preferred the deception of the false prophets and were thereby lured into the death-trap of a false security. On the other hand all through Jeremiah's long life he was bitterly opposed, insulted, and persecuted. In regard to his faithful testimony to the people it had to be said, "The Word of the Lord is unto them a reproach; they have no delight in it."

All this has its counterpart today and leads to the dimming of God's fine gold. Many churches have become mere social centers and are maintained by carnal means—entertainments, bazaars, and suppers. These same institutions are considered by the average professing Christian as safe places for the custody of their precious souls and the interpretation of eternal things. In fact, to "judge not" prevailing conditions is considered a virtue in itself. When God raises up His

modern Jeremiahs, they fare little better from the drifting religious world than their ancient predecessor. For the past decade we have heard little but what modern man has done or most certainly will do. On the other hand, little or nothing has been said of what Scripture declares man to be—a fallen creature, totally incapable of saving himself or the world and wholly in need of regeneration through the exercise of a personal faith in Christ. The baseless optimism of much recent Protestant testimony has helped to put many a man off his guard inasmuch that he not only falls an easy prey to Satan but to the many destructive "isms" of today. We fear that very few have learned what we really are apart from the grace of God. As a social gospel has blinded many to present dangers, it has also refused to remind him of a future hell. Oh, that we might hear again in our day the prophet's reply to such delusions, "There is no peace." There can be no peace to a world that has rejected the Prince of Peace and now spurns His Gospel. There can be no peace where sin is condoned and excused.

The sole emphasis of Christianity is salvation from sin, past, present and future through a divine Saviour, Jesus Christ. When this is not proclaimed and still less lived, how fitting for us, too, to say, "How is the gold become dim!" Yea, we are saddened at the sight of movements once bright for God in sound doctrine and holy living that are now weak in faith and practice. Many individual Christians have made shipwreck of their faith. In wretched self-will they have catered into mixed marriages, have canceled prayer meetings for evening socials, or abused the voice of conscience in business. In Jeremiah's day the temple that had been so long despised was allowed by God to be destroyed by rude heathen hands. We fear that the boundless spiritual privileges of our day, free Bibles and Testaments, abundance of Christian literature and many faithful witnesses in the pulpit and on the radio—all so little appreciated—may be abruptly removed. It is often God's way to produce a scarcity where an abundance has been despised. Should this ever be the case let us hope that the scarcity of the things of God may enhance again their value.

What we have had to say has largely applied to Christi-

anity in general; still we must not forget that our text speaks of the "fine gold." This should be a warning to us who have taken a distinct place in the Christian world. We confess a present assurance of salvation, with ease we explain the two natures of the believer and victory over indwelling sin through the Holy Spirit. Then we are certainly not wanting in our testimony to the second coming of Christ and its bearing upon the world, Christendom, and the bride of Christ. All this is high doctrine indeed and will be respected only when presented with a correspondingly high life. Such "fine gold" as this has not been without its failures. This should warn us that we are not sufficient for these things in ourselves. Only as we persevere in complete dependence upon our God can we hope to be "fine gold" undimmed.

This brings us to our last question. What are the remedies when the gold becomes dim? Looking back again to Jeremiah's day we learn, "There was no remedy" (2 Chron. 36:15). Before this every attempt had been made for Zion's restoration, but those efforts had only left the people that much more hardened in their sins. The line had been crossed so aptly described by the poet—

There is a line by us unseen,
That crosses every path;
The hidden boundary line between
God's patience and His wrath.

This made the grief of the prophet complete.

Our case today, when looked at from the human viewpoint, appears almost as hopeless. To our notice have come several noble and daring efforts for God that have met with apparent failure. We cannot forget attending a large Gospel tent service on a fine summer night. There, amid that sea of empty benches, were about fifteen persons who had come to hear a faithful servant of the Lord preach the Gospel. In special meetings it is hard to attract people when the sole emphasis is on open Bible and a crucified Christ. It is feared today these are treated as non-essentials and the trust is in the big wheels of organization that have been set moving. There have been times when God has seen fit to revive His Church. When one looks for the human cause of

such revival, it is generally traced to the continued persistent prayers of a few obscure believers. Moody's visit to England and the great revival there under him was the outcome of two women who had prayed for his visit.

Today, many preach with a pure evangelistic note, and under God their weight is felt in particular localities. Yet in contrast with the need, we feel like saying with Andrew as he gazed at the loaves and fishes, "What are they among so many?"

It is not our intention to give the suggestion that we are defeatists, and side with the gloomy Dean Inge in thinking that things have become hopeless. Yet, viewing the present world chaos and reading the Bible's description of the "last days," we are prepared to face the fact that we may be in the very midst of the times which were outlined for us two thousand years ago. Of such days it is said, "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). These words were written primarily to the Church, not the world, so God would have us prepared for any eventuality. In those sections of the Church where most should be expected there may be a Laodicean condition, "Neither hot nor cold." If this be so, and the days that follow only add to the proof, we face an overwhelming test. This means we shall have to go on as individuals—"He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:6). The churches are in no condition to hear; the response will come from individuals in them.

How is the gold to be bright today? Our answer is that first there must be an individual purpose of heart. As Daniel and his companions in Babylon determined from the beginning a strict separation from any Gentile defilement, so, with us, there must be a separate walk with God. Still since God in His goodness and love gives us fellowship, we should most decidedly, "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22). Isolation from real Christians is dangerous, we need fellowship; but, as Paul insists, the right kind. There should be a firm refusal to tamper with our consciences. It is written, "Happy is he that condemneth not himself in that which he alloweth" (Rom. 14:22).

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Above all divine truth should be kept fresh in our souls; the means must be gathered new every day. The vital truths of the Lord Jesus Christ must be constantly renewed. This demands habitual reading of God's Word, a meditation on what has been read and a daily praying through to God. In the days before electric refrigeration, one of the biggest problems of the housewife was how to keep her food fresh. A mechanical device has now removed the difficulty. There is no such easy way out for our spiritual needs. Food for the soul must be gathered each day. We are not above our Lord in this, for as God's perfect servant He says, "Morning by morning He wakeneth Mine ear to hear as the learned." To this He adds, "I was not rebellious" (Isa. 50:5).

Truth will be fresh as we practice it; the simple Gospel will never stale if we are always telling it to sinners; the Lordship of Christ will be real if we do His commandments. Concern over God's interests will drive us to real prayer.

You may say, "If all of this is to keep God's gold bright, what about that which has actually become dim?" Well goes the proverb, "An ounce of prevention is better than a pound of cure." It is easier to keep bright than to become dim and then be restored. Thank God, however, this is possible and in every way desirable, but it means a return to the path first left and then to go on in what has been suggested. That return should be marked with true humility and repentance.

We anticipate more testings; it is an honor to be tried. Can our God trust us? Shall we fall and become dim? Or shall we by these trials come forth as the finest gold? May the latter be true of us for the glory of Jesus Christ.

TAKE TIME . . . AND BE REFRESHED

Take time. Give God time to reveal Himself to you. Give yourself time to be silent and quiet before Him, waiting to receive, through the Spirit, the assurance of His presence with you, His power working in you. Take time to read His Word as in His presence, that from it you may know what He seeks of you and what He promises you. Let the Word create around you, create within you, a holy atmosphere, a holy heavenly light, in which your soul will be refreshed and strengthened for the work of daily life.

—Andrew Murray in "The Secret of Adoration."

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Current Events

In the Light of the Bible

By E. SCHUYLEA ENGLISH

Nazi Party Continues War Against Christianity. An eleven-point indictment of the church situation in Nazi Germany was recently made known by Michael Cardinal von Faulhaber in a communication which he sent to the Vatican Secretariat. In brief the report is as follows:—

(1) A veritable war against Christianity is being waged in Germany. This, he intimates, has contributed largely to present spiritual unrest in the Reich, which is translated into manifestations against the regime that are catalogued by the authorities as machinations of foreign Judeo-Communistic elements. There is a noticeable armistice between the Protestant and Catholic Churches in the Reich, to their mutual benefit.

(2) The Church continues to be treated with mistrust by the regime, which maintains an elaborate system of anti-Christian espionage in the principal religious centers.

(3) Moral blackmail is being applied to faithful churches with reminders that less faithful attendance at church means keeping your job. Larger contributions to the party and war funds also are required from well-known Catholics than from non-Catholics, the Cardinal asserts.

(4) Intensified propaganda efforts are being developed among lower-paid workers to get them to disavow the church.

(5) Accusing the church of being a super-national organization, party functionaries ask loyal Germans how they can reconcile their duties to the State with those to the church. The inference is stressed that they must quit the church or quit the future of Greater Germany, meaning oblivion in the cultural life of the new order.

(6) Violence is often employed in the catechism of a doubtful German, who must develop a conscience of his nationality or suffer the consequences.

(7) Grave measures have been taken in primary and secondary schools to prevent religious instruction.

(8) Under the pretext of lack of paper, publication of religious textbooks and other church publications has been forbidden. On the other hand, the number and size of publications and pamphlets attacking the church has increased beyond measure.

(9) Young persons of both sexes have been forbidden to attend church festivals in the evenings on the ground that they last too long and prevent their getting sufficient sleep. Yet attendance at party functions, which often last well past midnight, is obligatory.

(10) Church organizations have been prevented from acquiring land on which to build religious structures, even in places where no religious facilities exist.

Today it is a question of life or death for Christianity. In its blind rage against religion, the Nazi "faith" does not

or cannot distinguish between Protestantism and Catholicism.

Capital Cults. According to reports seen here and there, the Nation's Capital has become a Mecca for all sorts of strange religious cults. Here are a few of the names on the church rosters of the city: the Assemblies Christiana, the Body of Christ, the Life Eternal, the Self-Realization Fellowship, the Truth Seekers, the Glad Tidings Church, the National Church of Positive Christianity, the Sons and the Daughters and the Brothers and the Sisters of Moses of the United States of America and of the World Incorporated, and the Zoeth.

As the age in which we live runs out its course, how tragic it is to observe that men and women, getting farther away from God, seem to be willing to adopt the silliest religious cloaks. The saddest part of it is (aside from the fact that these people are lost forever) that those who follow religions which counterfeit Christianity are not thought one bit queer; yet we who love and seek to follow the Lord and obey His Word are considered fanatics. Far too many Christians are frightened by this judgment of the world.

Spiritual Ammunition for China. The American Bible Society reported in May that during the year 1941, they distributed 8,096,977 volumes of the Scriptures, greatest figure in ten years. Among the Bibles and New Testaments were many copies for China. Over the Burma Road five tons of Scriptures were shipped, and in addition thirty-one tons, mostly New Testaments, were shipped inland from some of the coastal cities of China. In spite of the fact that there is world-wide indifference to God, there is at the same time, a world wide hunger for the truth, a hunger that it is our responsibility to satisfy.

A Chaplain's Request. A Regimental Chaplain in one of our Army Camps (the names of the Chaplain and of his station are in our files) has written letters to various newspapers telling of the great need that he finds, and request-

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ing help from the publication's readers. Here is the letter:

I am seeking human interest stories, old folk tales, etc., which have a good lesson or moral. Perhaps some of your readers would be glad to send these stories to me.

Every day in my work as Chaplain there is a wide need of something new and interesting to give my men. Some of the greatest sermons ever heard were based around old, legend, or true story.

If you print my request, it will be greatly appreciated and tremendous benefit will come as a result.

Signed.....

It is too bad, is it not, that this chaplain does not appear to recognize God's Word as being *the greatest message ever written to reach the greatest need of man.* It is not an old, legend; it is a true story. Thank God there are, here and there, some chaplains who know the truth and who give it out. But far too many of them are vitiating the Gospel with "*legends and interesting stories.*"

A Methodist Speaks. Children in Protestant Sunday Schools ought to have the opportunity of Bible study under the direction of Jewish rabbis, says Dr. Frank Lindhorst, Area Counselor for the Methodist Church in Iowa and South Dakota. He reports that he would be glad to have his own children receive this instruction, his reasons being: "One, the Jew has a profound faith in God; two, he has a wholesome family loyalty which many Gentiles would do well to emulate; three, the Jews are careful to see to it that Bible instruction is given by teachers who have had a thorough training in the subject they try to teach. They do not entrust their Bible teaching to those who are not well prepared to do it."

What brilliant thinking on the part of this Methodist minister! The Jew may have a profound faith in God, but the orthodox Jew who rejects Christ does not know God as Father—"no man cometh unto the Father but by Me." The Jew may have a wholesome family loyalty, but just what this has to do with his teaching a Book that he does not accept as a whole, is beyond us. And it would certainly seem to us that the solution to the fact that the Jews are careful that Bible instruction is given only by those who

are trained would be, not to invite a teacher for our children who only owns half of God's Word, but to see to it that our *Christian teachers are trained to give the Word to others.*

Blasphemy. It almost frightens us to publish the latest report about Father Divine, the little Negro who calls himself God. But that our readers may see the blasphemous attitude of this man, we quote a few paragraphs from the *New York Times* of May 25, 1942:

• To the accompaniment of joyous chanting and a six-hour banquet, Father Divine dedicated yesterday his new \$60,000 community center at 15 West 128th Street. A five-story brick and stone building, the center will be operated as a combination day nursery, low-cost restaurant, home for the aged and training school.

Fifteen hundred of Father Divine's followers accepted his invitation to inspect the new center and most of them stayed for the so-called 213-course meal. Every seat and every inch of standing room in the banquet hall was occupied an hour before the Harlem leader arrived in a glistening limousine to preside at the banquet.

Father Divine sat in a red plush chair beneath a picture of himself labeled "God" in gold leaf. Over his table was suspended a neon sign reading: "God's Holy Communion Table." He welcomed his followers by calling on them to enjoy life, with "good appetites, true liberty and real happiness."

We had a conversation only the other day with a man who was interested in buying back a certain property which Father Divine had recently purchased. A few men representing the group of which our friend is a member called upon Father Divine in New York and reported that in one of the rooms in his offices there hangs a copy of DaVinci's masterpiece, "The Last Supper." Our friend's friend was horrified beyond expression to find that the head of the character representing our Lord had been cut out and Father Divine's likeness placed there.

It is a wonder to us, though we live in the Age of Grace, when Satan is the Prince of this world, that God does not strike the man dead.

The Jewish Passover Message, 1942. We were reading a Jewish Journal and turned with interest to the Passover Message on the Editorial page, in the hope that we might find some recognition of man's sin, and some hope for the Redeemer. But we were disappointed. The message began

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with the suggestion that the Passover season has always been a time of mingled joy and sorrow for the Jews, joy because it is the celebration of deliverance, and sorrow because the celebration is observed in bondage. The writer went on to say that no Passover had ever been enjoyed more tearfully, nor could one be celebrated more hopefully than the one of 1942, for the Pharaohs of today are mightier than the Pharaohs of Moses' day, and with diabolical fury they slay multitudes of helpless victims. Then the author concludes by looking ahead to the end of bondage. But it is to be noted that it is not being looked for by deliverance from God and through His and their Messiah, but it is envisioned through the strength of a nation and its battle for release. Here is the concluding paragraph of the message:

But the Passover is a reminder, too, that bondage, however long continued, ends when men are resolved that enslavement shall cease to be their portion and that life without freedom is a life which humans cannot accept as the portion of the children of the living God. Tears will flow at many Passover tables this year. But the Jew, communing with the spirit of his great history, will remember that these are alternations of joy and sorrow, darkness and light, enslavement and freedom. Today slavery seems in the ascendant, but freedom is bound to dawn on the morrow and with its dawn the recognition will come that no people in history have wrought more earnestly, have suffered more bravely, have battled more heroically for man's freedom than the Jews. That recognition on the part of mankind, save for an embittered Nazi-like remnant, will mark the final liberation of all humanity, will bring to the Jew the garland of a long, patient, glorious battle for life's highest good.

Our hearts are very heavy for the Jewish people—but our longing is more that they will be delivered from their blindness than that they will be delivered from bondage; for the latter will follow the former, just as surely as Messiah, our Lord Jesus Christ, comes and they look upon Him Whom they have pierced and recognize His Deity and His Lordship.

Anti-Semitic Propaganda. A copy of a "secret speech" purported to have been delivered by Benjamin Franklin at the Constitutional Convention in Philadelphia, has been spreading over the eastern part of our country turning up in subway cars, hotels, restaurants, railroad terminals, busses, etc. This document is headed, "An excerpt from the Journal of Charles Pinckney of South Carolina of the Constitutional Convention of 1789 (Editor's note: I think their dates are

mixed—it should be 1787) regarding the Statement of Benjamin Franklin concerning Jewish immigration.

Some of the pearls of wisdom which are supposed to have fallen from Benjamin Franklin's lips are: "There is great danger for the United States of America. The great danger is the Jew. Gentlemen, in every land the Jews have settled, they have depressed the moral level and lowered the degree of commercial honesty. They have remained apart and unassimilated. Oppressed, they adopt to strangle the Nation financially, as in the case of Portugal and Spain."

The publishers of the above document claim that "the original of this copy is in the Franklin Institute, Philadelphia, Pennsylvania," but careful search has revealed the fact that this is not true. Mr. Alfred Rigling, Librarian of the Franklin Institute, stated sometime ago that neither the original nor any copy of it is in the possession of the Institute.

New Library of Medieval Literature. In January, 1942, a library of more than 7,500 volumes in the field of Medieval Hebrew Literature was presented to the College of the City of New York, in memory of Dr. Israel Davidson, former professor of Medieval Literature at the Jewish Theological Seminary. Dr. Davidson, at the time of his death, was one of the outstanding scholars in respect to Manuscripts and Incunabula of Judaica.

The recently dedicated library is reputed to be comparable to the collection of works of a similar nature to be found in the famous Vatican Library. It includes 1,300 volumes of Medieval Hebrew literature, 9,000 volumes of Talmudic, Midrashic and Rabbinic lore, and 800 volumes of liturgy and rites, and in addition, there are 400 volumes of Biblical criticism and archaeology, 600 of historiography and Jewish history, 850 of philology, 700 of modern Hebrew literature, 400 encyclopedias and dictionaries and 300 volumes on Hebrew grammar philology.

Plans are under way for a library catalog to be printed for distribution to interested scholars and librarians.

The World's Largest Prison. From Stockholm comes a report concerning Berlin dispatches received there that

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decrees are being drawn up by Dr. Alfred Rosenberg's Department of Jewish Questions, whereby approximately one-half of the world's Jewry (those within areas under Nazi control) will be isolated within the world's largest prison. The creation of such a Jewish state in Eastern Europe is planned, it is said, so that the Jews of German-occupied territories will be severed from any communication whatever with the rest of the world, being left to live and deal with each other entirely. Berlin reports that the projected Nazi code will "realize the ultimate aim of the Nazi anti-Jewish policy, namely, to rid Europe of the last Jew." Simultaneously, Jewish Zionist leaders in the United States are making every effort to publicize available space in Palestine, by Britain's consent, as a haven for these unfortunate people of the occupied territories, provided the latter can get to Palestine.

NAAMAN

Then Naaman said, "Give of this sacred soil
 Enough where oo to raise an altar fair
 To Israel's God. Henceforth I worship Him
 Alone, for that He made my body whole.
 Yet, think not, Propbet, that I shall resign
 My place beside my King! The royal band
 Upoo my arm, the envious eyes of men
 Who watch me bowing low in Rimmoo's house . . .
 These things are life; to yield them up were death."

And in his humble door, Elisha stood,
 Propbetic eyes upoo the oncoming wave
 Of huma-kind. Beyond the man who spoke
 He heard as all; knew, in that compromise
 Of Naaman's, bow our hearts would strain between
 The noble and the base; and instant shrank
 Back from the tragic scene. Then leaving it
 Within the love of God, he sped his guest
 With neither "Yea" nor "Nay"; only, "Farewell."

—Amy May Rogers.

(Opinion: A Journal of Jewish Life and Letters, February
 1942.)

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter VIII Verses 10-13

"And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with Him, seeking of Him a sign from Heaven, tempting Him. And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation. And He left them, and entering into the ship again departed to the other side" (Mark 8:10-13).

Directly following this second miracle of the feeding of the multitudes, our Lord, with His disciples, embarked in the boat (lit.) that is, the boat that was used on more than one occasion to take the party from place to place (cf. 3:9; 4:1, 36; 5:2, 18; 6:32), and they "came into the parts of Dalmanutha." The exact location of Dalmanutha remains a mystery; the name does not appear elsewhere in the Bible nor is it mentioned in any of the Hebrew, Chaldee, Roman or Greek writings.* In the parallel passage in Matthew we are told in the Authorized Version that they "came into the coasts of Magdala" (15:39), but even this does not clarify the situation, for the correct translation is that which is found in the Revised Version, that is, *Magadan*, and this place is no less obscure than Dalmanutha. There is no contradiction in the fact that the two writers use different names. A specific spot is not named in either case: one says, "into the parts of Dalmanutha," while the other writes, "into the borders (or coasts) of Magadan." The location of one of these places was no doubt somewhere within the confines of the other, and in all probability was along the northwest shore of the Sea of Galilee.

It did not take very long for the perennial adversaries of Christ to make their appearance—"the Pharisees came forth, and began to question with Him." In Matthew's

*James Morison, D. D., *op. cit.*

account it is detailed that the Sadducees were also there, but evidently the Pharisees were in the majority and were the chief examiners, if we can use that term. The sense of the expression "to question with Him" can be had from a more closely literal translation, *to argue with Him*, or, *to dispute with Him*, but we can be sure that whatever bitterness or excitement entered into the conversation was on the part of the questioners. The purpose of this questioning was, of course, to disparage the ministry of Christ. The Holy Spirit has not left us in any doubt as to the motive, for He caused the inspired penman to write in these words: "tempting Him" (vs. 11). We have defined the alternate meanings of the word *tempt* in an earlier chapter,† so that it will be sufficient to remark that on this occasion the tempting, or better, *trying* or *testing*, was proffered in the hope that He Who was tried would be proven incapable of meeting the test. This was not a temptation such as Satan instigated in the wilderness in the vain hope that the Son of God might commit sin, but most certainly the motivating thought of the tempters on this occasion was that Christ would fail.

At length the questioning took a specific form. The Pharisees sought of the Lord Jesus a sign from Heaven. This was the fourth time that Christ was asked for a "sign" (cf. John 2:18, 6:30; Matt. 12:38). "And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation" (vs. 12).

First of all suppose we consider a request of the Pharisees—*a sign from Heaven*. Now if any generation of men ever saw signs from Heaven this generation did, clear significations that here among them was the Son of God, the promised Messiah. Demons obeyed His command, and the evidence that they did was common knowledge. The blind, the lame and the sick responded to His healing hand, yes, and by His word the dead were raised to life. Nature was subject to Him, for the winds and the waves fell silent and still before Him, while bread sufficient to feed no more than a large family was multiplied under His blessing to meet the needs of the

†See comments on Mark 1:12, 13 (*Our Hope*, October 1939, pp. 242, 243): [unclear]

multitudes. What further sign could any man ask or need? And asking it, would these incredulous adversaries, if they received it, acknowledge its authority? The casting out of demons they credited to Satan rather than to the power of God (3:22), and they shrugged off the divine authority evident through the other mighty works of our Lord. "Show us a sign," they demanded. And yet, had the Lord Jesus then and there brought forth from Heaven itself a host of angels bearing Abraham and Isaac and Jacob upon thrones of gold, the Pharisees would have discredited our Lord's power and right to command this "sign." Such was their unbelief and animosity in respect to Him.

Second, we observe the grief, and perhaps indignation also, of the Lord Jesus in response to the Pharisees' proposal — *He sighed deeply in His spirit*. It is a graphic indication of the inward hurt that the unbelief of His own nation caused Him. This groaning was from the depths of His heart; it was an inward rather than an outward sighing, in *His spirit*, and yet it was observed by an eye-witness, perhaps Simon Peter, and recorded by Mark in the same authoritative fashion as he chronicled another emotion of Christ upon a previous occasion (3:5). It was not a matter of indifference to our blessed Lord that men are at enmity with Him. In coming to earth in the form of a Servant, in submitting to the cruel hands of men, in taking upon His sinless self at Calvary the sins of the world, in suffering the ignominy and utter despair of the Father's face turned from Him for the first time on all the eternal ages, He did everything that God could do to win men's hearts, and His very soul was grieved at this present undeniable evidence of their unbelief and animosity.

Third, we note our Lord's reply to the suggestion of the Pharisees—*there shall no sign be given, unto this generation*. He asked: "Why doth this generation seek after a sign?" Now in spite of the fact that we have employed the word "generation" two paragraphs above in its common current usage, as referring to *a whole body of individuals born at about the same period*, we do not believe that this is the meaning of the word used by our Lord here and translated "generation" in numerous passages in both the Authorized and

Revised Versions. The word is a form of the Greek *genea*, from which comes our word *genealogy*, and its primary meaning is *offspring* or *progeny*, and thus refers to a *family* or *race of people*. We believe that this is clearly proved by examination of our Lord's use of the word. For example, there is that well known and oft controverted statement found in Matthew 24:34: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The "things" to which the Lord Jesus was referring were, as the context shows, Daniel's Seventieth Week, that is, the Tribulation, and Christ's Visible Return to the Earth in Power to Reign. These events have not even now taken place, and yet that group of people who heard His words has long since departed this earth-life. But the race, the family of Israel, has not passed; to the contrary, by a miracle of God that nation has continued to exist and has multiplied itself in spite of exile and ostracism and persecution. Having no national home of its own it has dwelt in strange lands, unassimilated and unbowed. Again, in the instance before us in which *genea* is used we find, consulting a parallel account of this episode recorded by Matthew, that our Lord said: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas" (16:4). Now the sign of the prophet Jonas was not given specifically to that living group of men within the sound of Christ's voice, nor to those who were then living in all the earth. It was given nine centuries earlier, and was a sign to all the nation of Israel, to the whole race or family which was the seed of Abraham. Those who saw and heard the Lord Jesus Christ while He was here among men witnessed many wonders indeed, as we have already said, but so also had the nation through the centuries, and it was to this that our Lord was referring primarily.

"There shall no sign be given unto this generation." This assertion "is highly idiomatic, being that of a Hebrew oath, in which the first part (commonly suppressed) invokes the divine vengeance on the speaker if a certain thing is done (1 Sam. 3:17; 24:7; 2 Sam. 3:35; 11:11), so that the conditional expression is in fact the strongest kind of affir-

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mation. *If a sign shall be given*, thus explained, is equivalent to saying, *No sign shall be given*, as expressed in the translation.* Plenty of wondrous things were to follow—our Lord's Transfiguration, for example, and His Resurrection—but no sign of their choosing and asking. And to our Lord "left them, and entering into the ship again, departed to the other side." The limit of His forbearance had been reached, and He turned away from those who should have known Him, but who, instead, refused deliberately to acknowledge Him as Messiah and Son of God. No deed which He might have wrought would have changed their wilfully hostile hearts, and the Lord Jesus knew it. He Who is the same today as He was yesterday, and the same tomorrow also (Heb. 13:8) does not change in His love toward men, but He does not change in His righteousness either, or in His forbearance. He manifested the breadth, and length, and depth, and height of His love on Calvary. He has done everything that needed to be done for our salvation, and still the Spirit pleads with men to receive Him. But there comes a limit to divine forbearance toward some who deliberately and steadfastly reject the Son of glory, and from them, as from these Pharisees, He will depart forever.

(To be continued, D. V.)

GOD WILL VINDICATE HIS WORD

By Alexander MacLaren

Brethren, we, at all events, should learn the lesson of historical experience. The Gospel, and the Book which is its record, have met with eager, eloquent, learned antagonists before today, and they have all passed. Little more than a generation has sufficed to sweep them to oblivion. So it will be again. The forms of opinion, the tendencies of thought, which now seem to some of its enemies so certain to conquer, will follow these forgotten precursors into the dim land. May we not see them—these ancient discredited kings that ruled over men and rebelled against Christ, these beliefs that no man now believes—rising from their shadowy thrones in the underworld to meet the now living and ruling unbelief, when it, too, shall have gone down to them? "All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?" Yes, each in its turn "becomes but a noise" when he "passes the time appointed"—the time when God arises to do His act and vindicate His word.

*Joseph Addison Alexander, *op. cit.*

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Question Box

No. 815. Is physical healing of the body in the Atonement as some teach?

If healing were in the Atonement, then we must suppose that the believers of apostolic days would certainly have known it and taught it, and that there would have been no sickness among them. Yet we find that the Apostle Paul had "a thorn in the flesh" from which weakness he thrice sought healing. The Lord did not heal him, but said: "My grace is sufficient for thee" (2 Cor. 12:9). Trophimus was a companion of Paul's who had accompanied him on missionary travels. Yet of Trophimus we read: "Trophimus have I left at Miletum sick" (2 Tim. 4:30).

Of course the Lord can heal in answer to prayer, and He does so not infrequently. But the New Testament does not teach the doctrine that healing is in the Atonement.

No. 816. Were Absalom and Adonijah brothers, and was their mother's name Haggith?

They were half brothers. David was the father of both. Absalom, David's third son, was born through Maacah, while Adonijah, David's fourth son, came through Haggith (see 2 Sam. 3:2-4).

No. 817. Do you think anyone ever ceases to sin on this earth? I do love my Saviour, but am constantly failing Him.

The old sinful nature, which we possessed before we were born again, remains a part of us while we are here on this earth. We shall not be perfect and free from sinning until we are made like Christ when we see Him as He is, that is, when we are caught into His presence. Certainly we do not cease from sinning here. (Read 1 John 1:8-10).

No. 818. As the sixtieth chapter of Isaiah plainly refers to the Millennial Age, may we not conclude that verse 17, "The sun shall be no more thy light," etc., will have a literal fulfilment during the Kingdom Age?

The sixtieth chapter of Isaiah certainly refers to the Millennial Age. The language is highly symbolic, but even in the Millennium we find that the Lamb is the light of the New Jerusalem (Rev. 21:23). It is rather difficult to understand wholly how these things will be, for in Isaiah 60:11 we read that the gates of the city "shall not be shut day or night," and in verse 20, "thy sun shall no more go down; neither will thy moon withdraw itself." The brightness of the glory of the Lord in the Holy City will be the Light that men follow, rather than the light of the sun or the moon.

No. 819. Does the last clause of Isaiah 3:18 speak prophetically of the tire shortage of these days?

No! Three people have asked this silly question. We suggest that they read the context.

A Message For Each Day

BY FRANK E. GAEBELIN.

July 1. "For I have given unto them the words which Thou gavest Me" (Joho 17:8).

We may reverently think of this portion of the High Priestly prayer as Christ's accounting to the Father of His work upon earth. With this in mind we observe that He says He gave men "words." How true this is. Our Lord's legacy to us is in good part made up of His words. First inscribed upon the hearts of His disciples, who wrote them down for us, they are the seed of life eternal for all who believe.

Thus we find in this sentence from our Lord's lips a complete answer to the dangerous tendency to belittle the divine Word. It may seem plausible to insinuate that the words of our Lord and of Scripture are not of primary importance. But, plausible though it be, it is wrong. Christ's words are living things, because they are in the very words of God.

July 2. "They have received them and have known surely that I came out from Thee, and they have believed that Thou didst send Me" (Joho 17:8).

This sentence is the sequel to the verse we were thinking of yesterday. It shows what happens when men receive the words of Christ. Two things follow for the recipients of His words. The first is assurance of His Deity ("they . . . have known surely that I came out from Thee"); the second is faith in the divine mission of Christ ("they have believed that Thou didst send Me"). We might well say that on these two hang all of personal Christianity. When a person has assurance of the Deity of the Lord Jesus, when he believes beyond the shadow of a doubt that God sent Him into the world, that person has real faith. These things result from a heart acceptance of the words which God's Son has transmitted to men.

July 3. "Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me?" (Joho 16:19).

"Now Jesus knew that they were desirous to ask Him." This little piece of Scripture says something important. It tells us that our Lord not only knows the answers to our questions, but that He also knows the questions before we ever bring them to Him. Why, therefore, should we hesitate to take anything to Jesus? He is always willing to hear and answer us. And sometimes as we ask Him things, we shall, like the disciples, find Christ answering questions we have hesitated to bring Him.

In a world full of difficulties it is a blessed privilege to have personal knowledge of Him Who cannot be troubled by any question, shaken by any doubt, perplexed by any problem. One thing, however, is essential, if we are to be helped by the omniscience of Jesus. That is our relationship to Him. It must be kept unclouded. To draw upon His unfailing wisdom we must be abiding in Him. To share the riches of His divine mind we must know Christ well enough to approach Him at any time.

July 4. "And your joy no man taketh from you" (John 16:22).

It is glorious to be a Christian. It is glorious because Christianity can and ought to mean unflinching joy in our lives. "And your joy no man taketh from you." We know, for example, these words of Jesus. But how we need them to remind us of the indestructibility of Christ-centered joy. Men can do many things to us. They can ridicule and persecute us. They can take away our lives. But they can never deprive a believer of the joy of his Lord. That is quite beyond persecution, for we have "the joy of the Lord"—not our joy, but the joy of some preeminent saint, but the joy of the Lord. Wherefore, it is as indestructible as our eternal Saviour himself. Oh, let us be sure that our hearts are casted in the Lord and His joy. Anything less is a substitute bound to fail in time of testing.

July 5. "And, lo, the Heavens were opened unto Him" (Matt. 3:16).

The solemn scene of the Baptism has many lessons. Let it remind us today that Christ alone opened Heaven for sinners. After He came out of the water "the Heavens were opened unto Him." So His life on earth was lived in constant communion with the Father above. And hardly after His resurrection He was received up into Heaven for eternal communion with the Father.

It is not presumption but appropriation to apply this truth to ourselves. Christ died for our sins and rose again for our justification. Through Him Christians are brought into fellowship with the Father. To us also who have been baptized into His death and who have risen into a new life in Him the Heavens are open. Very wonderfully does Paul develop this truth in Ephesians, where he reminds us of our present position in the heavens (Ephes. 2:3). Let us, therefore, walk worthy of our high calling in Christ Jesus, remembering that, because the Heavens were first opened to the Lord Jesus, they are also open to us.

July 6. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1).

A close look at the main verb in this sentence will teach us more than grammar. For "led up" has a certain spiritual significance. Scholars, while disagreeing as to the exact location of the temptation, are quite generally united in assuming that it was on elevated ground. Our concern, however, is with its spiritual meaning. For our lesson is that the place of spiritual temptation may become higher ground in our souls. The Lord Jesus won a victory. By resisting the tempter He transmuted the place of potential defeat into one of complete triumph.

Are you now in the place of temptation? Then, O Christian, stand fast in the Lord and in the power of His might. Fight through to victory and, as you fight, you will realize that you have been led up to ground which, through your resistance, may become a lofty eminence in your soul's experience.

July 7. "And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread" (Matt. 4:3).

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No other book in the world can stand the scrutiny men give the Bible. The closer we look at Scripture the more we marvel at its perfection. Our text for today illustrates this fact. Observe exactly what the tempter said. The Authorized Version translates it thus, and in doing so makes a mistake: "If Thou be the Son of God, command that these stones be made bread." This is not only incorrect, but spiritually misleading, because the Greek text, identical in Matthew and Luke, implies a condition in accord with fact. Therefore, the translation must read, "If Thou art the Son of God . . ."

"Why quibble," someone may say, "over such a minute detail?" Well, when it comes to the Person of Jesus Christ, every distinction is important. A subjunctive verb in an English conditional clause implies a condition contrary to fact. Thus for Satan to have said, "If Thou be the Son of God . . ." would imply the shocking possibility of Christ's not being the Son of God. But the devil knows better than that. Tempter though he is, he has no doubt whatever of the Deity of Christ. Consequently we find his words accurately reported in the Greek Testament where the construction actually says, "If Thou art the Son of God . . ."

Yes, Satan does not question the Deity of Christ. Why, then, of men who give so little heed to the truth which even Satan dare not deny?

July 8. "But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

A heartening lesson from the temptation is that our Lord refused to make an exception of Himself. To be sure, He was wholly exceptional. Of all who ever trod this earth, He only was the God-Man. But, though God manifest in the flesh, He was also true Man. He met the tempter upon that human battle ground where you and I face the enemy. And meeting him there He conquered.

What an advantage the devil took in directing this first temptation at the human nature of Jesus! His body weakened through the fasting of forty days and forty nights, the physical Man was crying out for food. And, because Jesus was unique, He could indeed have turned the stones into bread to satisfy His great need. But that resort to the exceptional would have been a hindrance rather than a help to us sinners. So, in gracious humility, our Lord took the hard way. He remained hungry for our sakes, and overcame this first temptation by quoting the Living Bread which is the Word of God. Thus He put victory over the flesh within reach of everyone of us. For we too have access to the Word; we also can take refuge therein from the tempter's assaults upon our human weakness.

July 9. "And saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God" (Matt. 4:6, 7).

Behind this second temptation is the same solicitation for our Saviour to forsake His humanity and become a special case. Here, however, the suggestion is poisoned with the deadly sin of pride. There can be no question of Christ's power to summon angelic aid. He might indeed have won acclaim by a spectacular leap from the temple, inter-

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cepted by the upholding angels. But to do that would have meant utter destruction of His divine mission. For He would have used His miraculous power for selfish ends, thereby perverting Deity to be the instrument of sin.

Keeping this in mind, we cannot fail to see a deeper meaning in Christ's reply. While standing firm in His humanity, our Lord answers the tempter through a noble appeal to His Deity. "It is written, Thou shalt not tempt the Lord thy God." Yes, "It is written." It is written not only in Deuteronomy, from which Christ quotes, but also in the very moral constitution of the universe. To tempt sinful man is one thing; to tempt Deity Himself is another. Only Satan could have the audacity to do this. Only Christ could give the perfect answer.

July 10. "Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me" (Matt. 4:8, 9).

It is instructive to note the mounting iniquity of the temptations. Beginning upon the physical plane, they strike deeper into the spiritual, until this third temptation goes the length of complete blasphemy. Had our Lord in the slightest degree bowed, it would have caused a complete reversal in spiritual values; evil would have overcome good, wrong right, Satan would have been on the Throne of God.

Here, if ever, was a time when the Lord Jesus might have gone to supernatural lengths to put down the adversary. He could have blasted him from His presence with a single word of judgment. He could have miraculously removed Himself. Instead He met this ultimate blasphemy with means available to you and me. He gave the calm command, "Get thee hence, Satan." But He did not stop there; He reinforced that command with His third quotation from Deuteronomy: "For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Satan is soliciting us to commit devil worship. The prince of this world promises much to those who will but bow down to him. Hardly a day passes but what in some form or another this temptator is addressed at our souls. And we too may cry, "Get thee hence, Satan." But we can vanquish the enemy only by wielding "the Sword of the Spirit, which is the Word of God."

July 11. "And when the devil had ended all the temptation, he departed from Him for a season" (Luke 4:13).

The Epistle to the Hebrews contains a statement which might well be written over the temptation narrative in Matthew 4 and Luke 4. It is this: "(He) was in all points tempted like as we are, yet apart from sin" (Heb. 4:15b). Those three temptations with which the devil thrust at the integrity of Jesus comprehended within them all seeds of human sin. We turn over to John's First Epistle and read, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16). This is the basic pattern for all temptation, and Luke is, therefore, writing literal truth when he tells us, that "when the devil had ended all the temptation, he departed from Him for a season." Yes, our Lord met *all* temptation. Truly implicit in those three dreadful solicitations to evil was everything you and I have to meet. Christ

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was indeed "tempted in all points like as we are." That is the reason He can understand our every weakness. He was victorious in everything. That is why we have in Him sure ground for conquest.

July 12. "Then the devil leaveth Him, and, behold, angels came and ministered unto Him" (Matt. 4:11).

The temptation is over. Our Lord has met every test without calling upon the infinite resources of His miracle-working power. As our example, He has defeated the adversary with the sole weapon of Scripture. Refusing to make an exception of Himself, He has won the battle for humanity. There is indeed much to be said for Milton's choice of the temptation as the subject of *Paradise Regained*, the sequel to *Paradise Lost*.

And now the "angels come and ministered unto Him." God steps in and through these ministering angels confirms the uniqueness of His Son. The battle having been won, the consolations of Heaven are bestowed upon the Victor.

With utmost reverence, yes, measuring our words carefully, we seek a personal application of this holy scene. There is a sense in which God ministers to His children who, following their victorious King, fight manfully against the devil. The conflict won, His comforts are extended to the soldiers of the cross. The Father Who succored His sorely tempted Son will not fail to heal our battle scars.

July 13. "And He saith unto them, Follow Me, and I will make you fishers of men" (Matt. 4:19).

"Follow Me." Strip this to its bare essentials and you will see its beautiful logic. When our Lord called out to Peter and Andrew, "Follow Me," He was speaking to us all. And this is what He is saying: "Follow Me and I will make you . . ." Yes, we follow Christ. We leave worldly objectives and personal ambitions. We turn our backs upon earthly interests to follow our Lord. Then He shows Himself the great moulder of lives. He takes control and begins to work. He uses the stuff of our ability and purpose and dreams and desires and He makes us into fishers of men.

Let us not fear His controlling touch. To follow Christ and have Him form our lives for His service means not a narrower but rather an expanded opportunity. The Lord's plans are as various as men themselves. He is able to use us all to His glory.

July 14. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatick, and those that had the palsy; and He healed them" (Matt. 4:23, 24).

The repetition of a word in these two verses gives us an insight into the Saviour's ministry among men. The repeated word is "all." Five times it occurs, and in those occurrences emphasizes the marvelous

thoroughness of His work. At this time it was His mission to present Himself as King to His people. With what complete devotion to duty He did this! His journeys were comprehensive, for "He went about all Galilee," teaching and preaching. Not only did He teach and preach, but He also healed "all manner of sickness and all manner of disease." Thus "His fame went throughout all Syria." Therefore, "They brought unto Him all sick people." And the sequel is given in three words, "He healed them." As we look at Christ's life through the lens of words like these, we stand amazed at the intensity of His ministry. Into a few short years He packed so amount of unselfish labor surpassing all that the greatest men have taken lifetimes to accomplish. How, then, in the light of this glorious Example can we ever again think of the plain virtue of devotion to duty as unimportant?

July 15. "And, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

Although originally spoken to a paralytic, these words contain a universal message. For we can still think of our Lord saying to us, "Child (the exact meaning of the word translated 'son'), be of good cheer, thy sins are forgiven thee." Yes, the work of the Lord Jesus is sufficient to forgive the sins of the whole world. However, it is efficacious only through faith. Thus this saying asks us whether we have ever really experienced the forgiveness of sins.

But let us go farther. We are believers, we are children of God, our sins are forgiven. What then about our response to our Lord's command, "Be of good cheer?" Well, note to whom it was originally spoken. Christ said it to a poor paralytic before He healed his infirmity. Could there be a plainer indication of the priority of spiritual joy!

"But," we say, "we are not always of good cheer. Things happen to us that we do not like, and we so easily lose our joy." O, Christian friends, loss of joy shows lack of appreciation of spiritual blessings. Were we to realize more of the terrible burden which our Redeeming Lord has removed, we should take more constant delight in our forgiveness.

July 16. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath" (Matt. 13:12).

The natural tendency is to apply this well-known verse chiefly to such things as the material rewards of life. Its meaning, however, strikes deeper. Let us think of it today as referring to some of the unrecognized treasures of service for God; this matter of adding to that which one already has and taking away from the one who lacks applies to the gift of responsibility as well as to material gains.

It is indeed a life principle that they who can take responsibility are given more responsibility, while they who show themselves unequal to shouldering it lose the little they have. Few of us have come to the point of welcoming burdens in our service of Christ. We are liable to bewail them, forgetting that responsibility means opportunity, glorious opportunity for service of the King of kings. Instead of bewailing our burdens, Christian friends, let us receive them as a signal mark of our Lord's confidence, so that, thus receiving them, we shall be ready to bear more for Him.

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July 17. "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid" (Matt. 14:27).

There is a storm on Galilee. The frightened disciples see Jesus walking on the water. To their terrified cry He replied, "Be of good cheer; it is I; be not afraid."

We find here three helpful thoughts, three essentials for Christian living amid strife and testing. Let us look at them briefly: (1) "Be of good cheer." Jesus' first word to troubled believers is always this exhortation to joy. No matter how severe the storm, He would have us cheerful. (2) "It is I." Without this assurance the call to joy would indeed be a mockery. Storms are real, sorrows crushing, dangers deadly. Relying upon ourselves, we have nothing in which to rejoice. But when Jesus says, "It is I," everything changes. Then, even in the darkest night, we have joy unquenchable. (3) "Be not afraid." This is the grand result of joy based upon the personal presence of Christ. Rejoicing because He is with us, we conquer fear, fear which hath torment, cripples our testimony, and restrains our joy. Where Christ is, fear can never remain. And Christ is always saying to us, "It is I, I am with you." The extent, therefore, to which we realize His abiding presence is the extent to which we conquer fear.

July 18. "Lord, save me" (Matt. 14:30).

This cry, coming out of Peter's experience on the troubled sea, voices the very foundation of personal religion. True religion is a matter between God and the individual; there is no escaping personal accountability to Deity. Therefore, the initial thing is to be reconciled to God.

Most emphatic statements will be challenged, but no one who knows Christianity will doubt that it must begin in a personal experience of salvation. Unless we have seen our peril on the sea of life, unless we have realized that we are sinking beneath the waves, unless we have cried out like Peter in the storm, "Lord, save me," we have yet to take the first step in the way of Christ.

"Lord, save me." How much is in these three words! They can be uttered only by one willing to acknowledge the Lordship of Jesus. They point clearly to Him Who is able and willing to save. They admit the lost condition of the sinner who is crying out for salvation. Uttered sincerely, they constitute a call for help which will always be answered. That individual cry for salvation will never fail of a reply from the only Lord Who is able to save to the uttermost all who come to Him by faith.

July 19. "And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31).

Yesterday we were thinking of the necessity for the personal appeal to the Lord Jesus for salvation. Let us meditate today upon the immediacy of His answer to the sinner's cry. No sooner had Peter, sinking beneath the waves of the sea, called out, "Lord, save me," than Jesus stretched forth His hand and caught him. Therefore, the word "immediately" guarantees the blessed fact that the Lord Jesus never loses a second in saving those who come unto Him. When the call for salvation truly issues from a human heart Christ never delays. The experience of Peter is that of every believer. There are no parentheses when it comes to the Saviour's response to our soul's call for help.

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Christ always saves souls on time. If there is any delay in these matters of spiritual life and death, the fault is never with Him. His eagerness to redeem is proved by the immediacy of His response.

July 20. "Neither be ye called masters: for One is your Master, even Christ" (Matt. 23:10).

In its substitution of the word "Leader" for "Master" the marginal reading gives a startling contemporary turn to this verse. The change is fortunate, for the Greek word translated "Master" in the Authorized Version actually does mean "Leader."

There is, of course, little danger of voluntarily accepting any foreign *Fuhrer*. However, we do well to remember that the true safeguard against the *Fuhrer* principle is the acceptance of Christ alone as Leader of human life. His supremacy is the final reason why we simply cannot follow any rival leader. He only is the Way. There is none other to whom we may safely turn, when it comes to the eternal issues of right and wrong. To be sure, there is such a thing as the God appointed leadership of men. But this in its very best manifestation is a reflection of divine leadership through the Lord Jesus Christ. "Neither be ye called leaders: for One is your Leader, even Christ." Surely this is a word for our own time.

July 21. "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:24).

Let us look hard at this text. To whom in our time may it refer but to all of us who tend to be hyper-critical? Of such the number is legion. Notice how picturesquely the Lord Jesus portrays them. There they are, laboriously examining the lives of others in order to strain out some gnat of imperfection. But all the time they themselves are gulping down some camel of their own sin. Yes, these words are vivid. But let us see them as more than vivid. Let us derive from them this principle of human nature: Those who are most critical of others are lenient with themselves; those who are zealous in straining out other people's faults experience little difficulty in devouring great masses of evil, so long as it is their own. Yes, high standards are essential for Christian living. But we need to apply these standards first of all to ourselves. Once we begin to strain out the evil from our own lives, we shall be so engrossed as to find little if any time for other people's faults.

July 22. "Behold, I have told you before" (Matt. 24:25).

This saying occurs in the Olivet Discourse, which may well be the greatest single piece of prophecy in all Scripture. Now whatever be one's convictions as to Bible prophecy, he cannot but be impressed by this portion of Christ's teaching. It has a message for our times; no one can read its explicit picture of a world in turmoil without thinking of this age.

"Behold," said the Lord Jesus in the midst of His discourse on the last times, "behold, I have told you before." What, after all, is this, but Christ's own way of reminding us that to be forewarned is to be forearmed? Terrible things are happening. As never before, wicked men have risen up to challenge the very prerogatives of Deity. But whatever comes to pass, Christians need never be taken by surprise—not when they have this Word from their Lord. Regardless of varying interpretations, every one who believes the Bible will agree that this prophecy is pointing to times like ours and con-

take the assurance of victory. So the Lord Jesus remind us, "Behold, I have told you before." *Nothing unforeseen to Him can ever happen to us.*

July 23. "But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell; and buy for yourselves" (Matt. 25:9).

These words occur in the midst of the parable of the ten virgins. The bridegroom has come at midnight; the virgins have arisen and trimmed their lamps. Then the foolish have asked the wise for oil to replenish their empty lamps. But the wise virgins can't help them. They can but say to their foolish sisters, "Go ye rather to them that sell, and buy for yourselves."

Scripture symbolism practically dictates the application, because oil is the type of the Holy Spirit. Therefore, the parable reminds us that endowment of the Holy Spirit is always an intensely individual thing. He is not to be borrowed from others; we must have Him for ourselves, dwelling in our hearts through faith. Only thus are we prepared for effective service now. Only thus shall we be ready to meet the Bridegroom when He returns.

July 24. "After a long time the lord of those servants cometh, and reckoneth with them" (Matt. 25:19).

As we turn our attention to another sentence from a great parable, let us think briefly about a matter of sequence in our Lord's teaching. Suppose that we sit down and glance through Matthew 24. It will take but a moment to remind us that here is one of the most detailed pieces of prophecy in Scripture, a veritable outline of the future. Having observed that fact, suppose we go on to the succeeding chapter. Immediately we find ourselves on different ground. Instead of prophecy we have parables.

Is there no relationship between these two chapters? Indeed there is. Chapter 24 gives the prophecy; chapter 25 the threefold application. It warns us through the parable of the ten virgins to be ready at all times for our Lord; it exhorts us through the parable of the talents to be diligent in service; and finally through a great judgment scene it drives home the awesome fact of a final reckoning of the nations before God.

But behind all this is the truth set forth in our verse for today. There is a time when the Lord of the servants is coming. When He comes He will surely reckon with them. But, you see, *we are the servants* and therefore *we* must face that time of reckoning. Would that all of us might be making consecrated use of the talents He has given us!

July 25. "Then assembled together the chief priests, and the scribes and the elders of the people, unto the palace of the high priest, who was called Caiaphas" (Matt. 26:3).

Was there ever a more unhallowed assembly? There they were, the chief priests, scribes, and elders of the people, gathered together in the palace of Caiaphas, the high priest. The people might have said that no more respectable and distinguished assemblage could be gathered together in all Palestine. Doubtless also this assemblage went through the forms of invocation and praise to Him Whom they so mistakenly thought they were serving. And then they proceeded to plan the death of the Son of God. A melancholy picture! But let

us not leave it before noting one or two things. That unblinded assembly enforces a mighty big lesson. It shows that religious formalism is in itself no guarantee against sin. One may have behind his religion all the semblance of long tradition and still fall into dreadful sin. It is not that religious ritual is inherently evil; such a conclusion is contrary to Scripture, which guarantees the divine origin of the Jewish priesthood and services. No, the lesson is that these outward things are insufficient to guard the soul. Considered as ends rather than means of worship and service, they are liable to perversion. We Christians have liberty of worship in the way which appeals to our consciences, but we must ever be careful that it is the Lord and not some ecclesiastical system we are worshipping.

July 26. "And they consulted that they might take Jesus by subtilty, and kill Him" (Matt. 26:4).

Observe the two words, "by subtilty." That is how the devil loves to work. He is far more at home working under cover than openly. He prefers darkness to light, and works by indirection in preference to forthright opposition.

Well, it is easy to talk like that about the devil. None of us likes him; there is nothing too bad for us to say about him. But what a shock we get when we find within our own hearts much of what we have been saying about Satan! We too have the tendency to the roundabout and devious, when straightforwardness is so much more pleasing to God. Let us view these proclivities with utmost suspicion, remembering that the religious leaders of our Lord's day consulted "by subtilty" to kill Him. His death was no accident. God fore-ordained it, but wicked men planned it with all the cunning of which sin is capable.

July 27. "Promise unto the Lord your God and keep it" (Psa. 76:11, Prayer Book Version).

Scripture is full of the promises of God. They are in almost every book. If we were to count them, they would surely number thousands. Together, they make up a spiritual endowment for believers. Sure promises, they are guaranteed by nothing less than the honor of the God Who can not lie.

But are we making any promises to the Lord? If not, we might remind ourselves of this obligation which this verse gives us. Yes, we who have received so many of our Lord's promises need to make some pledges to Him. We ought to promise Him our love. We ought to covenant our full obedience to His commands. It is our duty to promise unceasing worship of His exceeding worthiness. These are just a few of the promises we owe our Lord and King. But have we made them or any like? And, if we have made them, are we keeping them?

How well the ancient Psalmist drew human nature out! An ordinary writer would simply have said, "Promise unto the Lord your God." But the inspired writer adds the three practical words—"and keep it." It is easy to make promises, but hard to keep them. Nevertheless, when we really pledge ourselves wholly unto Him, He will show us how to keep our promises forever.

July 28. "O, knit my heart unto Thee that I may fear Thy Name" (Psa. 86:11, Prayer Book Version).

How beautifully the Psalmist expresses fellowship with God! What

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can be closer than hearts knit together! But the knitting of the human heart unto God is always for a purpose; and that purpose is suggested by the result clause, "that I may fear Thy Name." So we learn one of the practical uses of devotion. Hearts knit to God will surely reverence His Name. The nearer we are to Christ the more we shall honor Him. Does "Nearer My God to Thee" voice our feelings? If it does, we shall find ourselves growing in fear and reverence of the holy Name of Him Who loves us and gave Himself for us.

July 29. "I poured out my complaint before Him; I shewed before Him my trouble" (Psa. 142:2).

To whom do we tell our troubles? On this much depends. For instance, our pleasantness as individuals goes back to what we do with our troubles. Suppose that something very distressing occurs to us today. What will be our first impulse? Will it be to hurry to husband or wife, father, mother, or friend and pour out the trouble? That is very human. But it is not right. No, we Christians have a higher confidant. First of all, we should pour out our complaints before Jesus, our Divine Friend. Before we tell either relative or friend our distress, we should show it all to the Lord. When that has been done, peace will come. To be sure, it may be wise to go on to discuss the matter with some dear one. But in many cases the mere fact of taking the Lord Jesus into our confidence will give such quietness that the trouble need not be passed on to distress a single other person.

July 30. "Abraham My friend" (Isa. 41:8).

What an honor! God actually called Abraham *His* friend. Truly this is a unique distinction, for the patriarch is the only man in the Old Testament who is honored.

But, unique distinction though it is, our New Testament assures us that it may apply to us also. For the word "friend" leads on to the heart of the Gospel of John, where we read (John 15:14), "Ye are My friends if ye do whatsoever I command you." Think of it! The title of honor given to Abraham alone of all the Old Testament saints may be yours and mine! There is but one qualification—to do what the Lord tells us. His will must be ours. When it comes to friendship with God, obedience is the password introducing us into a relationship of highest privilege. Are we really Christ's friends? Every one of us should be, for not one of us has ever been excused from doing what He asks.

July 31. "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8).

Setting down a literal translation of this beloved verse, we have this: "Jesus Christ yesterday and today the same and for ever." Look carefully at that sentence and note that right in the middle are the words, "the same." Is this a mere accident? By no means. Like everything else in the Word of God it means something.

Why do Christians love this verse? Surely because of its assurance as to the unchangeableness of the Lord. Though Heaven and earth pass away, Jesus does not change. The fact that He is "the same," that He never varies, is central to our salvation. It is indeed no accident but a comfortable doctrine to find the words "the same" inscribed in the heart of this precious verse. "Jesus Christ, yesterday and today the same and for ever." That is our Lord—unchangeable, eternally reliable, trustworthy for ever and ever.

The Heart of the Lesson

By Arthur Forest Welis

GOD THE CREATOR

July 5. Gen. 1:1-5, 24-31; 2:1

Golden Text: Gen. 1:1

With this lesson we go back to the Old Testament for a three-months' series of studies in the Book of Genesis for the purpose of discovering afresh in this Book of Beginnings evidence of the power, the care, the mercy, and the grace of God; and to have our faith in God as Creator of the universe, as the Saviour of men, and as Ruler of their affairs increased. The present study deals with the activity of God in Creation.

I. The Creation of the Universe (Gen. 1:1)

Moses has given us the story of the creation of the universe in about ten words. In the English translation there are indeed exactly ten. We do not suggest that there is any significance in this number in the present text, nor are we in sympathy with modern arbitrary attempts to prove the inspiration of the Bible by the arithmetic of its sentence structures; but we do raise the point, in order to call attention to the fact that not the whole of the first chapter of Genesis but only its first verse reveals the story of the original creation of the universe. The rest of the chapter contains records of other creations, but these were all caused to come into being after God had called the heavens and the earth into existence. The importance of this distinction will become more evident as we proceed with our exposition of this chapter, in which we are told, not only of these creations out of nothing by the will and power of God, but also of a number of Divine makings out of the then newly created matter—newly but not necessarily recently created matter.

In this opening verse of the Bible Moses says but four things: first, *God Himself* did something; second, *God created* something; third, *God created the universe*; fourth, it was *in the beginning* that God did this. Nothing is revealed here about the how and the wherefore of this creation. But as we turn to later Scriptures, we read: "All things were made through the Word; and without Him was not anything made that hath been made" (John 1:3). Again, "Of the Lord, and through Him, and unto Him, are all things" (Rom. 11:36). Again, "To us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord, Jesus Christ, through Whom are all things, and we through Him" (1 Cor. 8:6). Yet again, "In the Son of God's love were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him" (Col. 1:16). Now when we put all these statements about the crucified, risen, and ascended Word-become-flesh together and weigh them in the light of Genesis 1:1, we have one of many proofs of the Deity of the Lord Jesus Christ, for Moses wrote by Divine inspiration that "God created the heavens and the earth." And even as such reasoning from back to front brings us to this blessed assurance, so the reverse process of reasoning from Genesis 1:1 to these other revelations concerning Creation opens up other vistas of glory. For in this verse the word "God" is the plural subject of the singular verb "created;" and that fact in the light of other Scriptures lends itself beautifully to its Trinitarian interpretation, namely, that the Father and the Son

and the Holy Spirit created the universe. In fact, we have this condition of a plural subject and a singular verb about thirty times in Genesis 1.

II. Cosmos Become Chaos (Gen. 1:2a)

Having told us of the universe's creation, Moses then noted the fact that the earth was found to be in a "waste and void" condition. The accepted translation, "And the earth *was* waste and void," is welcomed by those who like to dabble with evolutionary ideas; for they say: "You see, there was no form at the beginning, but gradually everything took on shape—chaos became cosmos." But unfortunately for this misinterpretation, and fortunately for the truth's sake, the copulative "was" in our English translation must give way to the verb "became," as in Genesis 19:26, so that the sentence reads: "And the earth *became* waste and void." All the other estimates of condition in this chapter are to the effect that "God saw that it was good." If subsequent works of God were good, why not the first one? Furthermore, Scripture clearly states that God did not create the earth "a waste" (Isa. 45:18). Verse 2a therefore abruptly introduces us to an altogether different state of things as that which we found in verse 1—cosmos had become chaos.

Why or how, we cannot tell. Isaiah 14:9-14 and Ezekiel 28:12-15 may offer some suggestions for the reason of this cataclysmic change. But whatever the cause, verse 2a speaks of degeneration, not creation. At this point it is well for us to remind ourselves how absolutely ignorant we would be about many of the other important events recorded in the Bible if we did not have the Bible. For observe, that everything before verse 28 at least must have come to Moses as an apocalypse of the past, even as the major portion of The Revelation came as an apocalypse of the future to John. It is often idle to reason about a thing when God has not spoken concerning it. And there is absolutely no assurance about these unseen things except as God has spoken concerning them (confer Heb. 1:1, 2).

III. The Activity of the Spirit and the Decrees of God (Gen. 1:2b-5, 24-31; 2:1)

In the second half of Genesis 1:2 we read again of Divine activity; but this time it is not of God's acting in creation, but of the Spirit of God's preparing to set in recreation. Or, to put it in another way, verse 1 speaks of Creation; verse 2a, of Degeneration; verse 2b, of Regeneration—with this difference: the object of verse 1 is the heavens and the earth, the subject of verse 2a is the earth, the object of verse 2b is the waters. The Bible does not tell us much about Heaven. What it does tell us about it is precious—chiefly this: that we are to have everlasting fellowship there with God in Christ. But in this whole chapter only three words in our English Bible, apart from the record of the original creation and the making of the sun and the moon, speak of Heaven; they are these: "The stars also." For the major portion of the first apocalypse has to do with the fitting up of the earth for the habitation of man. This came about, not by the development of any supposed inherent capacities of this globe or solar system, but by the direct activity of God. God said: "Let there be light." God said: "Let there be an expanse." God said: "Let the dry land appear." God said: "Let there be lights in the expanse." God said: "Let the waters swarm with swarms of living creatures, and let birds fly above the earth on the face of the expanse of the Heavens. And God created the great sea-monsters, and every living creature that moveth." God said: "Let the earth bring forth living creatures after their kind." God said: "Let us make man in our image, after our likeness." Under-score the word "God" in this chapter, and you will see that it is God

Who is the prominent fact in it. This is not a theory of evolution, but the record of primeval personal Divine activity. This accounts for the fact that there are no missing links in it, and that man holds so high a pristine place in his relation to things and other forms of life.

We have referred to this third division of our present study as a recreation, although it is evident at once that this regenerating pertained only to the earth itself and not to the life or new life that God placed upon it. We have used this terminology for two reasons: first, to keep the distinction between the original creation of verbe one and the rest of the chapter clearly before us; second, to keep before us the distinction that the Holy Spirit Himself had in mind when He caused Moses to write in Genesis 2:3, "God created and made all His work." "Create" means "to cause to come into being without any preexistent material." "Make"—as used here—means "to fashion out of existing material." These things have their counterpart in Christian life and experience. In that sense "creation" answers to our "being born from above by the Spirit" and to our "justification by the blood of the Lord Jesus Christ"; and "making" answers to our "sanctification by the Holy Spirit" by Whom we are fashioned into the image of the Son of God. When the Psalmist wrote in praise to God: "Know ye that Jehovah, He is God; It is He That hath made us;" he was not thinking of the call of Abram but of the merciful providences of God whereby Israel had been disciplined to walk in His ways. Sin, which has no place in Genesis 1, came into the world in Genesis 3 and marred man's likeness to God. But even in His grace had already "fore-ordained us to be conformed to the image of His Son"; indeed, "we all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." Happy is he who can look upon the present life as God's school for him unto that end. Such a one can also "come before His presence with singing" and know that "it is He That hath fashioned us."

ADAM AND EVE: TEMPTATION AND SIN

July 12. Gen. 3:1-13, 23, 24

Golden Text: Exek. 18:4

This lesson gives us the story of Adam and Eve with respect to their relation to Satan before their sin, and to God after it. The subject matter of this text can be grouped under these three headings: first, The Activity of Satan; second, The Activity of Eve and Adam; third, The Activity of Jehovah God.

L. The Activity of Satan (Gen. 3:1, 4-5)

A. Satan's Question (Gen. 3:1). This is an account about "the serpent." With Bible in hand, it is not difficult to identify him, for his own "Whose Who" is found in Revelation 12:9, and it reads: "The great dragon was cast down, the old serpent, he that is called the devil and Satan, the deceiver of the whole world." Nor is any faithful Bible student astonished by what Moses wrote concerning his conduct, namely, that he "was more subtle than any beast of the field which Jehovah God had made;" for the New Testament has warned him of Satan's wiles and devices, and of his trick to fashion himself into an angel of light. Nor need the Christian marvel that the serpent, used as Satan's instrument, spoke to Eve. Since demons could inhabit swine, and since an ass could speak to Balaam; why should any one think it impossible for the serpent to have spoken to Eve, since the working of Satan includes "all power and signs and wonders of falsehood"? Nor need any one be surprised that Satan's first utterance

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to a human being was a strange combination of affirmation and negation that ended with an interrogation point, for if he had spoken what he knew to be he, he would have made a positive statement of fact similar to that of the demons who declared themselves concerning Jesus, saying, "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."

B. Satan's Answer (Gen. 3:4, 5). When Eve erred by not only listening to Satan but by also answering him in a wrong way, he came back at her with a bold lie, amplified by an explanation that was an even greater perversion of truth. The devil's declaration was, "Ye shall not surely die." His explanation was: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." Whether one would die or not on pain of eating of the tree of the knowledge of good and evil, was not a debatable question; for God had told Adam that he would surely die if he ate of that tree. Satan's statement to the contrary was therefore a deliberate falsehood. His lengthy reason for his denial of God's threat to Adam was of the same character. There was not the slightest excuse for either utterance. No wonder the Lord Jesus Christ said of him: "He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof."

II. The Activity of Eve and Adam (Gen. 3:2, 3, 6, 7b-d, 8b)

A. The Sin of Eve and Adam (Gen. 3:2, 3, 6). When Satan had asked Eve: "Yea, hath God said, Ye shall not eat of any tree of the garden?" the woman replied: "Of the fruit of the trees of the garden we may eat: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." In this conduct of the woman there lie two basic faults: first, unlike the Lord Jesus Christ who quoted Scripture against Satan when he tempted Him in the wilderness, the woman did not quote Scripture against the tempter; second, what she said to the devil was a misrepresentation of Scripture in at least two serious points—the added to God's Word and she changed it; that is, she talked about "not touching the tree," of which God had said nothing, and she said "lest" when God had said "surely." The woman's Bible was not very large—just two chapters. These she should have known well and believed thoroughly. It would have been no excuse for her to have claimed that she had not yet been made when Jehovah God announced to Adam His prohibition against eating of the tree of the knowledge and good and evil. We too must believe God in answer to what He has revealed to us through others. How otherwise would it have been for the woman and the whole race, had she believed the record that her husband had borne concerning Jehovah God? For there is a great blessing promised to such faith; even as the Lord Jesus Christ prayed: "Neither for these only do I make request, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us." Instead of leaving Satan at this point—a step for which she had unfitted herself by the worse than weak answer she had given him—the woman then took a look at the tree of the knowledge of good and evil through Satan's philosophy, which is summed up for us by John as being the world's love for "the lust of the flesh and the lust of the eyes and the vain-glory of life." Why did the woman do this? Had she understood Satan to say, that God had been withholding this pleasure from her because of selfishness which he imputed to Him?

And was she now determined to resent the restriction in spite of anything God had threatened? Or had she understood Satan's explanation as an unfolding of a supposed secret of life everlasting? We can not say. All we know is, that when she now looked at this tree, it seemed to have wondrous qualities that she refused to pass by. These qualities, seen through the yellow lens of the devil's lies, were: "the lust of the flesh and the lust of the eyes and the vainglory of life." She succumbed to the temptation and ate the forbidden fruit.

No sooner had she done that, than she gave some to her husband with her. So quickly had Satan and sin enrolled a voluntary propagandist for the denial of God's Word! How swiftly the world passes on what it learns by experience! And what sinister knock the Goebbels of the world have of getting their twisted stories to the ears of men! Alas! how quickly they gain hearers and even converts! Hundreds of people in our congregations do not win a soul for Christ in ten years or in a lifetime. But when the woman had eaten of the forbidden tree, she immediately gave to her husband of what she had tasted; and presto, he was diverted to her way of living!

B. The New Experience and Work of Adam and Eve (Gen. 3:7-b-d, 8b). No sooner had the woman handed some of the fruit of which she had tasted to Adam and he himself had eaten of it, than they both discovered that they were naked. Now they had been naked right along and they had had no reason to think anything evil of it. Being "naked" must therefore have had some meaning besides a physical sense to them then (compare 2 Cor. 5:3). Alas! yes; they had become naked of their innocency. Their nakedness was not only physical, but also moral. And it was this moral element that caused them trouble, although their actions seem to pertain to the physical. No matter; for whatever they did, had no value with God. God looked right through their fig-leaf aprons or girdles and began to deal anew with their souls. The man and the woman seemed to have no confidence even themselves in their efforts of repair, for they immediately proceeded to try to hide themselves amongst the trees of the garden when they heard God walking there. Even so are all man's own attempts to get right with God futile.

III. The Activity of God (Gen. 3:7a, 8a, 9-13, 23-24)

A. Jehovah God Came to Adam and his Wife in Judgment (Gen. 3:7a, 8a, 9-13). We have put the first clause of verse 7 under this heading for two reasons: first, the "opening" of our first parents' eyes was an act of God in fulfilment of His threat concerning disobedience to His prohibition for them not to eat of the tree of the knowledge of good and evil; second, the sanctions of God operate not by virtue of any power in themselves but by the direct act of God Himself. This is a narrative not of the operation of a law, but of God Himself dealing with men in the light of His Word. The first word that God spoke to the human race was "blessed" (Gen. 1:28). But that, of course, was before man had sinned. Now that the conditions had been changed so radically, God necessarily changed His approach to it. Many people have not yet learned the principle that is involved in that change. They keep on thinking therefore about man as he was in creation instead of dealing with him as he is in sin. The Holy Spirit never makes that error. There is an important reason why the first part of the body of Paul's Epistle to the Romans deals with Condemnation.

[B. The Promise of Redemption (Gen. 3:15)]. This fifteenth verse is not a part of our printed text; but we feel that it should be. This would be a sad and gloomy world indeed, if God's only or last word were about judgment. God has spoken about judgment and chastisement; in fact, none has spoken such harsh words about judg-

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ment as the Lord Jesus Christ. One of the Bible's most amazing phrases is "the wrath of the Lamb." But judgment is His "strange" work. Salvation is His delight. It is therefore in strict accord with the spirit of the whole Bible that there should be a word about redemption in this account of the Fall. And in further harmony with this truth stands the blessed fact: that it was not God but Jehovah God Who forbade Adam to eat of the tree of the knowledge of good and evil, and it was Jehovah God Whose Voice the man and the woman heard when they were walking in the garden in the cool of the evening; furthermore, it was Jehovah God Who put enmity between the serpent and the woman and promised that her Seed, though wounded, would "bruise" the head of the serpent's seed. In this act of Jehovah God, He predicted the deliverance which His Son would accomplish for men in His First and His Second Coming.

C. *Jehovah God Chastises His Redeemed Children* (Gen. 3:23, 24). Though now redeemed, Adam and Eve had to leave their first estate (not to say real estate); for their sin had unfitted them for the blessings of the Garden, and their redemption had credited them with the right to an even higher bliss. In between the two states they had to go to school, God's school of sanctification. But while they are away from the Garden the way to the Tree of Life will be kept; so that when they shall have been "made fit to be partakers of the inheritance of the saints in light," they will find the way "into the kingdom of the Son of His love" open. By the dawn of eternity these cherubim will have done a faithful work in keeping this tree, for we find it in good condition in the Revelation at the end of the Scripture.

CAIN AND ABEL: A CONTRAST

July 19. Gen 4:1-15

Golden Text: Hab. 11:4

The story of Cain and Abel presents in sharp contrast the religion of works and the way of faith in God's provision for man's salvation.

L. The Two Offerings (Gen. 4:1-5a)

A. *The Offerings* (Gen. 4:1-5a). In our translation of the Bible the fourth chapter of Genesis opens in a sort of independent fashion, that is, it seems to make good sense as it stands by itself. But its first verse needs to be read in the light of the 15th verse of the third chapter. There God had given a blessed promise concerning the woman's Seed. Our English Bible declares that when Cain was born his mother said: "I have gotten a man with the help of Jehovah." But the Hebrew may have the meaning: "I have gotten a man, Jehovah." In either case, it would appear that Eve appraised her firstborn son in the light of the promise she had received from Jehovah God; but in the latter rendering her sense of him is heightened to the thought or hope that this first human offspring might be the Deliverer Himself. Subsequent developments quickly showed her to be in error, in that case; for Cain was of the earth earthy. Some soon learn that their help would have to come from above; but there are many who are still looking for salvation from beneath. None less than the Lord Jesus Christ Himself characterized error and truth as to the altitude of their source, when He said to some Jews that opposed Him: "Ye are from beneath; I am from above: ye see of this world; I am not of this world." What a difference there is between the firstborn of Genesis 4 and the Firstborn of Luke 2!

"In the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah." We know not what

prompted this kind of approach of Cain to God. The fact of this man's offering anything to God is not to be lightly thought of, for it reveals the consciousness of an individual's responsibility to his Maker. If there were not so many discouraging factors connected with institutionalized religion—as the lack of the teaching of the truth, on the one hand, and the preaching of error, on the other hand—one could greatly rejoice just at the sight of seeing a man go to church. For when rightly done, a man never rises so high as when he enters a sanctuary to worship the Lord. Furthermore, it is to be noted that Cain brought his offering to Jehovah. Let us think that this is not a credit which Moses gave him merely, but that Cain himself knew God as Jehovah and approached Him as such. Now, Jehovah is the Redeemer Name of God in the Old Testament. Cain did right when he brought an offering to God; he did right when he thought of God as Jehovah. But there are two things wrong in this transaction—the nature of Cain's offering was not right, and Cain's heart was not right. As yet there is no symptom of this latter fault, but such will appear in a moment. *We deal with the offering now.* Two things were wrong with it—it had no blood in it, and it came from the ground, which God had but recently cursed. In other words, Cain's offering was nothing more than a new dress of the salvation-by-works religion that led Adam and his wife to seek shelter under their fig-leaf aprons and the shade of the Garden. *And nothing better can be said for all the other religions of the world that have come from the heart of men, that is, from beneath.* One would think that the coats of skins with which Jehovah God clothed his parents should have taught Cain that "apart from shedding of blood there is no remission" of sin's guilt. Was it ignorance or disobedience that kept the blood out of Cain's offering?

Next we read of Abel's offering. Abel, as we know, was Cain's brother, younger brother. "He also brought of the firstlings of his flock and of the fat thereof." As there were two things wrong with Cain's offering, so there were two things right with Abel's—first, his offering was purchased at the price of shed blood; second, he offered the fat thereof; that is, Abel brought to Jehovah the best he had by the way of the shed blood. There were rare occasions in the Levitical Law when men brought bloodless offerings; but they were not the exceptions, but the exceptional parts of a system in which atonement could be made only by blood or that which God had graciously granted a poor man as a symbol of it. Abel seems to have entered into the meaning of the coats of skins wherewith Jehovah God had clothed his parents. But all this would mean nothing to us if we did not believe in the Lord and so be "justified freely by His grace through the redemption that is in Christ Jesus: Whom God set forth a propitiation, through faith, in His blood."

B. Jehovah's Attitude Towards These Offerings (Gen. 4:4b-5a). "And Jehovah had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." No sarcasm here, just two plain statements; but oh, what they mean! It meant the acceptance not only of the offering of the one and the rejection of the offering of the other, but also the rejection of the person of Cain and the acceptance of the person of Abel. In saying this, we do not intend to say that there is some value in the offerer that makes the right offering complete, or some fault in the offerer that makes the wrong offering useless. The offering stands or falls by its own merit or demerit; but it is an established principle of Scripture that a disobedient heart cannot render an offering to God as a substitute for its obedience to Him. When Samuel dealt in the Name of Jehovah with Saul, first king of Israel, he said: "Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For

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rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim." So David wrote also, when he had sinned a great sin and turned penitently to God: "Thou delightest not in sacrifice; else would I give it: Thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."

D. Cain's Wrath and Murder (Gen. 4:5b, 8)

Cain's murder of his brother Abel was history's first religious bloodshed, that which there is none more inhuman. The religion of works always seeks to slay the life of faith. Whether it expresses itself in a murder like Abel's, or in the crucifixion of the Lord Jesus Christ, or in the stoning of St. Stephen; whatever its method, works, in this sense, are always the bitter enemy of faith, for the man who trusts in religious works has a boastful heart, and his pride is incensed when his best efforts fail of their mark in the bright sunlight of another's victorious faith in the Lord. "For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved." "Whoever hateth his brother is a murderer: and ye know that murderers have eternal life abiding in him." No wonder that the leaders of the Jews who had rejected the way of faith "denied the Holy and Righteous One, and asked for a murderer to be granted unto them, and killed the Prince of life."

III. Jehovah's Dealings with Cain (Gen. 4:6, 7, 9-15)

A. *Jehovah's Dealings with Cain after his Offering and before his Crime* (Gen. 4:6, 7). God rejected Cain and his offering, not because He hated him—God hates nobody—but because he could not accept him on such conditions; and we may add, I think, that there must have been something about God's refusal to him that sought to woo him to the right way: certainly that kind of Divine pleading is expressed in verses 6 and 7. God was giving him, and was seeking to encourage him to take, a second chance—if we may use a word so earthly. Well, at any rate, this is the only world in which God does offer people "second chances"! "The Lord is not slack concerning His promise, as some count slackness; but is long suffering to youward, not wishing that any should perish, but that all should come to repentance." Read again at this point the Lord's parable of the Barren Fig Tree of Luke 13:6-9, and see how that tree, which represented Israel, after having failed during three years to yield fruit for its Owner, was given another year of opportunity to mend its ways. But let none presume upon this grace of God, for such presumption merits the denial of His mercy.

B. *Jehovah's Dealings with Cain after his Murder of Abel* (Gen. 4:9-15). When Jehovah counselled Cain after His rejection of his person and offering, He admonished him to look, not with envy at the progress Abel was making, but to his own heart for the cause of his trouble, and to rise up and rule over his sin. These things Cain failed to do, and so he slew Abel. But that did not do away with the Lord's displeasure against him; indeed, that only intensified it. Therefore, after he had committed this murder, God came as Abel's Champion to him. Read the words of Jehovah in verses 9 and 10 in the light of the Lord's defense of John the Baptist and of His rising to welcome Stephen to Heaven; and then turn to Job's great statement of his faith in his "Goel"—goel in this case in the sense of "vindicator"—and you will have your heart warmed by these Scriptures, for they touch upon one of the most comforting truths of the Bible, namely, the Lord's defense of His own.

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Nothing is left for Jehovah to do but to punish Cain for his crime. These are His words to the murderer: "And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand: when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth." Cain replied that this was greater punishment than he could bear. In so saying, he may not have insinuated that Jehovah's punishment of him was too harsh, but that he could not think of living under such conditions. Well, if it was greater than he could bear, it was not as great as he deserved. We know not why God commuted his punishment from death to banishment. Had he lived later, he would undoubtedly have paid for his sin with his life. But that is not the point here. God choose to let Cain live, live on hard terms. This was Divine mercy of a very high order; but Cain seems not to have let the goodness of God lead him to repentance.

NOAH: GOD'S COVENANT WITH MANKIND

July 26. Gen. 9:1-16

Golden Text: Gen. 9:15

In this lesson we have the return of a happy word which the world had not heard for some time, the word "blessed." When one takes into account the years that elapsed between Genesis 1:28 and Genesis 9:1, and then notes the absence of any mention of blessing between those two points (Gen. 5:2 is a reference to Gen. 1:28); one gets a picture that would be appalling were it not for the fact that we do know that there was a godly line in the world during all those days, and that these men, women, and children, must have enjoyed the favor of God, as Enoch, for example, did during those dark days. We are now to study about the race's new start under Noah.

I. A New Start for the Race (Gen. 9:1-7)

The new start for the human race began with God's blessing upon the six-hundred-year-old Noah and his sons, including their wives. The general character of this blessing came in the nature of a command to "be fruitful, and multiply, and replenish the earth." One of the curses of wickedness is that it brings forth its own kind. When we think of the contrast of this, we see what a boon it is for good men to have the privilege of bringing forth after their own kind, or, as it is said here, to be fruitful, to multiply, and to replenish the earth. Therefore, what sounds like a command here is in reality a permit to be successful and prosperous.

Besides the blessing of reproduction, Noah is also to have given to him this portion of the blessing of Adam, namely, to have dominion over the animal kingdom—although the language of the grant is quite different. This time it is not the majesty of the innocent newly created man that is to impress the world, but his fear. Man shows the loss of his sovereignty whenever he is afraid of an animal. It is said that dogs are quick to sense this, and that that is a reason why they sometimes attack a person. Life, dominion, then food—a new grant seems now to have been given to the race—"Every moving thing that liveth shall be food for you; as the green herb have I given you all." On the basis of this the New Testament can say: "Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving." There is to be but one exception, and that concerns blood. The mention of blood, which contains the life (Lev. 17:11), introduced the matter of its possible mistreatment, especially in murder; and so we have in this connection a declaration of the punishment of a

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murderer. This is a law which the sentimentality of the twentieth century has been all too ready to push aside. So let us take note of it: "Who sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." That means capital punishment by Divine decree for all who willfully take the life of a human being.

II. The Parties and Terms of the New Covenant (Gen. 9:8-11)

Jehovah spoke to Noah about His covenant. A covenant is ordinarily an agreement between persons or parties; frequently it is a contract between two parties. In some of our English Bibles it is occasionally treated as a testament. We speak, for example, of the Old and the New Testaments; when we should possibly speak rather of the Old and the New Covenants. God has chosen to deal with His people on the basis of various covenants. Sometimes these covenants are conditional upon the behavior of the parties with whom He makes the contract; sometimes the covenant is unconditional, so that it takes on the nature of a direct promise of blessing. Jehovah's covenant with Noah seems to have been one of this latter kind. Furthermore, inasmuch as God said he would "establish" it with this patriarch, we may assume that it is in its central features the first covenant with Adam, the covenant concerning man in his relation to the earth, that He reestablished with Noah. The parts of it that are mentioned here are: first, its general aspect of the blessing of fruitfulness, multiplication, replenishment of the earth, food, and the sanctity of the blood; second, the particular aspect of assurance against any further destruction by a world wide deluge. The parties to this covenant are the human race and the animal kingdom, especially those animals whose representatives were in the ark with Noah.

III. The Sign of the Covenant (Gen. 9:12-16)

The mention of the appointment of a particular sign for this covenant presented another opportunity for the declaration that this was an act of God's sovereignty acting in free grace. "And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and you and every living creature of all flesh." It is idle to speculate whether the laws of nature, that cause the spectrum to give its beautiful analysis of light in its primary and secondary colors and all their varying tints and shades, were created that day; for whether we begin verse 13 with a present tense, "I do set," or a perfect tense, "I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth," the emphasis is upon the ordination of the rainbow to be a sign. It is our belief that the laws of the reflection and refraction, etc., of light were created in the beginning, and that God put some functions of them to a new purpose in Noah's day. As all know by experience, the rainbow is a beautiful sight to behold; but how much more beautiful is it to him whose eyes, not only of his body but also of his soul, are healthy by God's grace to see in that heavenly sign, through his knowledge of His Word, another assurance of His mercy. Assured then of that mercy, we look upon the beauty of the rainbow with fresh emotions of wonder and praise that God doeth all things well and maketh them all beautiful in His time, and sure.

Book Reviews

By E. SCUYLER ENGLISH

Fellowship with God. By Thomas C. Taggart. Loizeaux Brothers, New York City. Paper covers. 56 pages. Price 25 cents.

A short but very satisfactory verse by verse commentary on the first Epistle of John, with Introduction that has a fine outline of the Epistle. The book is set up in such a way that on the left hand column of each page, one finds the Scripture text (King James Version), while on the right hand side of each page, Mr. Taggart's comments are found, quite frequently quoted from his reading in other commentaries. This is a most helpful, if very brief, work.

V for Victory. By Herbert Lockyer. Zondervan Publishing House, Grand Rapids, Mich. Cloth covers. 199 pages. Price \$1.00.

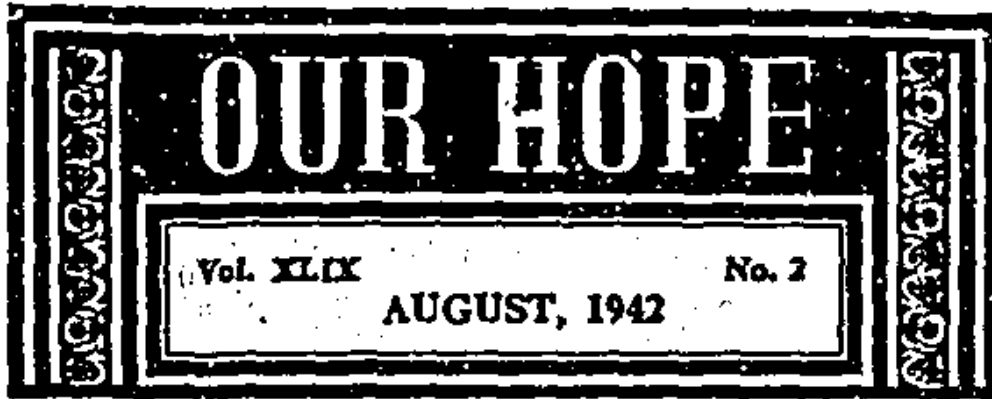
The gifted British author has produced another timely and very excellent work. The eleven chapters contain among them, the secret for the Christian of victory over Satan, sin, temptation, tears, worry, loneliness, etc. Some of these chapters appeared serially in the *Christian Victory Magazine*, while other appeared in *The King's Business*, *Revelation*, and the *Presbyterian*, but this fact in no way detracts from the helpful, convincing, and stirring messages of the book.

How to Live the Victorious Life. By an unknown Christian. Zondervan Publishing House, Grand Rapids, Mich. Cloth covers. 127 pages. Price \$1.00.

This is a new edition of a well-known work by the author of such other helpful volumes as *The Kneeling Christian*, *The Glory Christian*, etc., that is, Mr. A. E. Richardson. It is a very excellent and thorough consideration of the surrendered life, in fact, one of the best works in print on that subject. It is sufficient to say that more than 60,000 copies of this book have been sold in the English speaking world, and that translations have been issued in German, Dutch, Danish, Italian, and Arabic.

Charles G. Finney. By Basil Miller. Zondervan Publishing House, Grand Rapids, Mich. Cloth covers. 137 pages. Price \$1.00.

This new biography of the great American evangelist was written and published especially as the official biography for the Finney Sesqui-Centennial Conference held in Chicago in mid-June of this year. There have been very few men in the last century and a half who have had the passion for souls that Charles G. Finney had. He was a veritable firebrand, and this record of his life makes thrilling reading today. The author of the book has done biographies of such men as George Muller, David Livingstone, and others, and from his experience in biographic literature he is well qualified to present a portrait of this man of God. What a need there is today for a few Finney's and Moody's and the like.



Editorial Notes

Greater Than Jeremiah In our English Bible, the section which we call Prophetic is headed by the four great Prophets, Isaiah, Jeremiah, Ezekiel and Daniel. In the Hebrew Bible, the arrangement is different inasmuch as Daniel is placed in another portion, the so-called "writings" constituting the third division of the Hebrew Old Testament. Our New Testament begins with the four Gospel records, which do not contain, as some Christians think, the life of our Lord on earth, but which represent Him in a four-fold way as King in Matthew; as the Servant of God toiling and suffering in Mark; as the perfect Son of Man in Luke; and as the Son of God in John. In some measure there is a similarity between these four Prophetic books and the four Gospels, both Prophets and Gospels bearing witness to our Saviour-Lord, His glory and His work, His humiliation and His exaltation.

Isaiah is the first quoted Old Testament Book in the New Testament, in the opening chapter of Matthew. Matthew is the Gospel of the King and His Kingdom. Here we learn of His Kingship, the message of the Kingdom, His rejection and the future establishment of the Kingdom in His return, when He receives His earthly throne. And such is the great message of Isaiah.

Mark gives us another picture of our Lord. The Spirit-guided pen of Mark describes Him as the obedient servant of God, who came not to be ministered unto but to minister and to give His life as a ransom for many. Jeremiah was the toiling, the weeping, the suffering servant corresponding to Mark's Gospel message as to the servanthip of Christ.

Then it is interesting to see that the title "Son of Man" in the Prophets is found almost exclusively in Ezekiel. Ezekiel, as son of man took the guilt of Israel, in a symbolic way, upon himself—he had to carry burdens and be humiliated, foreshadowing Him Whom Luke in his Gospel portrays as the Perfect Man. And Daniel, too, corresponds in some measure to John. Both the prisoner in Babylon and the prisoner in Patmos were "beloved." Daniel being called "the man greatly beloved," and John the "beloved disciple." Both saw the Lord in His glory; both fell at His feet as dead; both felt the touch of His powerful and gracious hand. The visions of Daniel, at least in part, were also beheld by John.

And now a few meditations as to Jeremiah foreshadowing the suffering servant character of our Lord and His blessed superiority—greater than Jeremiah. Many, if not all, of the leading Bible characters are types of our Lord; their lives are prophecies revealing some phases of the character and work of the second, the Perfect Man. This is true especially of Isaac, Jacob, Joseph, Moses, Aaron, Joshua, David, Solomon, Jonah and many, many more, including Jeremiah. But we must always add, an addition fully authorized by Scripture, *greater than*. Greater than the Angels, greater than Moses, greater than Aaron, greater than David, greater than Jonah, greater than Solomon, and also greater than Jeremiah. All these typical, historical characters bring out the greatness, the perfection, the loveliness, and the wonderful charm of Him, Who is altogether lovely.

The days during which Jeremiah ministered as a Prophet were sinister days, days in which the darkening clouds of impending judgment were gathering over Jerusalem. The armies of Nebuchadnezzar were advancing. The dominion of the Gentiles, called by our Lord "The Times of the Gentiles" was about to begin. Jeremiah's message was the message of repentance, calling the people from their state of indifference and apostasy to a whole-hearted return to God. But there was no return. The words of God's true Prophet were not heeded; the lying messages of false prophets, who prophesied peace, when there was no peace, were readily believed and accepted. But in spite of the people's unbelief, the rejection of God's Word and an increasing defiance of

God, Jeremiah kept on witnessing faithfully, exposing the people's moral and religious condition, and announcing the certainty of judgment.

Our Lord came with the message of repentance to Jerusalem. He warned of a coming judgment as Jeremiah did. He saw another fall of Jerusalem, a greater catastrophe for Jerusalem, the destruction of the Temple, a far greater captivity than the seventy-year captivity in Jeremiah's day, even a dispersion among all the Gentile nations.

Jeremiah, on account of his faithful testimony, had to suffer. "I am in derision daily, every one mocketh me," was his complaint (Jer. 20:7); "I heard the defamation of many, fear on every side. Report and we will report it! All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him" (Jer. 20:10). They sneered at him, maligned him, held him up to ridicule; they plotted and demanded his death. Listen again to his own words: "But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had brought devices against me . . . let us cut him off from the land of the living, that his name may be no more remembered" (Jer. 11:19). "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye heard with your ears" (Jer. 26:11). And Jeremiah answered, "But know ye for a certain, that if you put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words into your ears" (Jer. 26:15). It reminds us of the mob in Jerusalem when the greater One than Jeremiah stood before Pilate, when the Roman had washed his hands in the presence of the chief priests and elders, declaring, "I am innocent of the blood of this just person." Then the mob led by their priests and false leaders, cried out, "His blood be upon us and upon our children."

Far greater than Jeremiah's suffering were the sufferings of our holy Lord. Far greater the derision heaped upon Him; far greater the wormwood and the gall which was His por-

tion; far greater His lamentations over Jerusalem and His deep love and yearning over the unrepenting city and nation. And how Jeremiah wept! No joyous laughter came from his lips, but tears were his daily portion so that he has been rightly called, "the weeping Prophet." "For these things I weep, mine eye, mine eye runneth down with water" (Lament. 1:16). Far greater were the tears of our Lord over His beloved Jerusalem.

Also consider that mournful outbreak which came from the Prophet and from Jerusalem: "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger" (Lament. 1:12). But how far greater was His sorrow, the sorrow of Him, "the Man of sorrows and acquainted with grief." Was there ever a sorrow like unto His sorrow, a suffering like His suffering, an affliction like His affliction? Jeremiah, nor any other Prophet, nor any other being, could suffer as He suffered, "Who did no sin, neither was guile found in His mouth, Who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously; Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by Whose stripes ye were healed" (1 Peter 2:21-24).

Greater than Jeremiah! His lips never complained, there was no self-pity as so often expressed by Jeremiah. Frequently Jeremiah gave way to despondency. He even cursed the day of his birth. "Cursed be the day wherein I was born; let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father saying, a manchild is born unto thee; making him very glad" (Jer. 20:14, 15).

How great was our Lord's patient endurance with never a murmur! He manifested perfect love, the love which endureth all things, seeketh not her own, beareth all things and is not easily provoked.

How far different from our Lord in His coming to earth to do the eternal will of God, to carry out that redemption God planned in Him before the foundation of the world!

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And that includes Israel's and Jerusalem's ultimate redemption and glory of which Jeremiah could only bear witness, while He, Israel's Messiah and our Lord, will bring it about in the day of His own glory.



While the weeping Prophet mourned over the apostate condition of his own nation and passionately urged them to return to the Lord, to repent, to listen no longer to false prophets with their false peace delusions, but to heed to his own inspired message, Jeremiah also had a very distinctive message to the Gentile nations of his day. The message we find recorded in the twenty-fifth chapter of his book.

Jeremiah in this chapter reminds the people of Judah and Jerusalem that the Lord had sent to them different prophets, God's servants, to turn them from evil and to return to Himself, but they did not hearken. Then he announced God's displeasure and the punishment of the apostate House of Judah to be executed through the king of Babylon, Nebuchadnezzar, who would carry them away from their own land. "And this whole land shall be a desolation and an astonishment." And so it came to pass. But after that Jeremiah is to announce a widespread judgment for the other nations, yea for all nations. "For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all nations, to whom I send thee, to drink it. And they shall drink, and be moved, and shall fall, because of the sword that I will send among them. Then I took the cup of the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me" (Jer. 25:15-17). Jeremiah was obedient. Judah and Jerusalem, standing for the professing people of God, privileged more than the other nations, are mentioned first. Then follows a long list of Gentile nations who are going to drink of the cup of divine wrath. The list of nations begins with Egypt after which kings and people are mentioned which will share in the sword and judgment fury: Uz, the Philistines, Ashkelon, Azzah, Ekron, Ashdod, Edom, Moab, Ammon, Tyrus, Sidon, Kings of the

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isles which are beyond the sea, Dedan, Tema, Buz, all that are in the utmost corners; kings of Arabia, desert dwellers; kings of Zimri, Elam and the Medes; kings of the North far and near and *all kingdoms of the world, which are upon the face of the earth*. Then Jeremiah spoke these words the Lord put into his mouth:

"For I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the habitants of the earth. A noise shall come to the ends of the earth; for the Lord has a controversy with the nations, He will plead with all flesh; He will give the wicked to the sword saith the Lord. Thus saith the Lord of Hosts, Behold, *evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth*" (Jer. 25:29-32).

Notice in this quotation that it involves the whole earth, *all nations, all kingdoms, all people*. From nation to nation—it was a world war, a world conflagration, a world disaster. These nations who were to be visited by the sword in Jeremiah's times were nations of idolatry steeped in unrighteousness and wickedness.

It is not a quotation from the Bible that familiar saying, "*history repeats itself*," yet it is true. The wisest man, Solomon, the king of Israel, in his observations, had discovered it. "The thing that hath been, is that which shall be; and that which is done is that which shall be done; and there is nothing new under the sun" (Eccl. 1:9).

Our generation has passed through a world war when nation was lined up against nation. Millions were slaughtered by the sword. And now the whole world is in the midst of a *far greater catastrophic tragedy*, a tragedy which outdoes any previous world disaster. The first world war had its limitations; it was confined to certain countries, it did not involve all nations. The present war covers the five continents of our globe—Europe, Africa, Asia, America, Australia and the islands of the sea. Evil is literally going from nation to nation and there seems to be little prospect of an early change at a decisive victory. That such a world war with its horrors

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should happen at the close of our age was one of the predictions of our Lord. Like Jeremiah He announced the doom of Jerusalem, but He also predicted world disaster—"nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7). "For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be" (Matt. 24:21). Surely as the war goes from nation to nation, as it spreads in every direction we see this great tribulation coming nearer and nearer.

From nation to nation! And why is it so? Jews and Gentiles, Believers and Unbelievers ask questions upon questions. Why does not God stop the terrible things which are going on? Has He no power to end it? Why does He not interfere? Why does He permit Satan through a Hitler and others to plunge millions upon millions into unspeakable sufferings and miseries? What is God's purpose in it all? That He has an all-wise purpose, though we cannot fully understand it, in permitting all this, is clear to all who believe on Him and in His Word.

If He permits the sword to devour, He permits the prosperity and the peace, in which millions trusted and found their security, to be taken away, so as to humble man in his boastings, to bring Jews and Gentiles down on their faces, to acknowledge that He is God. God gave to the whole world, to Jews and to Gentiles, His greatest message of love, grace, mercy and peace in the person of His Son, our Lord Jesus Christ. It has been heralded in every continent; it has been accepted by some, but the millions rejected it. He has been waiting and waiting for repentance. As Jeremiah heard it, "*the Lord has a controversy with the nations,*" the Gentiles, as well as with the Jews, and because they refuse to listen, to seek His face, to humble themselves in confession of sin, He permits the sword to devour.

The efforts made by the nations who are fighting the viciousness, the brutality of demon Hitler in order to save humanity from the worst kind of slavery, are most heroic and sacrificial. But if there could be added to these efforts a *real spiritual* turning to God, seeking His face, bowing in obedience before Him and trust in the Lord, what a change the world would soon see! *The ultimate victory with righteousness*

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and world-wide peace must come from above, God must give and establish it and He will do it in the way He has promised to do it in His Word. He will hear the praying of His people; He will acknowledge those who put their trust in Him. He will be the Governor of the Nations. "Oh, that They would rend the heavens and come down" (Isa. 64:1).

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"Upon this I awoke, and beheld; and my sleep was sweet unto me" (Jer. 31:26).
Sweet Sleep

The preceding text does not give a hint when that sweet sleep of the Prophet began. It was some time after the depressing judgment messages had been received by him. In reading the text several times it seems that perhaps the beginning of the thirtieth chapter marks the night when the Prophet fell asleep and during the sleep the Lord gave him the revelations which brought sweetness to his troubled soul. What do we find then in chapter 30 to 31:26, when the Prophet awoke? Such assurances of comfort, blessing and glory as to the future of Israel, that we do not wonder that the loving heart of Jeremiah, the patriotic Prophet, yearning as it did over his beloved Jerusalem, was greatly refreshed and encouraged. He is commanded to write the words given to him in a book. We can point out but a few of the great prophetic promises Jeremiah heard that night. In the foreground stands the promise of a national restoration for the scattered nation. "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (30:3). And such a restoration is still future. It will be preceded by great trouble. "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it" (30:7). The day of Jacob's trouble is but another name for the "great tribulation" as announced by our Lord (Matt. 24) followed, according to His own words by the gathering of the elect (Israel) from the four corners of the earth through the ministry of angels.

How sweet and precious it must have been to Jeremiah, how it must have dried and wiped away his tears when he

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heard—"Therefore fear thou not, O My servant Jacob, with the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the hand of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, with the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (30:10, 11).

"Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel; when I went to cause him to rest. The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee . . . For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of nations; publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth . . . they shall come with weeping, and with applications will I lead them" (31:2-9).

"Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he" (31:10, 11). How sweet to Jeremiah must have been all these words though their immediate execution were then not at hand. "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart; *In the latter days ye shall consider it*" (30:23, 24). And these latter days are now fast approaching, the latter days when God's wrath will be poured out, the latter days of Israel's regeneration and restoration, the latter days when "a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby He shall be called, *The Lord our righteousness*" (23:5, 6).

If Jeremiah had sweet sleep, rest and assurance, after listening to such gracious forecasts of the future of Israel and Jerusalem, though all was in a distant future, how much more can we enjoy this comfort as we believe these messages! True Christian believers, who are not slow to believe all the Prophets have spoken, sympathize deeply with the Jews on account of the frightful ravages of Anti-Semitism, the Satanic efforts of a complete extermination of the chosen people. But true Christians know the outcome. Like the burning bush before which Moses stood, Israel can never be consumed. The wandering nation some blessed day will be home-ward bound; their present groans and moans will change to songs and burst into a mighty Hallelujah chorus. Every word Jehovah spoke as to their future will find its literal fulfillment in "that day" when the King of Righteousness and the King of Peace will sit upon David's throne, when nations turn swords into plowshares and spears into pruninghooks. What light, comfort, peace and joy these visions can bring to the hearts of all Christian believers in spite of invented theories, wholly man-made, lacking Scriptural foundation, like Amillenarianism, denying a future kingdom promised to Israel and all the nations of the earth.

Beloved readers, read and read again the messages of the future as penned by God's holy prophets. As it is getting still darker let the bright rays of God's lamp illumine your daily path. It will chase from your mind and heart the nightmare which troubles so many and give you believing Jeremiah's "sweet sleep."



In Old
Bohemia

In the middle ages the country called now Czechoslovakia was the kingdom of Bohemia. Some of the kings who reigned bore the name of Wencelans. One of them, we believe Wencelans II, drove once through the city of Prague. It was a windy day. As the carriage passed through the Ghetto, a stone had been loosened in some old building and fell upon the King's carriage. At once the rumor started that some Jew had thrown the stone, aiming at the King. Then the authorities demanded that the guilty one should give himself up and in case he refused within three

days every tenth person, be they man, woman or child would be killed. The Ghetto was not large, just a few hundred, and the threat would probably have meant the execution of a score or two of people. The three days were almost gone. All the Jews had gathered in their small synagogues, with fasting and prayer they implored God to save them from the threatening fate. Then arose a small hunchback Jew and told the rabbi that he had decided to give his life so as to save the innocent victims. He went to the authorities, confessed that he had thrown the stone at the King's carriage, when he was wholly innocent of any such thing. His execution soon followed; by his heroic act he had saved those who had been doomed to death. We have used this incident frequently in talking with Hebrews and used it as an illustration of the fifty-third chapter of Isaiah where Israel's Messiah, our Lord, is seen taking upon Himself the sins of the people—"for the transgression of my people was He stricken" . . . "The Lord laid on Him the iniquity of us all."

In connection with this story we are reminded of the recent happenings in Czechoslovakia. That unspeakable, vicious, contemptible brute, the mad dog of Europe, the greatest murderer of all times, avenged the well-deserved death of his companion in crime, the despicable tyrant Heydrich, by murdering close to one thousand innocent Czechs.* Two whole villages were razed to the ground, its male population murdered in cold blood. The women were forced to live in dirty Gestapo camps and their children were taken away. And the same murdering goes on elsewhere in all other countries which the devil put under Hitler's control. Robberies and murders everywhere in such a way as unknown in all history. Abel's blood cried once to Heaven; how much more the innocent blood of the hundreds of thousands of Hitler's victims!

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The Editor calls the opening verses of the Rest and Wait thirty-seventh Psalm, "the blessed stepping stones of David." They reveal the progress of true faith. Trust stands first, trust in God,

*After this statement had been written, just a week after, the number was raised to thirteen hundred. Will this horrible butchering ever stop?

trust in His Word, trust in His mercy, trust in all He is. Such trust is far from being a burden or a grievous yoke. It produces *delight*; it gives joy and peace. "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." No greater joy, no greater happiness for a child of God but to trust in God as our heavenly Father and to trust in His Son, His unspeakable gift, and in trusting love Him and give expression to that love through obedience. This is truly the *delight of the new name*. Then comes the next step. "Commit thy way unto the Lord, trust also in Him; and He shall bring it to pass (literally: He will act)." Commit—it means nothing less than put all things, whether big or small, into His hands. Trust Him with it. Stop your fretting, stop your anxiety, stop your worry! Do more than sing, "God will take care of you." Believe it with your whole heart. When His time comes, He will bring it to pass, He will act, perhaps not as you thought He should, but He will act in His wisdom for He knows what is best for each one of His beloved children.

And now we reach something higher still, the result of trust, delight and commit. "*Rest in the Lord, and wait patiently for Him.*" Rest in the Lord! And what a place to rest! Some rest in their achievements; some rest in their good works; some rest in something else, but the only true rest is found in our Saviour-Lord alone. He is at the right hand of God. Sitting there is symbolical of the work He finished on the Cross as our sin-bearer. In that finished work is our rest; we rest in Him, we rest in His mighty love. We know He has our peace, the peace which is ours for all eternity; He also is our peace. We rest in Him as the upholder of all things, as the One Who has power in Heaven and on earth; we rest in Him as our Priest and Advocate; we rest in His mighty love, we rest in Him, because He does all things well. And resting we wait. We wait patiently, as *He waits patiently*. Still subject to His Father's will, He waits up yonder for the future hour, His hour once more, when God will send Him back to earth again. So we wait with Him; we wait for Him. No need to ask as many seem to ask today—"Why does He not come? Why does He still tarry?" His Word answers—"For yet a little while and He

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that shall come will come and will not carry." Rest and
well Amen



"As Then has said He into the world,
As He—So We even so have I also said them into the
world" (John 17:15). These precious
words our Lord spoke to His Father concerning ourselves.
The word "world" is found fifteen times in His great prayer.
He speaks of His own, who believe on Him, as being given
to Him "out of the world." He prayed for them, and still
prays, that those who belong to Him shall be kept from
evil. Twice He said: "They are not of the world even as
I am not of the world." This is great and marvelous truth,
which our hearts should lay hold on more than we do. "I
am not of the world" is the witness concerning Himself. He
is the Lord from Heaven, the mighty Creator, the Holy
One. He was from above and nothing of that which is in
the world could be in Him. We, by nature, are in the world,
of the world, and all that is in the world, the lust of the flesh,
and the lust of the eyes, and the pride of life (1 John 2:16)
is in us. The whole world both in the wicked one and we
are there by nature. And now He desires of His own,
that even as He is not of the world, so they are not of the
world. The Father in His wonderful Grace has taken us
out of the world, which both in the wicked one, and has
held us forever with His blessed Son. Before the founda-
tion of the world He has chosen us in Him, that we should
be holy and without blame before Him. And when we
were poor, low wanderers in the world, away from Him and
carries by wicked works, His infinite grace sought us. When
we believed on Him, and received eternal life, we were born
again and became partakers of the divine nature. He took
us out of the world, separated us from the world and its god
(Satan), delivered us out of this present evil world and the
condemnation which rests upon it. We are therefore no
longer of the world, though we are still in the world. And
furthermore the new nature we have received is the divine
nature, yea, it is His life, which we possess. In this divine
nature, the things of the world do not exist, for it is a holy
nature, and the lust of the eyes, the lust of the flesh and the

pride of Eie are as absent in His new nature as holiness is absent in the natural man.

But equally true it is, that we have still in us the old nature, the flesh; hence the many exhortations not to love the world, not to will after the flesh, to have the flesh with the affections and lusts crucified, to put into the place of death our members, to make no provision for the flesh, to reckon ourselves dead unto sin. Yet as born of the water and the Spirit, indwelt by the Spirit of God, one with the Lord, we are not of the world, even as He is not of the world, He is from above and so are we in Him.

Child of God! it is but the simple truth of our blessed Gospel! Is it not? But how fickle we think of it! Have you ever sat down and pondered over this great reality? Let your thoughts run in this wise—The Lord Jesus Christ came into this world, but He was not of the world. He was a stranger down here; the world had no power over Him; and I am through Grace, redeemed and saved, not of this world. The world was my home once, but since Grace met me, I am no longer of the world and am a stranger here. I am not of the world, even as Christ is not of the world. He dwells in me. "I in them and Thou in me." O! wondrous thought! If we were to hold this constantly before our hearts, how different our Christian lives would be!

But deeper still and even more blessed is the Lord's word: "As Thou hast sent Me into the world, even so have I sent them into the world." How the Father sent Him here from the brightness of His glory, how He came, laid His glory by and made Himself of no reputation, how He always did the Father's will, His dear and drink to do the will of God, how He glorified the Father and finished the work, all this is known to us. And "even so" He has sent us into the world. He was the representative of the Father. We are the representatives of the Lord Jesus Christ. This fact is as marvelous as it is solemn. He is in Glory, He Who was the God and lofty One on earth. He is in His people, who possess His life and Spirit and who are on the way to meet Him in Glory! He was sent by the Father; we are sent by Him to be here for a little while. He was sent as the Servant; He has us in His world as His servants. He was

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sent to make known the Father and to glorify Him; we are sent to show forth His excellencies. And how much else we could add by way of comparison! How solemn this makes the Christian's *Eid*! What responsibility this puts upon us! The man and the woman who refuse this cannot be indifferent; or go on consciously with the things of the world. Take in these wonderful truths, and your *Eid* will be elevated from the sake and the spirit of *Laotlösa*, to prevail all about us.

But it means much more. Because we are not of the world as He is not of the world, because we are sent into the world as He was sent into the world, *power, deliver power is on our side*. Victory over the world, victory over the flesh, victory over Satan and all his wicked spirits will be our blessed portion, if we live in faith, separated from the world and separated unto God. And if we lived consciously as not of the world, and sent by Him, always delighting to do His will, we would also find out that His word is true, "the world has hated them."

His service ended and ours will end. As His servants we are in His hands. He can recall us at any time. A beloved brother who passed away suddenly to be with the Lord, left the last testimony by saying: "I have finished the work thou gavest me to do." Even so the sent one has his work to finish, and as long as that is not done, he will remain here. But some day He will call us all to be with Him. How soon that may be! It seems as if the work of His Church is almost finished. Apostasy is ripening. Darkness will soon turn into "gross darkness." We are here just for a little while to glorify Him, to exalt Him, to serve Him. Let us make the best of it. Marvellous privilege to represent Christ, "to serve Christ" in the days of His rejection! And oh! the reward which will await us in that day! May it please the Lord to lead us all into the place of self-judgment and into greater relief of our position as redeemed ones to this lost world.



We hope to reprint several of our books which have been out of print for a number of months. Among them is our exposition of *Ephesians*. We shall revise it and also make certain additions. The title will be changed from "Unsearchable Riches" to "The Majesty of God."

New Editions

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The price of present will not be increased. Our dollar per cent per copy and it is low for a cloth bound volume when paper and cloth prices have steadily increased. Order your copy now.



Scotfield Contract

Our friend, the late Dr. C. I. Scotfield, Editor in Chief of the Reference Bible, was born in 1844, just one hundred years ago next August. He was in his great work, assisted by the wren original in his great work, leasurach as the writer, the Editor of "Our Hope," is the only surviving Contracting Editor, he has been asked by Dr. W. H. H. Howatson to write a History of the Scotfield Reference Bible. We have just finished it and show how and where the work was carried, also giving a brief history of the present day Bible Study Movement, its start in 1875 and its expansion.

This history will be published first in a series of articles, covering a number of months. These articles will appear in "The Weekly Monthly" and it is hoped that the Oxford University Press will publish them in book form. At the same time we shall publish soon a Centenary Edition of his famous "Addresses on Prophecy," a classic on Prophecy. We hope for a nation-wide distribution of this volume of almost 150 pages.



Monthly Meetings

Our two Associate Editors, Dr. Frank E. Garber and E. Scharflet English, will hold in different places, Monthly Meetings for Bible Study. The meetings in Baltimore, Maryland will be continued in the Northwestern Presbyterian Church; Monthly Meetings will be held in the Madison Ave. Baptist Church, Madison Ave. corner of 30th Street, New York City, Dr. C. H. West, Pastor. We may also be able to return to Boston with such service. More information, the Lord willing, next month. Pray for these services.



Seagr Brook Conferences

Please write to our Seagr Brook Secretary, Mr. Gilbert Moore, Seagr Brook, Long Island, for full information as to the different Bible Conferences during August. Make reservations now. Seagr Brook is an excellent place for a real Christian vacation. It is easily reached by the Long Island Railroad, leaving from the Pennsylvania Station, New York City. Come to Seagr Brook!



A New Book

Our Associate Editor, Dr. English, is working on a new book during these summer months, which, D. V., should be ready for publication in the autumn. It is another in the series on the Gospel, and will be called "Suffer in the Gospel Journey to Life." We are asking the Lord to guide the thoughts of our brother, who has brought us to appear to our readers that they bear him up as the Throne, has his labor be in vain.



Pray for the Editors of Our Hope.

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SPEAKING ENGAGEMENTS

(For your information and prayers)

Dr. Frank E. Geibelma:

Aug. 2—Philadelphia, Pa.: Tingo Presbyterian Church, Tingo and 16th Streets. 10:45 A.M.; 7:45 P.M.

Aug. 9—Yonkers, N. Y.: Nepperhan Avenue Baptist Church. Morning and Evening Services.

Aug. 14-16—Spencertown, New York (Hamilton County): Camp of the Woods.

Dr. E. Schuyler English:

Aug. 11-13—Montrose, Pa.: Montrose General Bible Conference.

AWAKE, AWAKE, O ARM OF THE LORD!

Robert Murray McChesne, after seven years as Pastor of St. Peter's Church of Dandee, went to be with the Lord at the very early age of twenty-nine years. Yet it is doubtful whether any child of God of the nineteenth century (and there were many choice and gifted saints in that era) left a more lasting influence of the love of Christ and His bountiful grace than did Mr. McChesne.

Andrew A. Bocar's *Memoir and Remains of the Rev. Robert Murray McChesne* is a volume to which we ever turn without being refreshed greatly. Just today we were reading it, and a paragraph from Mr. Bocar's comments concerning the death of McChesne burned itself into our heart. So we pass it on:

But there has been one among us (Robert Murray McChesne) who, ere he had reached the age in which a priest in Israel would have been entering on his course, dwelt at the mercy seat as if it were his home—preached the certainties of eternal life with an undoubting mind—and spent his nights and days in ceaseless breathings after holiness, and the salvation of sinners. Hundreds of souls were his reward from the Lord, ere he left us; and in him have we been taught how much our man may do who will only press further into the presence of his God, and handle more skillfully the unsearchable riches of Christ, and speak more boldly for his God. We speak much against unfaithful ministers, while we ourselves are awfully unfaithful! Are we never afraid that the cries of souls whom we have betrayed to perdition through our want of personal holiness, and our defective preaching of Christ crucified, may ring in our ears for ever? Our Lord is at the door. In the twinkling of an eye our work will be done. "Awake, awake, O arm of the Lord, awake as in the ancient days," till every one of Thy pastors be willing to impart to the flock, over which the Holy Ghost has made him oversee, not the Gospel of God only, but also his own soul. And, O that each one were able, as he stands in the pasture feeding Thy sheep and lambs, to look up and appeal to Thee—"Lord, Thou knowest all things: Thou knowest that I love Thee."

The New Great World Crisis

DR. ARNO C. GAEBELEIN

XIII

Another month is passed and great things have happened in this terrible world conflict. One hardly knows, in giving a brief description, where to begin. There has been a widespread horror over the brutal murder of close to a thousand innocent Czech victims ordered by the world-monster, world-gangster and world-murderer, Adolf Hitler. These innocent Czechs were mowed down because a fellow criminal of the beast, Hitler, had received his just reward; a blessed bullet ended his devilish career. On account of this act of righteous retribution, murderer Hitler flew into a rage and obeyed his master, the devil, the murderer from the beginning, by killing men, women and even boys and girls. Here is an editorial which appeared in the *New York Herald-Tribune*, which has our full endorsement and approval, as it must have it from every loyal American citizen.

"The Hangman" has at last died his Egering and disabocorable death, and a world hears the news with only a fierce, joyful satisfaction. The handsome young brute who began his high career as a chief assassin of the 1934 "blood purge," who spread torture and misery through Germany and later became the "New Order's" principal missionary of barbarous savagery, murder and oppression to the larger part of Europe, has met his roughly just end. It is possible that there is some one in Germany in modern him, but even that seems unlikely. The Gestapo will no doubt heap up a fresh pile of corpses to his memory and the propaganda machine weep whatever tears for him it may think politic, but there is neither humanity nor decency in the perverted regime of which he was so typical an example. The army will grin at this defeat for the Gestapo, which it loathes; Heydrich's colleagues in the Gestapo will grin at this chance to seize his powers; a good many Germans will rejoice and some shudder with relief; and although the Fuehrer whom he served may fly into a hysterical rage, it will not be out of sorrow for Heydrich but because of the wound to his own vanity.

Whatever hand sped the bomb and bullets, whether of a Czech patriot or, as some fantastic rumors suggest, of disgruntled rivals within the regime, it is entirely just that one who lived by savagery should die like a savage. The Nazis have spurned every consideration of truth or decency, every concept of law or order, so as to fasten their grip upon the throat of civilization; they cannot now appeal to those principles, nor, once that grip has been broken, can those responsible for these vast crimes expect to escape retribution. It is the people who are suffering now—the soldiers in the ranks, the women in the food lines, the war workers under the bombs. Once the war is won, it would be futile to attempt to exact any further vengeance upon them; but there

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are not a few among the criminal and distorted leaders of this great conspiracy against mankind who will then, like Herdrich, meet the punishment they can no longer shift upon others. They will meet it because it is inevitable. They have lived by hate; they will die hated and alone.

Every word of it is true. Our own Secretary of State, Mr. Cordell Hall, has rightly branded the savage brutality of Hitler as "utterly inhuman." Here are his words:

"This latest example of mass terrorism through wanton butchery of hostages and brutal torture of innocent women and children has shocked and outraged humanity. Savage tribes at times followed such vile practices, but quickly turned away from them as being so utterly inhuman and heathen as to be unworthy even of savages. I am not surprised that Hitler has revived this unspeakable relic of the darkest periods of history. His act is in thorough keeping with all that he represents."

And this murdering goes on in Poland, in Belgium, in the Netherlands, in Norway and in other countries which have not been won, but stolen by Hitler. Furthermore, thousands upon thousands of his victims are now handled by Hitler as veritable slaves. Hitler has inaugurated a system of slavery which in brutal cruelty outdoes the Egyptian slavery of several thousand years ago. Even the most depraved slaveholder as he used to wield the whip in some parts of our Southland, in comparison with Hitler, is an angel. Hitler's victims are forced to toil as slaves; they are forced by the tens of thousands to supplement the rapidly-diminishing manpower of Germany to take up arms, to fight the battles of the monster. If they refuse they are tortured, starved or executed. In thousands of instances their wives and children are treated as hostages. If some misguided Pacifists or Isolationists, who also call themselves American citizens, should read what we have written, we would like to ask them the question, "How would you like to live under Hitler's regime? Would you want to see America's defeat, instead of a complete victory over the worst forces of evil which have ever been released by the devil and his unseen world of demons?"

And here is still more evidence of the savagery of the entire Nazi outfit, Hitler, Goering, Goebbels, Himmler, Van Papen, Ribbentrop & Company. The air forces of England and America have practically destroyed several of the great

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manufacturing centers of Germany: Cologne, Essen, Bremen and Emden. This is a *post payment* for the vicious bombings of England. More reprisals will follow. And now Goebbels speaks. In an article in the publication, *Das Reich*, this monster and gangster number two says that the Jews should be exterminated throughout Europe, "and perhaps even beyond Europe," in retaliation against these heavy air assaults. He says that the Jews had incited British and American airmen to bomb German cities. During the middle ages the Jews were wrongfully accused of poisoning wells; they were held responsible for the bubonic plague, the black death, and now the devil demands their extermination through Goebbels on account of the well-deserved bombings of German cities. He declared that the "Jewish Press" of London and New York had "with bloodthirsty malice" brought on the bombings of Cologne, Essen and other cities. Says Goebbels, "The Jews are playing a frivolous game, and they will pay for it with the extermination of their race in all Europe and perhaps even beyond Europe." The yellow monkeys of Hitler and Goebbels, the despicable Japs, obeyed the order at once and are now trying to get rid of the Jews.

And so the persecution of the Jews continues everywhere. In one Polish City, Radom, since the beginning of the year, 1,500 Jews died of starvation. Then throughout Poland the Nazis have made a law prohibiting the medical treatment of Jews under five and over fifty-five years of age. In certain portions of the Soviet Union, which Hitler invaded, 13,000 Jews were executed. The report before us, if copied in full, would fill at least ten pages of our issue, expulsions, synagogues burned, tens of thousands deported, condemned to forced labor, or housed in camps where they die for lack of food and medical treatment and through various torturers. And so they suffer in Rumania. The following we quote from *The Contemporary Jewish Record* (June 1942), which is perfectly reliable:

Reports continued to add in the story of cruelties perpetrated by the Nazis. The toll of Jews massacred in the Minsk area alone since Nazi occupation was placed at 80,000 by neutral diplomats in Stockholm, Sweden, on March 16. Soon after the capture of Zorinov, 75 miles west of Smolensk, Nazis cold-bloodedly executed its 7,000 Jewish residents.

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and 2,000 others brought to the city from the western part of White Russia, it was revealed March 9. The same fate was meted out to all Jews in the township of Shantova, the report added. On April 15, *Red Star*, official organ of the Red Army, also claimed that all Jews in Mariupol, on the Sea of Azov, had been massacred by Nazis.*

These inhuman brutes in committing these atrocities have forgotten, and do forget that there is a righteous God in the heavens, the God of Israel, and that the day is nearing when He will reckon with all these criminals. Of Abraham and his seed God said, "I will curse him which curseth thee." Woe unto you Hitler! Woe unto you Goebbels! Woe unto you Himmler! Woe unto you Germany! when that curse strikes you down, for it will surely come.

"*It cannot happen here!*" This phrase has been repeatedly used by those who think that the invasion of our American continent, or its devastation, is beyond the range of possibility. Our eyes have been opened in regard to this. Here are first the submarines which up to date have destroyed almost 350 merchant ships. Several hundred precious lives have been lost. Valuable material, needed by our country, has been destroyed. Our shortage of oil, sugar and other products is traceable to the sinking of these ships. They have sneaked nearer and nearer to our shores. In spite of the vigilance of our excellent navy and its sufficiency we have failed, so far, to eliminate this menace. To discover the base from which they operate, to destroy the places from which they get their supplies, or better still, to destroy the plants where the subs are manufactured, seems to be the only way to conquer them. And now has come the most astounding news. Certain submarines landed on an isolated spot in Florida and on Long Island eight young men from Germany, whose commission was to execute a sabotage of the widest range—bridges and railroad centers to be crippled, the destruction of the waterworks of our Metropolis, New York, the devastation of aluminum plants, etc. They had \$170,000 in American cash to bribe and to engage assistants; more than that they had an immense amount of explosives which they tried to bury to the sand. We fully acknowledge the great efficiency of the F. B. I. under the leadership of Edgar

*Word has just come from London that the Jewish Congress in session there puts the number of Jews killed at a million and over.

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Hoover. But we believe behind this most timely discovery is something else—*Divine Providence!* Why not acknowledge this fact? God knows all things, all secret plannings, all plottings of the enemy. He can bring the hidden things to light. If we trust in Him He will act and uncover the wicked things of darkness. He will protect the nation which puts its trust in Him. We sincerely hope that these eight instruments of vicious Nazism will be speedily dealt with. Two of them lived in this country as American citizens. They had accomplices in this country to assist them in their devilish sabotage. Some of them are already in custody. These foes within our gates should share fully the same punishment.

Hitler is now using poisonous gases in his frantic effort to win the war. He threatens more than that, to use deadly bacteria, germs of the most deadly diseases, to poison water supplies and wipe out human beings by the thousands. The Japs have already done this in parts of China. Perhaps these eight scoundrels, candidates for the gallows, carried these instructions with them.

But can Hitler win? A thousand times, No! His complete defeat may not come this year, but it will surely come. It will come in spite of the reverses of the allied nations in Africa, in spite of the setbacks in Russia, in spite of the trickeries of the Japanese. Hitler can never defeat Russia; nor can the Yellow Aryans save him. Our country produces now 5,000 airplanes every month; there is a mass production of tanks. We are turning out 10,000 ton ships in 46 days. This mass production just begins to tell. We shall reserve other phases of the war, such as the invasion of the Aleutian Islands by small Japanese forces, the gradual but sure defeat of the Japanese in the Pacific, for our next issue.

One thing is interesting. The constantly increasing discussions about peace terms and after-war conditions. This seems to be rather premature. So far a complete victory for the allied nations is not yet in sight. When the full victory is assured it will be the right time for peace propositions and other plans.

And once more, let God and His power be acknowledged. Let the nations who are on the side of righteousness, who fight the forces of evil, turn to God, seek Him, trust in Him,

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humble themselves, and God will surely manifest His power. God has His plans; they may be delayed, but finally they will succeed and be carried out. What would happen if those in authority would know His revealed plans and pray for their execution, looking to God for deliverance?

(To be continued D. F.)

THE DESERT ROCK

By HERMES BOER

"They drank of that spiritual rock that followed them; and that rock was Christ" (1 Cor. 10:4)

Rock of the Desert, pouring still
Thy stream the thirsty soul to fill;
Rock of the Desert, now as full
Of living water, pure and cool;
We stand beside Thee now.

Rock of Eternity, to Thee
In thirst and weakness we flee;
Thy waters cannot cease to pour,
Thy fulness is for evermore;
Let him that thirsteth come!

Bright Water of Eternity
We come, we come to drink of Thee;
The voice of welcome that we hear,
The voice dispelling every fear,
Is "Whosoever will."

River of Life, upon Thy brink
We sit, and of Thy waters drink.
The murmur of the sparkling wave
Speaks still of Him Who came to save,
Who bids us, "Drink and live."

River of Peace, so full and bright,
Each drop clear-shining with the light;
And still the voice that comes from Thee,
The voice that telleth all is free,
Is, "Whosoever will."

River of Love, so deep and wide,
All Heaven is in Thy flowing tide;
For all the love of God is here,
The love that casteth out all fear,
The "Whosoever will."

Dear River, what a sun is Thine!
What glories of Thy waters shine!
What freshness in each sprinkling drop!
And still the voice that cometh up
Is "Whosoever will."

River of God, still flowing on,
Thy source the everlasting throne!
River of Heaven, translucent stream,
Thy fulness ever at the brim
For "Whosoever will."

Current Events In the Light of the Bible

By E. SCHUYLER ENGLISH

North, East and West of Suez. At the gates of the Middle East stands the *Wehrmacht* of Adolf Hitler, before which stood also the armies of Napoleon and the phalanxes of Alexander the Great. For in Egypt, pointing east, the Nazi machine is striking hard toward Suez, while the air arms of the Axis powers threaten from Crete and the Dodecanese. War is not strange to Egypt. Often she has conquered, and often, too—as for example by the Assyrians in 670 B. C., the Persians in 325 B. C., the Greeks in 332 B. C. and the Romans in 30 B. C.—her defenders have been overpowered. Always before, however, her invaders have struck from the north or east or south—the Arabs in the seventh century, the Turks in the sixteenth century and the would-be invader Napoleon, at the beginning of the nineteenth century. Today the *Wehrmacht* assembles its main spearhead in the west. And here one of the climactic battles of World War II is taking place. Its outcome may determine much about the future—not necessarily the final outcome, but certainly the length of hostilities.

For the battle of Egypt, in the numbers of its troops insignificant in comparison with the great forces engaged on the Russian front, is vital indeed. And not only will the result of this battle affect Britain, but it will have a tremendous influence on Russia's position, and will determine the whole Allied effort. If Egypt is lost by the United Nations, Russia's lifeline via Persia is lost, a clear road toward oil supplies in Iraq is opened to the Nazis, Suez and the Red Sea are closed to Britain and the path to the Indian Ocean and contact with Japanese forces are potentially open for the western flank of the Axis.

That Hitler must win in 1942 seems increasingly clear, and no one knows this better than he. Should he gain his objectives he will have the resources for a long war; should he fail to gain them his doom will be discernible even within Germany. What are his objectives? They are obviously these: (1) to obtain oil, the Nazi machine's most urgent need. And

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to secure this oil Hitler must continue to drive toward Iraq, Mosul, Iran and the Persian Gulf; and also to thrust through to Baku, the rich petroleum prize which produces seven times as much oil as Mosul. Baku is at the end of the road from Sevastopol, while Mosul can be reached in three ways: through or around Turkey, by way of Crete, Cyprus and Syria, or across Palestine and Iraq. Thus the concentration of forces in the Caucasus and in Egypt. (2) *Hitler must defeat Russia*, for the Russian front is the one dangerous-to-Germany front today. It is for this reason that Hitler drives so hard from Rostov and Kharkov, so that the Volga River transport of four-fifths of Russia's oil may be stopped. A drive on Murmansk in the north is necessary so as to cut the supply of weapons from Britain and the United States. And Hitler is urging Japan to attack in Siberia to close the final inroad to Russia of vital war materials. (3) *Hitler must win Suez* (which would include the Mediterranean and the Red Seas), the gateway to the Far East.

Those are his objectives, for they must be obtained before he can even hope to conquer. But the loss of one of these strongholds by the United Nations—serious as that loss may be—will not spell defeat for the Allied cause. It will only prolong the end.

So we watch the Middle East. The land so often besieged is besieged again. The land of Palestine, the city of Jerusalem, the scene of so much spilled blood, come more prominently into the scene. Before our eyes there appears a picture of the nations of the earth converging toward Palestine and Egypt, which assuredly is a preview of a still later day when the world's might will strike that way, to be destroyed by the Return of the Lord in power and glory. How can any one who loves the Lord and studies God's Word be indifferent to the times and the seasons in which we live? How can we do other than look up? How can we fail to *redeem* the time by the proclamation of the Gospel of salvation to a sin-sick generation while there is time?

The coming of the Lord draweth nigh—that glad day when those who are His by faith will be taken to be with Christ our Redeemer and Lord!

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Peace Mission! Our attention was drawn recently to an amusing, if somewhat tragic, result of President Roosevelt's Peace Mission to South America several years ago. When the President left Brazil to go to Argentina he was escorted by an honor guard of one hundred and twenty airplanes from the Brazilian Army and Navy. This display of Brazil's might so impressed the Argentina Government that within two weeks it appropriated over two million dollars to purchase war planes from the United States. Chile, learning of this appropriation, and fearing the threat of Argentina planes crossing the Andes laces with bombs, sent a mission to the United States to purchase a full assortment of war planes—and thus began the greatest armament race in South America's history.

All man-made schemes for peace must end in failure, for the heart of man is sinful, suspicious and envious. Only a righteous reign can bring righteous peace, and there will be no righteous reign until the Sun of Righteousness drives away the clouds of war and their shadows.

Another New Order. These are the days of "unions"—and union among religious organizations has always been accomplished by the setting aside of essential doctrines. Union in the Church is the precursor of apostasy.

A so-called "Bible-Inspired New Order in the Affairs of Men" was announced as consummated in London during the first week in July when the Chief Rabbi of Great Britain, Dr. J. H. Hertz, put his signature to a ten-point peace aim manifesto previously signed by leaders of the Anglican, Roman Catholic, and Free Church organizations. Stating that he did this "without subscribing to any implications of a doctrinal character," Rabbi Hertz declared that the "Jews are . . . in full accord with the ideals of social righteousness and international peace" set forth in the pronouncement, ideals which "flow from the Sacred Scriptures."

We have no objection to any of these commonions seeking to establish social and world conditions on as righteous a plane as is possible. But how can a movement be called "Bible Inspired" when the whole Bible is not accepted, and when the program of God, as written in His Word, calls for

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men to be clothed with the righteousness of God in Christ before they can hope for their own social advancement? And where in the Bible are we told that there will be man-made international peace?

Beware of religious amalgamations. "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4:6). How can the Christian Church unite in any "New Order" with those who deny the Deity of Christ? "Be ye not unequally yoked together with unbelievers: for . . . what communion hath light with darkness?" (2 Cor. 6:14) is certainly written in the Sacred Scriptures.

Yet this movement is hailed as "the most constructive step since the Reformation."

The Expectancy of the American Jewish Congress. There are two great Jewish organizations in the English-speaking world: the Zionist Movement, of which Dr. Chaim Weizmann of England is head, and which has an American branch; and the American Jewish Congress. Both of these groups had important conferences in the United States in May—the Zionists, in New York; the American Jewish Congress, in Chicago. Reporting the Chicago Convention, Rabbi Stephen S. Wise said in part:

"Seeing that the war of Fascism-Nazism began with a long-sustained and almost undefended attack upon world Jewry, Jewry has every right to expect that it will have its rightful, if not technically legal, place in the Peace Councils. Nothing less can come out of the plans for an ordered and just world peace than the determination that the Jews throughout the world should have a status of equality with all other peoples, minorities and majorities alike, and that apart from history and the uncancellable national will, the homelessness of the Jew growing out of twenty years of Hitlerism and pre-Hitlerism, be ended by the establishment of Palestine as an ample Jewish Commonwealth."

The Christian has every sympathy with the Jewish people in the persecution which has been theirs, not only in recent pre-Hitler days, but through the centuries. They have been homeless for a long, long time. But there awaits them the Promised Land, to which they will return one day by God's

desire. And when our Lord Jesus Christ comes again to take the throne of His father David, they will have more than equality—they will be the race through whom the nations of that day will find blessing.

This "home" and this "equality" may not come to pass in the way that they seek them. Today the Jews are citizens of various countries, by birth and by naturalization, and the Jewish people can no more expect to be represented in the Peace Councils (though it is rather soon to talk about Peace Councils!) than have the Negroes or the Anglo-Saxons, etc. Nations, not races, will be represented there.

Eyes Upon India. Since the failure of the Cripps Mission, the situation in India has gone from the serious to the more serious. For a time Mohandas K. Gandhi and his chief lieutenant, Pandit Jawaharlal Nehru, were at odds as to India's attitude toward Great Britain, but recently they have come to agreement, together with another powerful figure, Abul Kalam Azad, Moslem President of the Indian National Council. Only one of India's great leaders, defense-minded Chakravarti Rajagopalachari of Madras, is out of passive-resistance step, and the "big three" aforementioned hope to swing him in line, or defeat him at the July meeting (which will be history when these pages are read) of the Congress Working Committee. But the present attitude of the majority of India's millions, as expressed by their three leaders' conclusions, are to be seen in the words of the Mahatma: "Leave India to God. If that is too much, then leave her to anarchists. The British withdrawal does not by itself bring independence. It may induce unity or it may lead to chaos. There is also the risk of another power filling in the vacancy."

So it is to be observed that Gandhi, Nehru and Company recognize that under their passive-resistance campaign, Japan may conquer India. No matter, they intend to hold out for liberty or dominion status. India's future may have a very vital bearing upon the success of the Axis program.

Divine Healing—Is It In the Atonement?

By H. A. IANSON*

No instructed Christian can help acknowledging the power of the Lord to heal the body as well as to save the soul. He who credits the miracles of the New Testament, as every sincere Christian must, necessarily recognizes the healing power of God. It is not, therefore, my desire to discuss the possibility of physical healing in answer to prayer, or the reality of many apparent miracles of healing in our own day in connection with the ministry of certain preachers, both male and female, who give a large place to this particular phase of things in their public work. God can heal. God has healed. God does heal. He heals in answer to prayer. He heals where there is no prayer at all by the recuperative power of nature. He heals, as in Hezekiah's case, by the use of means. He has often healed in answer to the prayer of the individual who was sick, or of others who prayed for him. There are too many reputable testimonies at the present time to such healings to question them for a moment. Therefore, I do not intend to consider this phase of the subject at all.

But there is another serious question for many tried and distressed souls, namely, Is healing in the atonement and therefore available for any Christian who claims it by faith during the present dispensation of the grace of God?

Those who answer this question in the affirmative point at once to what they consider to be an incontrovertible proof text found in Matthew 8. There we are told: "When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His Word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (vs. 16, 17).

Now I admit that a cursory examination of this passage

*Again we welcome to the pages of *Our Hope* a manuscript from the pen of the gifted and beloved pastor of the Moody Memorial Church of Chicago. Our brother needs no introduction to Christians in this land or in England.

seems to prove conclusively that our Lord bore our infirmities and sicknesses on the Cross somewhat in the same sense as He is said to have borne our sins in His own body on the tree; that is, He suffered instead of us. It is impossible that our sins as such could ever have been transferred from us to Him in such a sense as to make Him actually the sinner. But He bore them in that He endured the judgment which we had deserved because of those very sins. So some believe that on the Cross He suffered the pains and the anguish and endured the symptoms of all our diseases, thus becoming the substitute for sickness as well as for sin. The horrible conclusion has been drawn from this theory that our Lord when on the Cross became a "living, breathing mass of corruption." I use the exact language which I once heard used by a leading advocate of divine healing. The speaker went on to say that every disease to which humanity is subject had fastened itself on the body of Christ when He hung upon the Cross; that He had endured all the ravages of these diseases in order that He might bear them away from us. So that now, in resurrection, the new life of His glorified body is available for us, by faith, to combat diseased pathological conditions in our bodies. I may not have stated the doctrine in the same way that all its advocates present it, but I am giving it as nearly as I can recollect in language which I heard used.

A more careful examination, however, of the verses quoted from Matthew 8 will make evident at once the striking fact that the inspired writer is not referring to the atonement on the Cross, but is explaining something that happened during the earthly ministry of our Lord. As He moved about among men, He manifested His compassion and power by delivering them from their diseases. He did not do this without cost to Himself. In His deep, tender sympathies, He entered into the sorrows and sufferings of those whom He healed. When the woman who touched the hem of His garment was healed, He "perceived that virtue had gone out of Him." There was a response on His part to her deep need. It cost Him something to heal. He really bore the sorrows of others. He took their infirmities and their diseases. He felt with them and for them. Any true Christian minister who knows what it is to enter into the distress and perplexities of those

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among whom he moves, particularly if he labors among the poor, shares in large measure our Lord's exercises as recorded here. Paul filled up on his part the sufferings of Christ for His body's sake, which is the Church, as he bore on his heart the great burden of the people of God. This was to him more than all his other sufferings; for after enumerating the trials he endured, he adds, "and besides all this that which cometh upon me daily, the care of all the churches." During the three and a half years of our Lord's ministry on earth, He never saw the suffering that He did not alleviate, unless, indeed, His grace was resisted. And it was this intense compassion for mankind and sympathy for the distressed—not merely the persecutions He endured—that made Him the Man of Sorrows and acquainted with grief. The more we drink in His spirit, the more we shall know the meaning of the poet's words:

Saddened, ah, yes, saddened
By earth's deep sin and woe;
How could I pass unheeding
What grieved my Saviour so!

To refer the bearing of sicknesses to the Cross instead of linking it with the life and ministry of our Lord on His way to the Cross is to misunderstand grossly His entire mission. If He has made atonement for sicknesses, then it is unthinkable that any believer could ever endure pain or illness. Because He has made atonement for sins, no believer shall ever come into judgment. The penalty is forever removed. In the same way, if He had stood in the place of the sick as He stood in the place of the sinner, our sicknesses would be as far removed from us as our sins.

A well authenticated fact is worth any amount of unproved theories. If we can find recorded in Scripture any instance whatever where Christians were allowed to be sick, and were not miraculously healed, then the whole theory falls to the ground. To four outstanding instances I would direct attention.

First, there is that of the apostle Paul himself. He had been caught up to the third Heaven. Upon his return to earth there was sent to him a thorn in the flesh, "a messenger of Satan to buffet him" lest he should be exalted above measure. There was no danger for a saint in the third Heaven.

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There was danger when he came back to earth lest he should be lifted up in spiritual pride by the abundance of the revelation given unto him. To preserve Paul from this, God took disciplinary measures. It is not necessary to attempt to define the exact nature of the thorn, but it is important to observe that it was in the flesh. It was something physical. It was something that cost him intense humiliation. It was something that cost him severe suffering. It is termed an affliction. It in some way weakened him, for he puts it in contrast with strength. He besought the Lord that it should be taken from him. He prayed earnestly that he might be healed. Instead of answering his prayer in that particular way, the Lord, as it were, said to him, "Paul, I will not remove the thorn. I will not deliver you from the infirmity, but I will do something better for you. I will enable you to triumph over it. My grace is sufficient for thee, and My strength is made perfect in weakness." Immediately the apostle ceased to pray for deliverance and fell in with the will of God, exclaiming, "Most gladly, therefore, will I glory in my infirmity that the power of Christ may rest upon me."

Our second witness is Epaphroditus, of whom we read in Philippians 2:25-30. There we learn that he was a devoted servant of Christ, one worthy to be esteemed by Paul as a brother and companion in labor and a fellow soldier. He was unselfish, faithful, and conscientious. But he was sick; he was very sick. As the days and weeks wore on, his sickness increased until he was nigh unto death. He was sick for so long a time that word of his illness went clear back from Rome to Philippi, and the saints there were greatly disturbed concerning him. Paul prayed for him, so doubtless, did many others. Yet no miracle was wrought in his case. No healer appeared to lay his hands upon him and raise him up. Neither was he rebuked for his lack of faith. His illness was permitted to run its course, and at last, God had mercy on him and he recovered. In this last expression we may learn the truth as to physical healing during the present dispensation. It is mercy. It is not something that is ours by right. It is not something to be demanded. It is not something that we can claim on the ground that it was

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bought and paid for on Calvary. It is simply divine mercy meeting our deep need according to the will of God.

The third case in point is that of Timothy. No young preacher was ever more highly esteemed than Timothy was esteemed by Paul. He was a true pastor and one whose tender heart was ever exercised by the state of the Lord's people. If anyone ever needed a robust constitution in order to continue without let or hindrance in the work of the Lord, Timothy did; so far as human judgment goes. But Timothy was a dyspeptic. Like many another itinerant, he probably suffered from the over-kindness of some good Marthas, and the penuriousness of others. Varying climates and polluted water had grievously affected his health. What a mercy if he could have attended a healing meeting and gone down to the front to be prayed for! But neither Paul nor Timothy had ever heard of a healing meeting in all of their lives. Such gatherings had never yet come into existence. Instead of recommending anything of the kind, Paul gave a common sense prescription. He wrote, "Drink no longer water, but use a little wine for thy stomach's sake and for thine often infirmity" (1 Tim. 5:23). This is as truly inspired Scripture as John 3:16, and the Holy Ghost has recorded it for our learning. Paul, who had healed many by the laying on of hands as a testimony to the supernatural character of his ministry, instructed Timothy to use precautionary measures to keep from breaking down his constitution and to recover him from the effects of previous conditions.

Our last instance is that of Trophimus. We read of him in 2 Timothy 4:20: "Trophimus have I left at Miletum sick." Of this man we know little, except that in Acts 20 we learn that he was in Paul's company when he went down to Troas on his second missionary journey. As Second Timothy was written many years afterwards, during the apostle's last imprisonment, it is quite likely that Trophimus had been an intimate companion throughout the years. But he was sick. He was so sick that he had to remain quietly at Miletum and could not accompany Paul to Rome. There is no intimation that his sickness was a judgment upon him. Neither is there any intimation that he was to blame for remaining sick. We are not told that he might have been well if he had only

appropriated the resurrection life of Christ by faith! What we do know is that he was a Christian and a servant of the Lord. But he was sick. Tens of thousands have been in the same circumstances since in spite of the fact that Christ died on the Cross.

It is very evident that neither Paul nor Epaphroditus, neither Timothy nor Trophimus knew anything of the modern doctrine that Christ bore our sicknesses on the Cross and that therefore, believers should never be sick. To be in the company of these men is to be in good company. If, in the wisdom of God, a thorn in the flesh is sent to us; if, in the work of the Lord we are permitted to be "sick nigh unto death"; if the earnest missionary and faithful shepherd of souls finds the need of care in regard to eating and drinking that he may be at his best for God; if we find ourselves left at some Miletum sick while others go on with the work; or if we must go out to prison and death for Christ's sake, the subject believer will simply say, "It is the Lord, let Him do what seemeth Him good." There will be no complaining, nor will there be doubt and darkness because an unscriptural doctrine is impossible of realization in practical experience. But we shall say with our brother Paul, "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me."

On the other hand, we know that eventually as a result of the work of the Cross, all believers will be fully delivered from every physical result of sin. But this will be at the coming of the Lord Jesus when "He shall transform the body of our humiliation, that it may be made like unto the body of His glory." This was what Paul looked forward to, and has been the goal of saints all through the dispensation; namely, the redemption of the body. It is our hope. But until its realization, "we groan being burdened," but we are enabled to triumph by faith in spite of sickness and suffering, knowing that all will be over when our Saviour returns.

**THAT I MAY KNOW HIM, AND THE POWER OF
HIS RESURRECTION (Phil. 3:10)**

The Lord's Day

The First Day of the Week

By A. C. GARLAND, D.D.

Seventh day Adventists claim that the Seventh Day of the week, the Jewish Sabbath, is the proper day to be kept by the Church. We do not enter into the question of the Sabbath in the Old Testament and why the Church of God, the body of Christ, has nothing whatever to do with the day of the law given to Israel. But Seventh Day Adventists make a statement, which is, like so much else in that unsound system, untrue. They teach that the seventh day of the week was the lawful Sabbath in the Church up to the time of Constantine the Great, and he changed the day from Saturday to the first day of the week, called Sunday. Others claim that the Pope effected the change. With a show of learning, this cult, through their leaders, their literature, and by public lectures, scatters this false, unhistorical assertion. In doing this they not only circulate a downright falsehood, but by rejecting the first day of the week, they set aside one of the most striking, the most monumental evidences of the historicity of the resurrection of our blessed Lord. To help weak believers, who are not acquainted with the evidential facts as to the first day of the week, and who are disturbed by these modern Galatians with their attacks on the Gospel of Grace, we give herewith the historical evidences that the first day of the week was not invented by Constantine, nor by the Pope. Constantine, it is said, changed the Sabbath to Sunday in the year 321 A.D. Let us listen to the historical testimonies before that date.

1. Eusebius, the famous historian of the early Church, made in 315 A.D. the following statement:

"The churches throughout the rest of the world observe the practice that has prevailed from Apostolic tradition until the present time so that it would not be proper to terminate our fast on any other day but the resurrection day of our Saviour. Hence there were synods and convocations of our Bishops on this question and all unanimously drew up an ecclesiastical decree which they communicated to churches in all places—that the mystery of the Lord's resurrection should be celebrated on no other than the Lord's Day."

2. Fifteen years before that, in the year 300, Bishop

of Alexandria made the statement, "We keep the Lord's day as a day of joy, because of Him Who rose thereon."

3. Going back another 47 years we find the testimony of the learned Cyprian of Carthage, who wrote in the year 253 A.D. "that the Lord's day was both the first day and the eighth day."

4. Tertullian comes next. He also lived in Carthage, over 150 years before Cyprian, in the year 230 A.D. and he bears a similar witness to the first day of the week.

5. Stronger still is the testimony of Clement of Alexandria who, in 194 A. D., wrote "The old Sabbath day has become nothing more than a working day."

6. Irenaeus, Bishop of Lyons in 178 A.D. wrote, "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's day."

7. In 160 A.D. the learned Bardesanes, addressing Emperor Marcus Aurelius Antoninus wrote:

"Wherever we be, all of us are called by the one name of the Messiah, namely Christians, and upon one day, which is the first day of the week, we assemble ourselves together and on the appointed days we abstain from food."

8. Then comes Justin Martyr, probably born when the Apostle John was still living. His testimony written in the first half of the second century is as follows:

"Sunday is the day upon which we all hold our communion assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world and Jesus Christ our Saviour, on that day, rose from the dead and on the day called Sunday all who live in cities or in the country gather together in one place and the memories of the Apostles, or the writings of the prophets are read as long as time permits."

9. Ignatius of Antioch about 110 A.D. also witnesseth to the same facts.

"If then those who walked in the ancient practices attain unto newness of hope no longer observing sabbaths (meaning different days as I have proven to you), but fashioning their lives after the Lord's Day, on which our life also arose through Him, that we may be found disciples of Jesus Christ, our only teacher."

10. About the year 74 we hear of another witness; it is Barnabas, not the Barnabas who is mentioned in the Book of Acts, but one of the "so-called Apostolic fathers. His testimony is striking:

"Finally He (God) saith—Your present Sabbaths are not acceptable

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to Me. I shall make a new beginning of the eighth day, that is the beginning of another age. Wherefore also we keep the Lord's day with joyfulness; the day also on which Jesus rose from the dead."

11. This brings us to the "Didache," or the Teaching of the Apostle, which is a document written within the Apostolic age. In this document we read: "On the Lord's own day gather yourselves together and break bread and give thanks."

12. And now the crowning evidence which comes from the inspired pens of the Apostle John and the Apostle Paul and Luke.

The Apostle John bears witness to this day in the Apocalypse.

"I, John, who am your brother and companion in tribulation, was in the isle which is called Patmos, for the Word of God, and the testimony of Jesus Christ. I was in the Spirit on the Lord's Day."

The expression cannot possibly mean, as some use it, the Day of the Lord, but it means the first day of the week.

In the Book of Acts we have a record which cannot be set aside; it is conclusive.

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow" (Acts 20:7)

And Paul writes to the Corinthians:

"Now concerning the collections of the Saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come" (1 Cor. 16:2).

Bowman, in his excellent work on "The Historical Evidence of the New Testament," adds two other witnesses to the twelve we have given, the witness of Pliny and the Council of Nicea and then he says: "The testimonies cited are the most authoritative known to early Christian history namely of council, bishops, apologists, a heretic (Bardesanes), one disciple of the apostles, the document called Didache, and, finally the utterances of two of the most distinguished apostles themselves. The witnesses are fourteen in number; and their witness comes from different centuries, from different countries, written in different languages; but each one attests the apostolic teaching and the Christian practice of observing the first day of the week as the Christian Sabbath.* Moreover they all confirm the statement made

*Christian Sabbath is an incorrect expression. There is no Christian Sabbath, as there is no "Christian Work."

by Pliny (Governor of Bithynia and Pontus) that the Christians were accustomed to meet on a "stated day" for their sacred observances. The *catena* of proofs is complete, extending through the first three hundred years after the crucifixion of Christ, averaging one witness for less than every twenty-five years in consecutive order."

That there were such in the early Church who tried to enforce the Seventh Day as the correct day to be kept is very true. But these seventh day keepers were the miserable Judaizers, who attempted to Judaize the Church of God, and who preached "another Gospel" upon which the Holy Spirit pronounced the Divine Anathema. "But though we, or an angel from Heaven, preach unto you any other Gospel 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. 2:6-9). The Seventh Day cult of today is a modern continuation of those teachers of apostolic times, the Judaizers who perverted the Gospel of Jesus Christ. They belong to the most subtle, the most dangerous errorists of Christendom.

Everywhere those evil teachers were active during the life time of the Apostle Paul. They sneaked into Christian assemblies and disturbed the peace of the children of God. In the province of Galatia many, on account of their wicked teachings, were falling from Grace, which means, they left the ground of Grace, and went back under the law. They did the same in the Colossian church. That is why the Spirit of God through the Apostle Paul exhorted the Colossians to beware: "Let no man therefore judge you in meat, or in drink, or in respect of a holiday, or of a new moon, or of the SABBATH" (Col. 2:16).

Seventh Day Adventists are active in the same way; they also sneak in everywhere preaching that which is "another Gospel."

What we have written will be a good weapon to use against these teachers, who, besides teaching Law-keeping, also teach the errors of soul-sleep and the annihilation of the wicked, while their views on prophecy are equally unscriptural.

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter VIII Verses 14-26

"Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves saying, It is because we have no bread. And when Jesus knew it, He saith unto them, Why reason ye, because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? Alas do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And He said unto them, How is it that ye do not understand?" (Mark 8:14-21).

A very natural oversight on the part of the disciples is brought to light. With the Servant Son they too were busy, and so it was found, when the party reached the other side of the lake (Matt. 16:5) that they had forgotten to take bread, that is, the loaves (of bread). Possibly it was Judas who was responsible for the neglect, for he was the treasurer of the group (John 12:6; 13:29); but no blame is placed upon any one—the disciples had forgotten to take bread. Another detail which would be remembered by one who was present and such as is peculiar to Mark's Gospel, thus suggesting if not confirming the Petrine influence, is the fact that he calls attention to something omitted by Matthew: "neither had they in the ship with them more than one loaf."

"And He (the Lord Jesus) charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." We can readily suppose that there was not a little discussion among the Twelve as to their predicament, and the reason for it. No doubt the one who was supposed to look after the supplies offered some explanation for his

forgetfulness. In the course of the conversation the Lord Jesus spoke, not to upbraid, but to teach. He took advantage of the subject of the discussion to emphasize His point. "Take heed, beware . . ." The double warning stressed the importance of that which was to follow—"Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." Now we know that the parabolic and symbolic manner of speech that our Lord employed so often with the very purpose of simplifying His remarks frequently went right over the heads of the disciples. And here again His words seemed to them as a riddle. They reasoned among themselves, they argued back and forth as to the meaning of Christ's warning, and then they came to an erroneous conclusion: "It is because we have no bread."

What did they mean, or rather, what did they think our Lord meant? It would appear that their minds, occupied with their momentary creature need, were not lifted above the earthly sphere. They did not have the loaves because they had neglected to obtain them, and they supposed that the Lord Jesus was warning them, before they should replenish the supply, not to purchase anything that was connected in any way with the Pharisees or Herodians. We must remember that the disciples of Christ were Jews and that they had been brought up under the Law and instructed in all its rites and restrictions and teachings concerning ceremonial defilement. And it may have been that they imagined that the Lord Jesus, having just turned from the Pharisees after denouncing them, was formulating new rules of restriction concerning eating and drinking, as though the Kingdom which He had come to establish was to be governed by law even stricter than the Mosaic ordinances. As the Jew of old had been defiled by contact of any sort with the Gentile, so they assumed that the followers of Christ would be made ceremonially unclean by like contact with His enemies. And it is true that the Church is to be separated from the world and is not to touch the unclean thing (2 Cor. 6:14-18). Yet the faith of these Twelve (and our faith after them) was to develop into an inward affection for and union with Christ rather than an outward religion of rules and restrictions.

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Our Lord perceived their argument—the correct rendering is not, “And when Jesus knew it,” but “And Jesus perceiving it”—and He asked: “Why reason ye because ye have no bread? . . .” Paraphrasing His words, we have something like this: “Why is it that you think that I am speaking about the loaves for our bodily hunger? You have been with Me all this time—do you not see that there are other matters than our temporal necessities with which we must be occupied? Do you not perceive this? Can you not yet discern and understand that I shall not live by bread alone? Why are you troubled about the bread, and why do you not understand that there are matters far more important than our physical wants, which I would teach you. You have been given eyes and ears to perceive and to hear, and yet you do not seem to discern higher things.” This was not rebuke because the disciples forgot bread, but it was censure for being so bound down by circumstances of the earth that they failed to employ their God-given spiritual eyes and ears to apprehend heavenly things. The Lord Jesus went on to remind His followers how little need there was for them to be concerned for food for their bodies. “Do ye not remember?” He asked, and then proceeded to refresh their memories by recalling the feeding of the five thousand with five loaves and the four thousand with seven loaves, and questioning them as to what remained over after these multitudes were filled.* It was as if He said: “Do you remember these works, how so many were satisfied when we had so little with which to feed them, and more, were there not baskets full of fragments left over in each instance? Here we have one loaf, and there are only thirteen of us! Is there then any cause for concern?” And He added: “How is it that ye do not understand?”

Mark closes all reference to the episode there, as though

*It is well worth noting that Christ's reference in this instance to the two miraculous feedings of the multitudes, and specifically five thousand with five loaves and four thousand with seven loaves, is the answer to critics who have argued that there was only one such miracle and that the two accounts are simply variant traditions of the same event. Observe that here also, as in the records themselves, different words are used in the Greek for baskets. See comments on Mark 6:35-44 and 8:1-9, in the August, 1941 and June, 1942 issues, respectively.

we might take it for granted that at length, after this reproof, the disciples began to comprehend two things: one, that the allusion to leaven was spiritual and not material in its application; and two, that they understood what the spiritual application was. But because we are inclined to be as dull of understanding as they were, it would be profitable, perhaps, to examine what they understood, according to Matthew's account of the same incident. It concludes: "Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees"† (Matt. 16:12).

That *leaven*, as it is used here, is a figure for that which is evil, is incontrovertible. That is why the Lord Jesus warned against it. The natural action of leaven is fermentation and corruption, and this has no place in the spiritual realm. For this reason leaven was excluded from sacrificial offerings under Mosaic law: "Thou shalt not offer the blood of My sacrifice with leaven" (Exod. 34:25; see also Lev. 2:11). The Apostle Paul also makes use of this symbol as denoting evil when he says: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:7, 8). The "leaven" against which our Lord warned His disciples, then, was "doctrine"—evil doctrine.**

†Some have been troubled because of the fact that while Mark quotes our Lord as referring to "the leaven of the Pharisees and of Herod," Matthew's citation reads "the leaven of the Pharisees and of the Sadducees" (16:11). But there is nothing contradictory in this variance. No doubt the Lord Jesus used all three names; one of the evangelists recorded two of them, and the other coupled a different pair. As we shall see, the doctrine to which our Lord was referring was evil doctrine, and it was not necessary that this false teaching should agree (for these sects or parties agreed in no way except in their hostility to Christ) for it to be evil and to call forth a warning by the Lord Jesus. There are many false *isms* abroad today which are as unlike each other as night and day. They are heretical and dangerous in spite of their dissimilarities to each other, and not because of them.

**It is important that we bear this in mind, for it helps us materially in interpreting the parables of Matthew 13, in particular the Parable of the Leaven (Matt. 13:33). Inasmuch as this parable is omitted in Mark's Gospel, we shall not comment upon it further here. It is dealt with fully in the author's *Studies in the Gospel according to Matthew* (Our Hope Publications).

What was this evil doctrine? What did the Pharisees, the Sadducees and the Herodians have in common? Certainly their conceptions of God and the aims of their leaders were different. We have met the Pharisees and the Herodians before.† The former, you will recall, were the religious leaders of Israel—legalists who kept not only the letter of the Law but man-made precepts as well, though they failed to abide by its spirit; while the latter were not a religious sect, but a political party who sought to enthrone the family of Herod as permanent rulers of Judaea. The Sadducees were a religious sect, the rationalists of that day, who, as Mark tells us later, “say there is no resurrection” (12:18). They did not believe in miracles of any kind, or in angelic beings. They were to the Palestine of nineteen centuries ago what the “modernist” of the twentieth century is to us—refined, and gracious and kindly in their dealings with their associates and fellow-men, but embittered against many of the verities of Scriptures. They were strongly opposed to the Pharisees, but were not nearly as powerful as the latter, due to the inbred reverence for God among the Jews as a whole.

These three groups of men, inimical to each other, united to an effort to discredit and destroy the Lord Jesus Christ. The Pharisees wanted a Messiah who would submit himself to their legalistic and ritualistic program, a man of high station whose weapon would be political rather than spiritual. They were not pleased that Jesus of Nazareth, without the advantages of training in one of the rabbinical schools and un beholden to them, should claim to be Messiah and the Son of God. The Herodians wanted no Messiah; to them a Herod on the throne would be Messiah enough, whether or not he was descended from David. The Sadducees, believing the miracles of Christ some sort of legerdemain, would rather have seen Him work with the power of the sword than with the power of God. Thus they all conspired against Him. Their doctrine was double-pointed: with one point they deprecated the need of Messiah fulfilling all that the prophets had spoken. They were more interested in

†See comments: on *Pharisees* (Mark 2:16), *Our Hope*, February 1940, p. 530; on *Herodians* (Mark 3:6), *Our Hope*, April 1940, p. 677.

His conforming to their standards than that He should be God's perfect standard of righteousness. With the other point they pretended righteousness, some of them, but their whole mode of living was selfish, their religion (such as it was) external and superficial. They were hypocrites, as our Lord pointed out more than once during the course of His ministry. All of them were in error concerning the character and person of the Messiah, and likewise, as to the nature of the Kingdom of God and of those who would inherit it.

"Take heed, beware of the leaven of the Pharisees." To profess to know God and yet to disdain His leading in the daily life is hypocrisy. To profess to know Christ as Saviour without possessing His life within is hypocrisy. "Take heed . . . Beware . . ." May we who read be quick to "understand" the warning of the Lord in respect to our own relationship to Him and to our fellow-men.

"And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand, and led him out of the town: and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And He sent him away to his house, saying, Neither go into the town, nor tell it to any in the town" (Mark 8:22-26).

The Servant-Son, whose earthly work was never done until He cried, "It is finished," coming to Bethsaida found no quietude. It was here as it had been in other places. When He went into the borders of Tyre and Sidon, He could not be hid (7:24). In the coasts of Decapolis they brought to Him one that was deaf and dumb (7:31, 32). So He served His fellow-men day in and day out, and there was no rest.

The Bethsaida referred to in this passage was, undoubtedly, Bethsaida Julias in Perea and not the Bethsaida in Galilee,* for the former would have been on the normal course that our Lord and His disciples were following on the way to

*We have discussed the two Bethsайдas in an earlier chapter, 6:32 (see *Our Hope*, July 1941 issue, p. 25).

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Caesarea Philippi, where the latter was in the very territory which He was avoiding at this time. That the Twelve were with Him we know, for we find them mentioned again in verse 27; in fact, some of the older manuscripts read, "they come," rather than, "He cometh," in verse 22. At any rate, upon arriving in Bethsaida, they (some indefinite group, relatives or friends of the afflicted) bring a blind man to the Lord and beseech (literally) Him to touch the blind man. Their motive was, of course, that He might heal the man, who was brought to the Lord, not against his will, of course, but because he could not have come unless someone brought him.

Mark is the only one of the evangelists who records this particular incident. The man, by the way, had apparently not been born blind, as had another whom the Lord Jesus healed (John 9:1-7). For we observe that this man of whom Mark wrote, when he began to receive his sight, knew by recollection the appearances of men and trees (vs. 24). He may have been afflicted as he was by accident, but more likely it was that he was overcome by the somewhat common malady of the Near East, where even today, because of the brightness of the sun's glare, the dust of the arid land and infection from insects, there is no little blindness among the poorer natives. But the reason for the man's condition is unimportant—he was blind, and the Saviour gave him sight.

So, then, coming to Bethsaida, they bring this blind man to the Lord Jesus. And although our Lord at this time was seeking rather to instruct the Twelve than to minister in a public way, in His compassionate heart He could not dismiss any one who came to Him without first fulfilling His mission to heal and to console, and when hearts were receptive to His Word, to save. "And He took the blind man by the hand, and led him out of the town." How gentle and how strengthening His hand-clasp must have been! It is purely imaginative, to be sure, but we surmise that the very touch of the Saviour's hand brought hope to this one who was in darkness. Why did the Lord Jesus lead the man outside of the town? Probably He did so because He was not desirous of attracting a great multitude by this miracle. In His wis-

dom He knew, as experience had proved, that the attentions of such throngs were not always flattering—out of curiosity, and for the thrill of it, they wanted to behold Christ's wonderful miracles. They would follow Him many miles and many days to see His deeds, but they would turn deaf ears to His words. The Cross, the ultimate end and primary purpose of His incarnation, was looming ever more distinctly on the horizon. The Servant-Son was to be taken away, and it was time that His disciples, up to this time so slow of bearing and understanding, should be taught the way of God and the majesty and power of His Son. It was time that they should be impressed with the fact of His suffering, the prerequisite of His and their coming glory—His, as the Son of man; theirs, as the sons of God.*

"And when He had spit on (lit. into) his eyes, He put His hands upon him, and asked him if he saw ought." This is a more literal translation—to change the *on* to *into*, and to alter the position of the second *and* to the beginning of the third clause rather than the second. The first act was completed; then our Lord put His hands upon the eyes (observe the word *again* in verse 25) of the blind man and asked if he saw ought, that is, any thing.

Now we must not be surprised at the method of healing, that is, the use of spittle as a means toward an end. Of course the Lord Christ could have healed the man with a word. We have already seen this to be so in the cases of a leper (1:40-43), a palsied man (2:1-12), and a man with a withered hand (3:1-5), and later, a blind man too (10:46-52). On the other hand, we have another example of the use of His hands and saliva upon the occasion of the healing of the deaf and dumb man (8:31-37). Our blessed Lord was not to be circumscribed in His healing of the afflicted; in His sovereign will He determined how the cure should be effected, but it was the power of God, and not the medicinal value of the

*Dr. C. L. Scofield, in his Reference Notes suggests that there was a symbolic implication behind our Lord's leading the blind man out of the town. He says: "Our Lord's action here is most significant. Having abandoned Bethsaida to judgment (Matt. 11:21-24), He would neither heal in that village, nor permit further testimony to be borne there (v. 26). The probation of Bethsaida as a community was ended, but He would still show mercy to individuals" (Scofield Reference Bible, Oxford University Press, New York).

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spittle and the touch of His fingers, which gave the blind man his sight. Some have been troubled at what they think to have been undignified deportment on the part of Christ. But there is nothing unclean in the use of saliva from the mouth of a healthy individual, and, in fact, it is known to have certain medicinal value. (Observe, for example, a dog licking his wounds.) While the Scripture does not detail the action, the word *into* implies that our Lord put saliva on His own finger, and applied it within the eye socket thus. But even if He expectorated, remember, He was the perfect and sinless Son of God, and by His act and His power the one who was blind began to see.

Having applied the remedy, our Lord asked the man if he saw anything. The veil was lifting, for the man, looking up (that is, fixing his gaze upon the certain level in the normal line of vision) replied (literally): "I see the men; for I see them as trees, walking about." Whether "the men" whom he saw were the friends who brought him to the Lord Jesus or the Twelve (either group of which, or even both, might have followed the two out of the town), we are not told. But whoever they were, the blind man began to see—he saw "the men"; yet they were not distinct but blurred, so that they might equally as well have been trees, except that they walked about. Thus he knew they were men. Before he had lost his sight he had seen trees and men, and he was aware of the difference between their appearances.

Our Lord did not leave the poor man with his sight partly restored. "He put His hands again upon his eyes, and made him (*caused him to*) look up: and he was restored, and saw every man clearly" (vs. 25). The first time the once blind man, thrilled at the entrance of light into what had been darkness, cried out: "I behold men!" Then, after the initial excitement, he realized that his vision was hardly perfect, for the objects that he saw appeared to be trees, though they moved as men walking. But now, when he looked up, *he looked steadfastly* (that is the thought here), and he saw every man distinctly. The miracle-working Son, the One Who has power in respect to our redemption to complete that which He began, fulfilled here what He had set out to do. It pleased Him to work on this occasion a gradual rather

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than an immediate cure (cf. 10:52). We do not know why He wrought it so. Perhaps the process was to test or to strengthen the blind man's faith. Since we are not told it is useless in conjecture. Darkness was made light for a hopeless man that day through the power of Christ, and so it is in the spiritual realm—there are countless thousands, yes, millions, who through His Name and faith in His Name, have been brought out of the darkness of sin and the hopelessness of their own weakness into the light of eternal glory and everlasting peace.

"And He sent him away to his house, saying, Neither go into the town, nor tell it to any in the town." We have already said that the Lord Jesus Christ was devoting Himself increasingly to the task of teaching His disciples the deeper meaning of His incarnation. He had offered Himself to His people, and while some believed in Him, for the most part the nation rejected His claims and Himself. His hour had not yet come, but it was approaching; and before He should be taken, He sought the opportunity for intimate instruction of those who not long hence were to carry forth the message of the Gospel in all the power of Heaven and its Christ. So again on the outskirts of Bethsaida Juliae, as at Decapolis (7:31, 36), He, Who never sought for Himself honor from men, indicated His distaste of insincere acclaim. If this miracle were to be publicized a multitude would follow Him. Thus it was that the Lord commanded the man whom He had healed to go directly to his home and not to enter the town (obviously the man did not live in Bethsaida), and, in fact, not to tell of the miracle to any Bethsaidans whom he saw along the way.

(To be continued, D. F.)

Oh what joy to trust Thee, Jesus,
Mighty Victor o'er the grave!
And to learn, amid earth's shadows,
Thine unceasing power to save.

—J. S. Pigott.

A Message for Each Day

BY FRANK E. GAEBELEIN

August 1. "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified" (Matt. 28:5).

There is a connection between fearfulness and the supreme object of one's life. "Fear not," said the angel to the two Marys at the empty tomb, "—ye seek Jesus." Statesmen and military leaders tell us that fear may hold back victory. But there is a way out. It is the way of the conquest of fear through love. "There is no fear in love; but perfect love casteth out fear," wrote the Apostle John. And seeking "Jesus, which was crucified," with all the love of one's heart and mind and soul is the remedy for fear of every form.

August 2. "And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3).

Here speaks the true man of God. Nehemiah was engaged in the sacred task of rebuilding Zion's wall. The adversaries tempted him to desist and meet them outside the city. But Nehemiah stood firm as the wall he was building. He recognized that he was called to do a great work for God. He would not leave it to go down for a time to worldly pursuits. Oh, that we might see the greatness of the task that God has given us, that we might have the firmness of a Nehemiah to resist the subtle pull of worldly interruption of the Lord's work!

August 3. "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Isa. 57:1).

The ways of omniscience are often incomprehensible to human reason. Why do the righteous suffer? Why does the good man, needed apparently for the Lord's work, suffer and even die an untimely death? He Who knows the future does it in mercy, considering "the evil to come" from which He would deliver His own. And is it not so with the church, the bride of the Lord Jesus? Some day He will give the glad summons to take His own away from the great tribulation, "the evil to come." Christian, look up, for your redemption draweth nigh!

August 4. "And they went every one straight forward: whither the Spirit was to go, they went: and they turned not when they went" (Ezek. 1:12).

So wrote Ezekiel of the living creatures in that overpoweringly glorious vision described in the first chapter of his prophecy. Yea, God's

direction is forward. God's instruments move, and they move undeviatingly in one way—onward to the consummation of His eternal purposes. Read Ezekiel's great vision with that thought in mind, and then ask yourself if you are willing to be a part of God's all-conquering plan.

August 5. "I know thy works" (Rev. 22).

Thus does the risen and glorified Lord Jesus Christ begin each of His messages to the churches of Asia. To seven churches He speaks and each time He says, "I know thy works." And just as these churches are prophetic of the whole course of Christian history; today, to does the Lord Jesus speak to you and me the same words. Today, Christendom is divided into two groups—Laodicea and Philadelphia. He knows the lukewarmness of Laodicea, and will spue her out of His mouth. He knows the faithfulness of Philadelphia, and will keep her in the boat of temptation. Outward profession is one thing; reality is another. There is no escaping the searching gaze of the Lord of Glory as He looks into our hearts and says, "I know thy works."

August 6. "But he went in and stood before his master" (2 Kings 5:25).

Gehazi, the servant of Elisha, has succumbed to covetousness. He takes from the grateful Naaman the largess that he does not deserve. But he cannot escape the inevitable. As Scripture tersely puts it: "He stood before his master." Ah, yes, it has an application to us. We also stand before our Master day by day. God grant that we may be more honest than Gehazi in response to His searching of our hearts and ways!

August 7. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3:26).

The secret of peace of heart is to "hope and quietly wait for the salvation of the Lord." How we need to learn that in these days when the nervous tempo of modern life tries our patience and strength. "Hope;" look up for the display of God's power. "Quietly wait;" perhaps His help is delayed, and prayers are not immediately answered. Nevertheless, wait patiently and quietly, expecting the sure answer in God's own time, not yours.

August 8. "But thou, Bethlehem-Ephrath, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; Whose goings forth have been from of old, from everlasting" (Micah 5:2).

With divine accuracy the inspired prophet foresaw the place of the Nativity more than seven hundred years before the first Christmas day. Mary and Joseph lived in Nazareth, but God used the decree of a Roman Emperor to bring the Virgin Mother to Bethlehem, so that the words of Micah would be fulfilled. Caesar Augustus made many a decree, but all of them pale into insignificance beside the fact that God used one of his decrees in the circumstances of the birth of the Lord Jesus Christ. So God uses men today to the end that His Son may be born anew in human hearts. "O holy Child of Bethlehem—be born in us today."

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August 9. "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

According to recently discovered papyri, the Greek word translated "evidence" in this definition of faith is a legal term, meaning "title deed." Faith, then, is not only an abstract form of evidence of what is to come; it is the actual title deed of "things not seen". When one has the title deed of a new piece of property, he has that property; it is actually his. So true faith guarantees in the full, legal sense of the word our possession of the "things hoped for."

August 10. "All these evil things come from within, and defile the man" (Mark 7:23).

Thus did our Lord sum up His appalling list of the contents of the human heart. And, make no mistake, "He knew what was in the heart of man." The lifting-one-self-by-his-bootstraps type of religion may say that all men are innately good, that the kingdom of heaven is actually within every man, that we need only fan into a flame the divine spark resident in every heart to make men good. But Christ could really see into man's heart. And He saw there deadness, evil, darkness. That is why He said to Nicodemus, as He says to every man, "Ye must be born again."

August 11. "Then the mariners were afraid, and cried every man unto his God . . ." (Jonah 1:5).

This is what happens in time of crisis. Men cry to their gods. And right here is the essential tragedy of these days of crisis. The money-mad cry to their cold, metallic god, and there is no answer. The pleasure-mad cry to a god of glittering tinsel, but there is no deliverance. The selfish cry to their inflated little ego god, and there is windy silence. But the God of Jonah, Who is the One True God, the God of every Christian, He preserves His own from the billows of today just as surely as He saved Jonah in the great tempest.

August 12. "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?" (Jonah 4:11).

"And also much cattle." These words are of especial interest to all lovers of God's great animal creation. They stand out as one of the earliest humane notes in Scripture. How beautiful to think that God had respect not only to the one hundred and twenty-thousand Ninevites, but also to the dumb animals that dwelt with them in that great city. The faithful companionship of animals is one among the many comforting blessings God has given us. If the Lord Jesus Himself did not hesitate to use the lowly ass, let us not fail in kindness to God's lesser creatures.

August 13. "But who am I, and what is my people, that we should be able to offer to willingly after this sort? for all things come of Thee, and of Thine own have we given Thee" (1 Chron. 29:14).

At the end of his life, David encouraged the people to give toward the temple that Solomon was to build. The response was wonderful; the people gave willingly and there was great joy. Then David prayed his last recorded prayer of praise and thanksgiving in which the above words occur. How they exalt God's grace! David acknowledges that God's hand was behind even the liberality of the people. Read the whole prayer from which the text is quoted. It will bring a blessing to your soul.

August 14. "Our help is in the Name of the Lord, Who made Heaven and earth" (Psalm 124:8).

It is the descriptive clause that is here so comforting. The Lord in whom our help is—He is the Lord "Who made Heaven and earth." Does not the humble citizen, oppressed and in dire trouble, take heart at the assurance that his president or king is personally interested in his problems? Of how much more comfort, then, should this word of certainty be to the Lord's own. In the Name of Him "Who made Heaven and earth," i. e., in the Name of the Lord of all—there is our help.

August 15. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from God" (Jer. 17:5).

Christians are too often tolerant of those things that God utterly condemns. Look about you—no, look within—and see how lenient man is with the sin of unbelief. The fear that things will go wrong dictates frantic recourse to purely human measures. So "we trust in man." But read verse 7 of this chapter and see the contrast: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

August 16. "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord" (Romans 16:12).

The last chapter of Romans, the greatest doctrinal epistle in Scripture, affords a revealing insight into Paul's character. It is one long list of names of individual Christians known and beloved by the apostle. How easy it would have been for him to have sent them a blanket greeting. But instead he sends them personal words of commendation, suited to their individuality. Paul had the secret of effective Christian work—a love for people as individuals. And here he speaks to us of the Lord Jesus Whom he so loyally served. For the Lord Jesus also knows His faithful friends. Some day His friends will find that He had for them the intimate personal word that Paul had for his friends, but in a far more revealing and enduring form.

August 17. "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24).

What cross? That is the question which has perplexed many Christians. Generally one thinks of affliction or disappointment or sorrow as the cross to be borne. But our Lord's words go down deeper

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than that, even down to the putting to death of one's old, selfish life that Christ might reign within in networks of life. "I am crucified with Christ," said Paul, "nevertheless I live; yet not I, but Christ liveth in me."

There is in every believing heart a cross and throne. Is Christ on the cross and yourself on the throne? Then you are a powerless Christian indeed. Or are you on the cross and Christ on the throne of your life? Think it over alone with Him.

August 18. "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart" (Psalm 119:111).

It is one thing to know that an inheritance is yours; it is another thing to accept it, take it, and rejoice over it. That is what the Psalmist did with God's "testimonies." That is what Christians should do with every one of the glorious promises with which God's Word is full. These testimonies constitute an inheritance on the inexhaustible bank of Heaven. They are more lasting and of greater worth than any earthly fortune. They need only to be taken forever. God wants you and me to experience them as the rejoicing of our heart.

August 19. "And God spoke unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham - Isaac, and Jacob, by the Name of God Almighty, but by My Name JEHOVAH was I not known to them" (Exod. 6:2, 3).

Jehovah! This is the Name of God as the covenant-keeping Lord, Who enters into personal relationship with His own. Though in the first instance it was used in relation to His dealings with Israel, let us Christians not mistake the fact that God is our Jehovah also. We also are heirs of the promise. God's dealings with us in answered prayer, in providential leadings, in fulfilment of His Word prove His loving faithfulness.

August 20. "And this is His Name wherby He shall be called, Jehovah-tsidkenu" (Jer. 23:6).

Jehovah-tsidkenu means "the Lord our Righteousness." Only a condemned sinner can begin to comprehend that blessed thought. One is appalled at the light view of our righteousness many Christian people have. There is need for us to get back to the Old Testament and see again the absolute holiness of our God. There the marvel of His grace in sending His blameless Son to be the righteousness of the defiled sinner is clearly revealed. No one who grasps that fact will ever try to substitute human righteousness for the Righteousness of God in Christ. "Jehovah our Righteousness." Surely there lies the wonder of wonders of our redemption!

August 21. "The Lord is my Shepherd . . ." (Psalm 23:1).

Again we meet another Old Testament Name of our Lord. "It is *Jehovah-rohi*—the Lord is my Shepherd." The ninety and nine, the tenth chapter of John with its contrast between the hireling and the

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Good Shepherd—what pictures this Name brings to the Christian mind! But even more precious is its personal meaning. Every true believer has His own version of the parable of the ninety and nine. There was a time when he was a lost sheep, and the Shepherd brought him into the fold. What is the Christian life, after all, but the individual rendering in your experience and mine of the Twenty-Third Psalm? All may be uncertain today. But one thing is sure. The Shepherd is here, and He will lead you and guide you.

August 22. "And Moses built an altar, and called the name of it Jehovah-nissi" (Exod. 17:15).

Here is a word to revive the dispirited and arouse the discouraged. "Jehovah nissi," or "The Lord my banner." It reminds us of that great word in Isaiah 59: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "Jehovah-nissi." It is a bugle call to triumph through Him Who always giveth us the victory.

August 23. "And the name of the city . . . shall be, the Lord is there" (Ezek. 48:35).

"Jehovah-shammah, the Lord is there." Through the window of that phrase the prophet looks down the centuries to the new Jerusalem, and brings us a great word of comfort. You and I may never see the earthly Jerusalem, but there is no fact in the universe more certain than that we shall see "Jehovah-shammah," the Heavenly City. We have Christ's own word for that hope; for He said, "Where I am, there ye may be also." Not golden streets, nor choirs of angels, nor mansions of glory, but His Presence, "Where I am," will make it our eternal home.

August 24. "And Abraham called the name of that place Jehovah-jireh . . ." (Gen. 22:14).

Wonderfully was His Name revealed to faithful Abraham as "Jehovah-jireh," which means "Jehovah will see, or provide." In the typical meaning of this ancient story of Abraham and Isaac is the assurance of the provision of our every need. Abraham faced a crisis; either a divine provision would be made, or the beloved son, Isaac, must be slain. Abraham went forward in believing obedience. God provided the ram for the offering, just as nearly two thousand years later He provided the Lamb without blemish to be slain for the sin of the world. How then can any Christian doubt that He is still the same—Jehovah-jireh, a seeing, bearing, prayer-answering and providing God!

August 25. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

This is a general principle of the Christian life, not a particular reference to the age of martyrs. Persecution does not mean only the arena; it applies to all manner of opposition. The adversary has many subtle resources. If you are a Christian, he will certainly see that you are persecuted to one way or another. Recognize his attacks when they come, meet the fiery darts with the shield of faith, and He will conquer in you.

August 26. "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

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Make no mistake, James is telling the truth. For some Christians his little book is the most unpleasant in the New Testament, because it holds before them a mirror. Yes, Paul is right. Justification *before* God comes only through faith in Christ. And James is right too. The outward evidence of justification by faith is works. A tree is known by the fruit it bears, a fountain by the waters it sends forth. One of the most fearful of heresies is to claim justification and walk with the devil.

August 27. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . ." (1 Peter 3:15).

This is one of several reasons why a Christian simply must study this Bible. One must know what and whom he has believed. The eternal destiny of some soul may depend upon the answer you give to his question about the Christian hope he sees in you. In treating a case of critical illness the physician cannot afford to be ignorant. Far less can the Christian afford not to know the "reason of the hope" when the life of a soul is at stake.

August 28. "Let the wicked forsake his way and the unrighteous man his thoughts . . ." (Isa. 55:7).

God's Word always gets to the root of the matter. Not only is it necessary to forsake the practice of evil, but the thought of evil must be cut away. There are many self-righteous who claim what might be called "technical goodness," in that they do not actually break the commandments. But no person can claim absolute righteousness of thought. Only the transforming power of Christ constantly appropriated can help a man bring "into captivity every thought to the obedience of Christ."

August 29. "And these are the garments which they shall make . . ." (Exod. 28:4).

Then follows the detailed description of the holy garments of the high priest. Only so clothed might Aaron enter into the Presence of God. What a blessed type it is of what our great High Priest has done for us! He has put upon us His spotless garments, "white as snow, so as no fuller on earth can white them;" and we, poor, defiled sinners, are clad with His imputed righteousness. Thus we have free access to the very Throne of Grace. Oh, that we might exercise more earnestly this glorious privilege of access to God through Christ!

August 30. "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (Exod. 40:38).

Notice that this clear guidance *all* the way was within sight of Israel. For the individual there was but one condition for guidance; He had to look to the cloud by day and the fire by night. So God guides us Christians, His heavenly people, throughout all our journeys. So we too have but one condition to meet, the condition of "looking unto Jesus," if we would run with patience the race that is set before us.

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August 31. "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5).

While this includes the essential matter of sound doctrine, it certainly goes beyond doctrine. Yes, it is vitally important to think and to believe the right things about Christ. But being "in the faith" surely means more than that. The self-examination meant here would seem to comprehend a survey of one's life and deeds. "Prove your own selves." Face the fact of your own life and walk. Does the fruit of the indwelling Spirit adorn you? Though every true Christian may have abiding peace in Christ, God pity that Christian who lacks the faculty of self-criticism and is entirely satisfied with his own life and service.

I CAN DO ALL THINGS:

I can do all things! I can do all things!
 You ask how this may be?
 Here is my answer: "I can do all things
 Thro' Christ which strength'eth me."

This is not boasting; that were excluded;
 To Him all praise must be;
 His strength made perfect in utter weakness,
 He gives the victory.

I can do nothing—without Him, nothing;
 Too oft' I thus have striv'n;
 All vain and fruitless my best endeavor,
 Unless His strength be giv'n.

Ah, yes! without Him, I faint and languish—
 A withered branch would be;
 To Him abiding, "I can do all things
 Thro' Christ which strength'eth me."

"Most gladly, therefore, I, rather, glory
 In my infirmities,"
 For when I'm weakest, then am I strongest,
 Not in my strength—but HIS!

—T. O. Chiskoln

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Question Box

No. 820. What are the two immutable things in Hebrews 6:18 in which it is impossible for God to lie?

God's promise and His oath made to Abraham. In Genesis 17:1-5, 15, 16, God promised Abram that He would multiply him exceedingly and that He would give him a son; that is, that He would give unto Abram "and to thy seed after thee" the land where he was then a stranger. God's oath is recorded in Genesis 22:16-18, wherein the Lord said, "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee . . . and in thy seed shall all nations of the earth be blessed."

No. 821. Please explain 1 Corinthians 15:56, R. V., "The sting of death is sin, and the power of sin is the law." What is the meaning of the second part of this text?

The Authorized Version says, "The strength of sin is the law." At first thought one might suppose that the Law is the strength or power of holiness, imagining that the way to be holy is to keep the Law. But the purpose of the Law was not to make men holy, but to show them that they are sinners. Paul writes in Romans 7:7, "I had not known sin but by the law" and again in Galatians 3:11 and 21 that "no man is justified by the law in the sight of God . . . for if there had been a law given which could have given life, verily righteousness should have been by the law." "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). It is the Law, then, which declares to us the fact that we have transgressed against the holiness of God and that we are sinners. The Law is like a mirror: the mirror will show us when our faces are dirty, but the mirror does not cleanse us. We need soap and water for that. Thus with our sins; the Law shows us we are sinners, but does not cleanse; it is the blood of Christ that cleanses. "Without the law sin was dead" (Rom. 7:8); that is, sin was not sin until the Law was given to make the sin known. But the moment that the Law was given, sin became alive; therefore, "the strength of sin is the Law."

No. 822. Is there any place mentioned in the Bible where Jesus worshiped on Sunday? Why do we worship on Sunday instead of the Sabbath?

Our Lord worshiped God every day; He also worked every day, even on the Sabbath when He wrought miracles of healing. There is no place where we are told that He worshiped on Sunday, nor are we told to worship on Sunday. But we are told in Acts 20:7 that "upon the first day of the week (that is Sunday), when the disciples came together to break bread, Paul preached unto them," and again in 1 Corinthians 16:2 there is every indication that the disciples met for worship on the first day of the week. Inasmuch as the Sabbath observance was a symbol that Israel was God's peculiar people and under the Law, and inasmuch as we are now dead to the Law but alive unto God in Christ, and inasmuch as a new age, the dispensation of Grace, was introduced by the resurrection of our Lord upon the first day of the week, the Christian church observes the first day of the week, Sunday.

The Heart of the Lesson

By Arthur Forest Wells

ABRAM: A PIONEER IN FAITH

August 2. Gen. 12:1-9; Heb. 11:8-12

Golden Text: Gen. 15:1

This lesson is a combination of an Old Testament with a New Testament text concerning pretty much the same event of Divine revelation and history. The eleventh chapter of the Epistle to the Hebrews bears about the same relation to the Old Testament record of the heroes of faith, which it extols, as the Book of Deuteronomy bears to the major portions of Exodus, Leviticus, and Numbers. And in this respect both Deuteronomy and Hebrews Eleven compare with the preface of a book, which a given author composes with seasoned judgment after he has written his book. This is, of course, not to say that the Holy Spirit, Who is the real Author of the Bible, had to go through a process of learning to write Deuteronomy and Hebrews Eleven; but it does mean, that in these subsequent Scriptures, respectively, we have an appraisal of recorded events that has color and deep meaning to them.

If space permitted, it would be well for us now to go over this history of Abram as given in Genesis, and then to go over it again as given in Hebrews, to weigh the original revelation in the light of its Christian aspect. But since our space is limited, we shall combine the two texts to form one story.

I. The Call of Abram (Gen. 12:1-3)

The call of Abram embodies in itself two distinct parts—the call itself, and the fivefold promise of Jehovah concerning it. Each of these elements bears the emphasis of Divine origin. This is not a story of something that was begun and then developed by man. It is a story, rather, of the action of Jehovah with respect to a man whom He had chosen to become His channel of blessing to the world. We cannot say it too strongly that this is a narrative of an intervention of God in human affairs, an intervention of Heaven in the course of earth.

The idea, therefore, of Abram's emigration from Ur of the Chaldees came from God. "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." By itself, this emigration had no particular moral or spiritual value, but it was a very necessary part of the immigration upon which he was to launch. Emigration is negative; immigration is positive. We could conceive of a situation in which the leaving of Ur of the Chaldees would have no special importance; but in the light of the command for Abram to go into Canaan, the closing out of the Chaldean account meant a great deal. The same must be said about the relationship of repentance to faith. Men are not saved by repentance and faith, but by faith in the Lord Jesus Christ that manifests repentance towards God. The important thing is not what a man has left but that toward which he is going. No man can, of course, serve two masters. He cannot live in Canaan without leaving Ur of the Chaldees. Yet their number is legion who try this impossibility.

It is to be noted now that this Divine call to Abram came to him with the promise of a Divine supply for the needs and purpose of this endeavor. God never asks a man to go out on his own charges; for men cannot provide the strength that is necessary for the carrying on of God's work, and the fairness of God does not expect it. Note, there-

fore, the five-fold promise which Jehovah made to Abram in respect to this privilege and duty: "The land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." It was not necessary for Abram to have anything but a willingness to accept God's grace. And it may be added that even this willingness was a Divine gift to him. In view of such heavenly provision, why should any one ever hesitate to do God's will?

II. Abram's Obedience (Gen. 12:4-5; Heb. 11:5)

The writer of the Epistle to the Hebrews says: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." Here we have an instance of the preface-character of the later writing. The Christian writer tells us that Abraham did not know whither he went. Moses did not tell us that. We appreciate the later inspired comment, for it tells us that the patriarch's eye was not on the map but on the Lord. But there is something that the writer of Hebrews has not told us, and this omission is in line with the spirit of his writing. For example, he covers up—in his eleventh chapter—all the unbelief of the children of Israel between the time of their passage through the Red Sea and the time of the destruction of Jericho (Heb. 11:25, 29). So here, he says nothing about Abraham's attitude at Haran. There is a difference in the texts used in Genesis 12:1 by the translators of the King James and the American Standard Versions. The former has, "Now the Lord had said unto Abram, Get thee out of thy country"; whereas the latter has, "Now Jehovah said unto Abram, Get thee out of thy country." It is sometimes difficult to assign the right tense to a Hebrew verb. Here it is difficult—if indeed, not impossible—on the basis of the texts of Genesis and Hebrews, to tell whether Abram received God's command for him to emigrate from Ur of the Chaldees and immigrate into Canaan before or after he had arrived at Haran. But Stephen settles the matter for us; for in Acts 7:2, 3 he tells us: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee." On the face of it, it looks very much, therefore, as if Abram did not render the Lord that immediate obedience at the beginning which he often did later on. This is not an excuse for us to be slow of heart to believe and obey God, but it is something which faithful study of the Bible needs to observe. If there was any hesitation on Abram's part, it was hesitation in spite of a wonderful invitation. We have been talking about a command all this time, but Stephen represents Abram's call as a Divine invitation for him to come into Canaan. That means that God was in Canaan beseeching Abram to come to Him there. The word "come" was used also in God's invitation to Noah to enter the ark. We read: "Jehovah said unto Noah, Come thou and all thy house into the ark" (Gen. 7:1). It is the same "come" that reappears in Christ's invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Abraham has been criticised for taking Lot with him. If the command for separation from his kindred was meant to be taken strictly literally, then, of course, this was wrong. But if the command was intended to be elastic enough to allow for a play of grace—such as saved one Ruth the Moabitess—then Abram's taking of Lot became a beautiful example of a believer's passion for souls in Christ. We have no record of any rebuke to him from God for taking Lot with him. The relationship

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between uncle and nephew bogged down in this case because of the nephew's worldliness, not because of the uncle's intention. Abram asse into Canaan with all his substance as Paul later came to Jerusalem with his baggage (Acts 21:15). Both burned their bridges behind them.

III. Jehovah's Further Appearance to Abram (Gen. 12:7a)

The value of Stephen's word "come" now begins to manifest itself. No sooner had Abram come into the land, than Jehovah appeared unto him again. Genesis records no fewer than seven Divine communications to Abraham—(1) 12:1-6; (2) 12:7-9; (3) 13:14-18; (4) 15:1-21; (5) 17:1-27; (6) 18:1-33; (7) 22:1-19. This is an impressive record. It serves as a credential of this man as an example for those who believe God and trust Him. God is not intimate with any who walk outside of His will; indeed, He withdrew Himself even from Abraham when Abraham launched out on a program of flesh and bagat fahmach. The Scriptures make it perfectly plain that there is no perfect example of faith outside of the Lord Jesus Christ Himself. All others have failed and sinned. But after the Scriptures have shown how Abraham was saved, they hold him up as a type of those that please God, saying, "They that are of faith are blessed with the faithful Abraham" (Gal. 3:9). Jehovah's new appearance to Abram was for the purpose of extending the scope of His promise to him—deeding Canaan to him—and, incidentally, to assure him that he had taken the right course in his journey.

IV. Abram's Response (Gen. 12:7b-9; Heb. 11:9, 10)

The accounts of Genesis and Hebrews agree in the story that they tell, but they do not use the same terms in every detail. Three things at least are to be noted here. First, Abram made a response to Jehovah. We shall see in a moment that it was a good response, but just now that is not the thing that we wish to emphasize. The point now is: Abram did something immediately after God spoke to him. How much better Christians would we be if we always acted on that principle! One feels like saying that we could afford a mistake now and then if only we were prompt to obey and to thank the Lord for His grace. This matter of doing nothing, or of promising to do something later on, has dwarfed many a believer in Him. Abram became the father of the faithful by forthwith expressions of faith to God. Notice, second, that Abram's first response to Jehovah's new revelation to him was the building of an altar to Him. Altar-building became almost invariably the first nature of this man. One needs but read his record to see how large a place worship of Jehovah held in his life. He built no altar in Egypt, but he quickly repaired an old one upon his return to Canaan. Third, Abram became a tent-dweller. The writer of the Epistle to the Hebrews explains the meaning of this manner of life as being an expression of his faith in God's promise. Abraham dwelt in tents, "for he looked for the city which hath the foundations, whose Architect and Maker is God."

V. God's Faithful Fulfillment of His Promise (Heb. 11:11, 12)

This part of the lesson is told in terms of Sarah, Abraham's wife, but the part that she was able to take in this holy matter was due to God's grace. So the credit is God's. It was He Who gave to Abraham, who was "as good as dead," a posterity as many "as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable." Of course, this blessing came not to these immigrants automatically. The faith of both husband and wife is recorded to show the relationship of human faith and obedience to Divine free favor. But the point here is, God made good on this faith which He gave and encouraged.

What comfort to know that our God cannot lie and will not fail! If now you will look at this story again, you will see that in it God is all in all. He is in it at the beginning, in the center and at the end—proclaiming, upholding, fulfilling.

ABRAHAM'S INTERCESSORY PRAYER

August 9. Gen. 18:23-33

Golden Text: James 5:16

Our lesson is a page from the records of the intimate fellowship of Jehovah with His friend Abraham. It narrates a prayer of this patriarch concerning Sodom and Gomorrah to the Lord Who had come to visit him for the purpose of informing him of His intentions concerning these cities. But why should God reveal this matter to Abraham? The answer to this question is given in the paragraph preceding our text. It was because Abraham had been made the head of a great and mighty nation, with hissed potentialities for all peoples, and because he was to be the first lawgiver to his descendants. It was as if God were giving account to him of His dealings with some of Abraham's property—for Sodom and Gomorrah were within the boundaries of his deed—and as if He were laying down a principle which should guide him in commending his children.

The personal background of this text presents a further wonder. The record of this theophany begins with these words: "And Jehovah appeared unto him by the oaks of Mamre." But as Abraham lifted up his eyes, "lo, three men stood over against him." He prepares a meal for them, and they eat it. One of these three men, referred to as "He," asks about Sarah's whereabouts. This One is shortly afterwards called "Jehovah." Thereafter, two of the three "men" are called first "men," then "angels," while the first of them continues to bear the name "Jehovah" and then is called "the Judge of all the earth" and "the Lord." Whatever the solution of this mystery may be, it is certain that Abraham knew he was standing before the Lord, and it was to Him as such that he addressed his intercession.

It is difficult, without becoming tedious, to give a verse by verse outline of this lesson. Let us look at this interview therefore just from its human and its Divine sides, namely, first, Abraham's approach to God; and, second, God's response to Abraham.

I. Abraham's Approach to God

Abraham came to God because God had come to him. But for the grace that called him out of Ur of the Chaldees, and the follow-up grace that enriched him in Canaan, these intercessions would never have been uttered. Back of this holy boldness of speech must therefore be seen the Divine commendations that have brought him to this place of privilege. But there is another thing that must be noted. It is Abraham's obedience which saw to it that God's grace had not come to him in vain. Men do not have entrée to such heavenly liberties without a marked degree of faithfulness to God's overtures to them. How else can we explain that the first recorded prayer of the Bible is a prayer of intercession? Intercession is not the normal beginning of the spiritual life; indeed, it is not in the beginning of it at all. It was not given to Genesis to teach such a distinction, but to Leviticus. Yet even Genesis tells us enough about progress in grace to show us that such a bold prayer as this one could come only from a man who had been walking with God by faith. Three characteristics, including this one, have thus far marked the spiritual life of Abraham—he believed God; he worshipped Him at his altars; he prayed to Him for others. Prayer, prayer for others, is based upon faith in and worship of God.

In the New Testament we are told that "prayer was made earnestly of the church unto God" for Peter. Is not all prayer, prayer unto God? It should be. But what weak notions many have of God when they pray! It was otherwise even in the far away days of the patriarchs with Abraham. He prayed with a definite conception that God is "Jehovah," "the Judge of all the earth," and "the Lord." Standing before Jehovah, he addressed Him as Judge and Lord. It is true, that we have here no mention of the redeeming qualities of the Lord; nor should we expect a definite note of that kind at this early stage of revelation. That, however, is not a matter to discuss here. Enough to know that Abraham knew to Whom he was speaking, and that he had a high conception of Him. Abraham's Lord is the Judge of all the earth, whose ways are the ways of righteousness, and who had the power of becoming angry at an unworthy request. This is not yet the equivalent of the New Testament's ceasing of the throne of grace, but it can be thought to be not far from it.

Naturally Abraham approached Jehovah only in such light as he had of Him and himself. His ideas of what is right may have had their short-comings. Else how can we explain the many cases in which the righteous have suffered with the wicked? We need all to exercise caution lest we judge God unjustly by our standards of justice. How many heart-aches have been caused by negligence of this truth! Furthermore, Abraham seems to have had no conception of the salvation of individuals. He prayed for the sparing of the city on the basis of any bargain that seemed just. That may answer the question as to why he stopped at ten. Was it that he felt that no city had a right to be saved if it had less than the salt of ten righteous men in it? Or did he think that so few was salt too little to preserve its mass? Who knows? But before you go away in a mood of anticlimax, ask yourself the question: Where did Abraham get the compassion that led him to this prayer? Where else but in the Divine friendship in which he walked? Intercession for the lost is made of heavenly stuff. Why is not more of it heard today?

II. God's Response to Abraham

It is to be noted that although this dialogue ended in an apparent stalemate, Jehovah answered every petition made to Him by Abraham. It was only after Abraham had indicated that ten was the limit to which he cared or dared to go, that God, taking him at his word, went His way because no one could muster up enough righteous men to spare the cities of the plain according to the patriarch's prayer. Jehovah knew, of course, all this time that there were not as many as ten righteous men in Sodom and Gomorrah; but His patient increase of grace according to Abraham's descending scale from fifty to ten was a genuine offer of mercy to these cities if the right conditions could be found. It is vain to ask, What would have happened if Abraham had come down to four or two or one, for the "ifs" of history form no certain premises for our conclusions. Better far to believe that Abraham prayed according to the will of God, that the time for Sodom's and Gomorrah's doom had come, and that Jehovah went His strange way of judgment for these cities because His righteousness demanded their destruction. It is a relief to know that judgment is God's strange work; whereas salvation is that for which He did not spare His only begotten Son. But let every unbeliever know assuredly that as certainly as Divine wrath overthrew Sodom and Gomorrah and all their plain, so positively is there a hell of fire for them if they persist in their unbelief toward Christ. But God's saints need have no fear of this, for like Abraham they are safe in His Son.

ISAAC PRACTICES PEACE

August 16. Gen. 26:18-31

Golden Text: Matt. 5:9

Isaac is one of the intermediate characters of Scripture. As such, he appears not to have played as important a rôle as his father Abraham or as his son Jacob. But if he did not build above the ground, he did dig into it. After all, it was he who, humbly speaking, peer to the world the father of the tribes of Israel; or, to put this in another way, it was he by whom Abraham's seed was called. Furthermore, like his father and chosen son, he was a man with whom the Lord conversed.

There are three parts to our lesson: first, there is the account of Isaac's well-digging experience; second, there is the revelation of Jehovah's communication to him and his response to it by altar, tent, and well; third, there is the narrative of Isaac's covenant with his former enemy Abimelech.

I. Isaac the Well-digger (Gen. 26:18-22)

It was upon an unfrigidly world that Isaac cast his eyes after the death of his father. Envious heathen neighbors immediately sought to take advantage of the passing of the patriarch of faith and works to disorganize the household system which he had established and developed. They did this by stopping up wells which he had digged. It speaks volumes for the sight of Abraham that they did not dare to do this while he was alive. Isaac stepped into this situation with a spirit of filial devotion. He digged again wells that had been dug for his father and called them by the names wherewith his father had called them. I do not like to call this an evidence of lack of originality. If these wells had been good wells—as they undoubtedly had been—why not dig them again? Their water-flow being known, why experiment with uncertainty elsewhere? Furthermore, since their location had evidently been well chosen, why dislocate the old system by seeking centers for it elsewhere? Again, why blot out the memory of the good times that they had had at the old meeting-places of refreshment and strength? Then, too, it may have been easier to redig the old wells than to dig new ones. Certainly there is no virtue in doing a thing a harder than necessary way. It would do some of our young people good to dig again the wells of salvation which their fathers dug in their day. Isaiah speaks of a day when the people of God shall with joy draw water out of the wells of salvation (Isa. 12:3); and what wells, are they, but the old wells, abandoned for a while, but then flowing again with a fresh supply of living water? There are precious drops of devotion and joy in the old theology, the old songs, and the old spiritual practices, that we should all do well to drink again.

Now, it was at this juncture that Isaac's servants came into trouble. On two occasions when they had struck water, the herdsmen of Gerar strove with them and claimed the wells as theirs. Isaac met the forceful complaint by a simple withdrawal to another place. Let others call that weakness on his part, if they like; but let us look upon it as an action worthy of a saint of Him Who, later "when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him That judgeth righteously." Being a son of peace does not mean being a pacifist. We have no use for the latter, but we very much need the former. By guarding his temper, Isaac also saved his ammunition and property; and in due time the grace of God allowed him to dig a well that was not contested, and which set him in a large place—Rehoboth ((Psa. 4:1; 18:19; 31:5; 118:5).

II. Jehovah's Appearance and Isaac's Response (Gen. 26:23-25)

Some might think that Jehovah's appearance would have meant

more to Isaac if it had come while he was being pressed by the herdsmen of Gerar, rather than after quiet soled at Beersheba. But that is not the case. Jehovah had come to him at Gerar in a time of famine and forbidden him to go into Egypt; at the same time, however, He had promised him protection and plenty in Canaan. And while for a time he feared for his life, and lied to protect himself, the Lord protected him; and it was then that he sowed in that land and began to redig and dig his wells there. Isaac failed Jehovah in the matter concerning his wife, but he stood up faithfully in the testing concerning the wells. Therefore, the renewed appearing of Jehovah to him has added meaning. It was a Divine commendation of his patience and peace. Yet it should be noted that again his blessing came in the name of his father.

Isaac responded to this Divine communication in the true spirit of Abraham. He built there an altar, called on the name of Jehovah, and pitched his tent. He also had his servants dig another well for him. So he settled down to a life of worship, faith, and enjoyment in the Lord, surrounded by the blessings of Heaven. With all our modern improvements, we have not anything better than that, except where Christ has been made the center of life; for after all, that which makes life really worth living is the peace that comes down from on high. This Isaac now had.

III. Isaac's Covenant With Abimelech (Gen. 26:26-31)

In the New Testament we read of Jesus' coming to Capernaum on one occasion; and that as soon as it was coised about that He was at home, many were gathered together there. Well, here other Philistines heard that the Lord was in the house, and they hurried to come to it. Isaac's faithfulness to Jehovah, or rather Jehovah's blessing upon him, was beginning to make its impression upon his neighbors. Abimelech went to him from Gerar, with Ahuzzath his friend, and Phicol the captain of his host, and said: "We saw plainly that Jehovah was with thee; and we said, Let there now be an oath betwixt us and thee, and let us make a covenant with thee, that thou wilt do us no hurt." Of course, we are not wanting to fall into a trap and get our spiritual teaching from a Philistine. Is it not strange reasoning which says, Since the Lord is with thee we fear thee? And what occasion had Isaac given Abimelech to use such language. The answer is, they, to say the least, did not state the true facts, when they said: "We have not touched thee, and . . . we have done unto thee nothing but good, and have sent thee away in peace." Certainly those herdsmen of Gerar did not use such humble language when they strove with Isaac's herdsmen about the wells Esau and Sitosh. The blessing of Jehovah upon protected, trusting Isaac has quickened their consciences, and they have come now for an easy way out of a difficulty they had made for themselves. The man of peace obliged them, and so they departed from him in peace. I know not whether Isaac should have signed this treaty or not; but we do know that while these men of Gerar were suing for peace, Isaac's household was getting ready to report a new success—another well had been digged, and water found therein. So the man of God's blessing outdone his envious and fearful neighbors in things spiritual and material.

JACOB'S VISION OF GOD

August 23. Gen. 28:10-22

Golden Text: Gen. 28:15

The really important part of this text is that portion of it which tells of the vision of Heaven and the commensation of the Lord. But in

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order to appreciate fully this heart of the lesson, we must study it in the light of what precedes and what follows it. This gives us an essay of three parts: Jacob's Departure, Jacob's Dream, and Jacob's Reaction.

I. Jacob's Departure (Gen. 28:10, 11)

Jacob went not from Beer-sheba under the force of circumstances which his shady conduct had brought upon him. But unseemly and unwholesome as his acts had been, they were not wholly bad, for he appears to have been motivated by other than mere earthly reasons. Be that as it may, it was the bad elements of his endeavors that led to his flight from Esau; a flight nevertheless, although his mother's rancor sought to give it the dress of going to Paddanaram in search for a wife.

Those were days of simple living, when strong men started out on long journeys without thought of such comforts which we now think so essential to the right mode of life. Happy is the man who is not a slave to dorkent of electric buttons, who can go out into God's earth with a feeling of independence of those niceties that wait to be taken away. Let none pity Jacob for his primitive mode of travel. If his journey had indeed been the short vacation that his mother had planned for him in search for a life-partner whom he was quite sure of finding, this trip would have been a picnic for a man of his caliber. But his thoughts hardly centered on such pleasant things. His mistakes had begun finding him out; and it was they rather than the stone that made his pillow hard that night, a night which seemed to hold out to him only a promise of loneliness. No doubt his thoughts often went back to the home of his mother with the little comforts and the intimate fellowship that had meant so much to him. Little did he then know on what important plot of ground he had come to make his bed and what that night held in store for him. But Moses, writing after the event, put it down in his Hebrew that Jacob lighted upon "the" place and that he lay down in "that" place to sleep. This was not chance but foreordination, a blessing of which he knew nothing at the moment, nor needed to. Jacob was already being guided by Jehovah.

II. Jacob's Dream and Jehovah's Communication (Gen. 28:12-13)

Is it not a startling thing to read of a man like Jacob having an experience like this? Moralistic story books would have pictured him already on the verge of cashing in on his sin by severe punishment. But moralists know not the secret that the God of Jacob is the God of grace. Now grace never condones sin, but it will do everything within its domain to keep the sinner from being condemned, and to insure the correction of the saint. God is not a man that He should have no mercy. Jacob is allowed to dream, dream of Heaven, dream of a ladder reaching from earth to Heaven, dream of angels of God ascending and descending on it, most of all—dream of God blessing him. This was not the wage of sin; this was grace, unmerited Divine favor. How it ought to melt our hearts that the Lord treats us like that, too! It is to be noted that it is here written that the angels ascended the ladder before descending upon it. That would seem to indicate that they had been with Jacob during the trudging hours of the day as well as being with him in his dream at night. Quite so; for angels are "all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." But why talk about angels when the Lord Himself is present? Even angels in an empty tomb could not keep Mary Magdalene from forgetting all else till she had found her Lord—or He had found her—and then she did not need the angels.

Jehovah's communication to Jacob deals both with the remote and the immediate, but only after He had identified Himself to the patriarch as Jehovah, the God of his fathers. Now, the Jehovah of the Old

Testament is the Lord Jesus Christ of the New Testament. Moses, recording Jacob's experience here, used an indefinite expression which may mean either that Jehovah stood above the ladder or that He stood beside Jacob (at the foot of the ladder). In either case, Jehovah associated Himself with the ladder. Now, the only real ladder to Heaven is the Saviour Himself. It is upon Him that the angels of God ascend and descend (John 1:51), and that men have access to the Father (John 14:6; Eph. 2:18; Heb. 10:19-22). Jehovah spoke to Jacob first of what we have called the remote blessings. He promised that he and his seed should inherit the land on which he was lying, that his posterity should be as numerous as the dust of the earth, that he would spread to all points of the compass, and that in him and in his children all the families of the earth were to be blessed. This was good news for anybody, but especially good news for a love-sick man hunting a wife, when his own conscience had become heavy with fear of the consequences of his mistakes. But Jehovah did not leave Jacob merely to infer immediate and personal benefits to him from the prophecy of His world-wide mission. He had some very definite words of comfort to him directly for his present need. He spoke to him of compassion, protection, guidance, and assurance, as follows: "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 in thee of."

III. Jacob's Response (Gen. 28:16-21)

When Jehovah had finished speaking to him in the dream, Jacob woke up. That was the best first thing that he could do. Too many people miss realizing glory by staying asleep after the Lord has spoken to them. Paul had to contend with such conditions repeatedly among those to whom he wrote. Thus he wrote to Romans: "And this, knowing the season, that already it is time for you to awake out of sleep; for now is salvation nearer to us than when we believed" (Rom. 13:11). To the Ephesians he wrote: "He saith, Awake thou that sleepest, and arise from the dead, and Christ shall raise upon thee. Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil" (Eph. 5:14-16). Jacob awoke out of his sleep. Having done so, and while apparently still lying on the ground, he began to analyze his situation. As he came to full consciousness he began to realize that the Lord was in that place, even though he himself did not know it; and that because of His presence there, it was a place to be held sacred as the house of God and gate of Heaven.

That was the conclusion to which he came while still lying on the ground. Had he done no more, the night of glory would have been in vain. But he did more; he rose up early and appointed a stone as a pledge and vow. We hold no brief for any simon-purity of Jacob here. He had yet to have that greater experience, a score of years later, when his name was changed to Israel. But there is this principle that we may call and adopt from him—he did something to keep alive in his memory the blessing of that night. That does not mean that it is up to us to keep our Lord's promises in force, but it does mean that we should make the proper use of whatever means of grace He supplies for us to keep our faith alive in His grace. Far better to pour oil on a stone to remember God's blessing, than by pride in false spirituality to make no physical move and receive the blessing in vain.

JACOB SEEKS GOD'S HELP

August 30. Gen. 32:2-12, 27-29

Golden Text: Psa. 46:1

Last Sunday we studied about Jacob's departure from Beer-sheba for

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Paddan-aram. This Sunday we have the reverse of this story—Jacob's journey, in part, from Paddan-aram to Bethel. The differences between the departure and the return were considerable. Jacob himself pointed out their central fact when he said: "With my staff I passed over this Jordan; and now I am become two companies." We dealt with the staff last Sunday; we deal with the men of two companies today.

I. Mahanaim (Gen. 32:2)

The Jacob of Mahanaim is a different and yet the same man we saw anointing a stone and making a vow at Bethel a score of years earlier. He is different, because then he was a single man possessing but a staff, now he has four wives and eleven children, and possesses considerable property and retinue. That is not an inconsequential record for a man who started late in life in a foreign country on nothing more than a shoe-string. Esau seems to have done quite as well while staying at home. There are not so many men in our own day who do as well for themselves under far more favorable circumstances. On the face of these figures this report is quite favorable to Jacob. Yes, as the days go; but otherwise he is the same man morally. He still thinks of getting along by outwitting the other fellow. He lived that way with his father, with Laban, and in a moment we shall see him trying his schemes on Esau. There was not much moral choice between Laban and Jacob. Each sought to match the blows that the other struck. They had just signed the Galeed-Mizpah compact with these words of caution—not to say mistrust: "Jehovah watch between me and thee, when we are hidden one from another." Yet as soon as Laban had departed from him and Jacob was alone again on his way back to Bethel, the angels of God met him. It had been twenty years or more since he had seen angels. Now, in a moment, he is transplanted to the atmosphere of the day of his dedicating and vowing at Bethel. Carnal as he was, Jacob was a man who could see and appreciate angels. Then, in response to God's appearance to him, he named that place Bethel, that is, House of God; now, in response to the angels' visit, he named this place Mahanaim, that is, Two Hosts, or, Companies.

II. Jacob's Attempt to Gain Esau's Favor (Gen. 32:1-12)

But no sooner had he paid his respect to the angels of God than he slipped back into his tactical trusting to his own wits again. Jacob could have lived as long as Methuselah without a moral and spiritual change except for the conversion of which we shall be privileged to read in a moment. That same thing can be said of every one of us. The occasion of this low-struts conduct arose from his desire to regain the good graces of his brother Esau. He decided to send messengers to Esau. In the message which he gives them he calls Esau his lord and himself Esau's servant. This may have been oriental politeness, but it sounds too much here like sly sycophancy. The messengers are further instructed to tell Esau where Jacob had been the last score of years and what he had secured while being there. Esau seems to have paid no attention to such blabber, for the messengers returned with no answer to their message, but saying simply: "We came to thy brother Esau, and moreover he cometh to meet thee, and four hundred men with him." This greatly terrified and distressed Jacob, but it did not paralyze him. Without a moment's hesitation he got busy with a new scheme, which he sought to consecrate with prayer. Now, there was nothing exactly wrong in all this. The dividing of the people and his possessions was nothing more, possibly, than the prudence of not putting all one's eggs into one basket. But for him this was not the way of faith but of works—dead works, if not bad ones. Then while his two companies waited to set forward, Jacob prayed a prayer which had the

sound of deep humility and sincere spirituality; but it was a prayer of a still unchanged life. How well a man can remember what God has promised him! How easy it is for him to forget what he has promised God. There is not a word here of Jacob's vow, but the beginning and the ending of this petition reminds God of His words to him. Now, while this is not the best sort of praying, is it not wonderful that Jacob met with no rebuke for it? Ah, how often have we in trouble of our own making stumbled into the presence of the Lord and have been received with arms of love and words of comfort and guidance! Our God does exceeding abundantly for us above all we ask us think and are worthy of. His grace is wonderful beyond measure.

III. Peniel (Gen. 32:27-29)

After Jacob had prayed his prayer, he seems immediately to have forgotten about it, for he slipped right back into his old way of scheming again. His latest idea is to appease Esau by piecemeal presents, a plan which subsequent development proved was unnecessary. After making these detailed arrangements, he set his family over the Jabbok and reformed the stream to spend the night alone. But this was not to be. While the lapping of the water was still in his ears, a Man wrestled with him and overcame him by straining his thigh. Jacob called this Man God; and he was right in doing so, for the Lord had come to reckon with him before he was allowed to reenter the land. When the Lord met Joshua at Jericho He came to him as his Generalissimo, but He met Jacob as his Opponent. The Lord was quickly so successful in His "accet" upon His "enemy" that He turned him into a converted wrestler for spiritual blessing. That accounts for the second stage of this combat in which Jacob, not the Lord, is the contender. So valiantly did Jacob fight that the Lord plead to be released. Jacob agreed to let Him go on the condition of being blessed by Him. This is exactly why the Lord had Himself at the beginning assailed him. It was for the purpose of blessing the patriarch that He had stopped him. But before He could proceed with this mission, Jacob needed to learn another lesson. The text of it was to be his name. So he was asked his name. We wonder what thoughts surged through his mind as he answered, Jacob; for "Jacob" means "One that takes by the heel" or "Supplanter." What would be our answer, if the Lord asked us such a question? In a sense, he had not given himself that name, in another sense, no one gave it to him more than he himself: for it answered perfectly to his character and conduct. But old things were now to pass away and a new phase of living was to dawn for him. So the Lord proceeded, saying to him, "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed." At this juncture Jacob sought to turn the tables again on the Lord, as he had done in the wrestling, and asked Him concerning His name; but this time he was not allowed to have his desire satisfied. Jacob had to learn that man may not always ask God the same question which He asks man. After all, why should his question have been answered? Was he not already in possession of the identity of his Benefactor? He was, for he called Him God. Or if this be not the right interpretation of the event, then note that the Lord did answer his question—not by word but by deed. "He blessed him there." "And Jacob called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved."

"O magnify the Lord with me, and let us exalt His Name together" (Psa. 34:3).

Book Reviews

By ARCHER E. ANDERSON

I Was in Hell with Niemöller. By Leo Steio. Fleming H. Revell Co., New York City. 253 pages. Price \$2.50.

It is difficult to review this tremendous book. One is so overwhelmed by its story of ruthlessness on the part of the Nazis, and the fearless faithfulness of Pastor Niemöller, that he is tempted to prepare a synopsis rather than a review. This reviewer wishes that this volume would become one of the most widely read books in America today. He knows of no other volume that would more effectively awaken Christians to the fact that "if Nazism is to be destroyed, spiritual force is as necessary as tanks and guns."

As believers read the second of Niemöller's interviews with Hitler, they will be convinced, as was Dr. Stein, that that meeting was of "the same historical importance as Martin Luther's stand before the Diet at Worms." Of that interview, Niemöller says, "Suddenly I knew that I had come on a useless errand . . . the church, I felt was lost, and then, at that exact moment, I felt that I was in the presence of Antichrist." As Niemöller pressed upon Hitler his demand for freedom for the church, Hitler replied, "What you want to do is establish an autonomous church. That can never be . . . What prevents you from recognizing that I have supreme power over the church and its doctrines? Jesus Christ also was only a man, and a Jew to boot. Why shouldn't I, who am more powerful than Christ, and who am able to be much more helpful than He—why shouldn't I have the right to establish a new dogma for the church?"

Dr. Stein is himself a Jew. As such, he spent two years in the Nazi prisons and concentration camp at Sachsenhausen—a fellow prisoner with Niemöller. Released through the efforts of his wife and friends in America, Dr. Stein has heeded Niemöller's plea that he write all that he had seen and heard, that the world might know that "Hitler is the enemy of man." It is a horrible story—yet necessary to awaken America to the full significance of the crisis of today. If we permit the Axis nations to win this war, our Niemöllers will share the fate that has made a modern martyr out of that great Christian.

Perhaps unintentionally Dr. Stein has given to the Church in America one of the finest, most conclusive proofs of the evils of modernism. In Germany, as in Japan, religious leaders who had abandoned the "faith of our fathers" became the allies of Hitler and his satanic church. Only the "confessional (fundamental) church" had the courage to defy this modern Nero. There is a tremendous object lesson in this for the Church in America today. Only as we teach and believe the Deity of Christ and the authority of Scripture, can we create the spiritual forces needed to overcome the gates of hell.

Fishing For Men. By H. W. Ellis. Zondervan Publishing House, Grand Rapids, Mich. 187 pages. Price \$1.50.

The material in this excellent treatise on personal evangelism is arranged in ten chapters, or lessons. Their value is enhanced by the addition of questions for review and examination. By this, it is evident that this work is very valuable as an aid to pastors who seek material for classes to develop personal workers. In fact, the material is presented so clearly, and with such abundance of Scripture, that it would

make an excellent quarter's work for any adult or young people's Sunday school classes.

The author boldly presents the truth, as set forth in Scripture, regarding lost souls. He shows that every believer is a witness for Christ, under obligation to the Lord and to the lost. He then assists the believer to know how to do this all-important work. We recommend this volume whole-heartedly.

Focusing the Bible on Current Problems. By Erling C. Olsen. Loizeaux Brothers, New York City. 162 pages. Price \$1.25.

This series of messages was given by the author over WMCA and WIP in the summer of 1941. They show the author's characteristic mastery of the Scriptures, and are in the style that has proved to be such a blessing to his large radio audience. Mr. Olsen is not a minister, but a business man who ministers the Word. This gives even greater value to his work. It shows laymen how possible it is for them to know their Bibles, and should inspire ministers to assist their people to the knowledge of the Truth.

The lessons include "The War Problem," "The Problem of Human Government, of the Impotency of Modern Christianity," and ten similar problems. Of special significance are his chapters on "The Silence of God." This represents one of the most difficult problems of today. Why does God not intervene? Why does He permit things to be as they are? Mr. Olsen shows that only in judgment will God break His silence, and that the silence is an opportunity for unbelievers to accept His grace.

We recommend this work to our readers.

After the Resurrection—WHAT? By Dr. L. R. Scarborough. Zondervan Publishing House, Grand Rapids, Mich. 121 pages. Price \$1.00.

The author of this excellent volume is the faithful president of the Southwestern Baptist Theological Seminary. As one who has had the privilege of knowing him and also knowing the testimony of that seminary, it is a privilege to review this book. Of modern unbelievers, who refuse to accept the infallible proofs of Christ's resurrection, Dr. Scarborough says, "I fear that many of them, with the full light of sacred history and gospel triumphs falling on their trained heads, should be put in Jude's classification of betrayers instead of Peter's and Thomas' classifications of deniers and doubters."

The book is in three major sections, although it has thirteen chapters. In the first section, Dr. Scarborough presents the "many infallible proofs" of Christ's resurrection, and concludes that by setting forth the resurrection of our Lord as the guarantee of the resurrection of His people "to be like Him." In the second section, the author presents the things that Christ taught after His resurrection, emphasizing the commission given to the Church to "go into all the world and preach the Gospel to every creature." In the closing message, he gives the Gospel guarantee of eternal life to all who will believe on the Lord Jesus Christ.

Written by a man of great scholastic attainment, yet written in a very simple and straightforward style, this book should be widely used, especially among our youth. It not only reveals the illogical nature of unbelief, but presents our living Lord, as our Saviour, Keeper, Intercessor, and Lord.

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The Atonement. By Prof. Loraine Boettner, D. D. Published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 136 pages. Price \$1.00.

This volume is an exceptionally adequate exposition of the atonement, that doctrine that lies at the very heart of our Christian faith. Written by one of the outstanding theologians of our day, its language is technical, in a theological sense. Yet it is so clear that it will bring great blessing to lay readers. It should be read by ministers throughout the English-speaking world. No minister can preach the Gospel unless he is clear in his understanding of the Cross, and no Christian can truly appreciate his salvation unless he understands that that salvation is all of God's grace, wrought for him in the precious blood of Christ.

In order to comprehend the atonement one must grasp the heinousness of sin, and the holiness of God. Dr. Boettner presents both with such clarity that they lead one inevitably to understand that Christ died as the sinner's substitute, to satisfy vicariously the holiness of God.

Some will disagree with the chapter entitled, "The Extent of the Atonement." The author holds the Calvinistic doctrine, that Christ died, a ransom for the elect. However, he insists that no limit can be set to the value of the death of our Lord, but that His death had special reference to His own. The actual results of the preaching of the Gospel affirm, as does the author, that the death of Christ is sufficient to save all men, but efficient unto salvation only for as many as believe.

The book is heartsearching as well as intellectual—a rare combination. Believers will tremble at the statement that we killed Christ by our sin, yet rejoice in a Saviour Who was willing to be slain in order that we might be redeemed. We also endorse the author's words, "We are not at liberty to call anything 'Christianity' unless it conforms to the system of doctrine that was established by Christ Himself."

The True Spirit of Worship. By George Evans. The Bible Institute Colportage Association, Chicago, Ill. 160 pages. Price \$1.00.

In this excellent work we find set forth the Scriptural doctrine of worship. The Person of our Lord Jesus Christ is given His rightful place as the one Mediator between God and man. The futility of all carnal supplements to worship is fully exposed, and the simplicity of worship which is the result of the ministry of the Holy Spirit in the heart of believers is set forth. With so many superficial books about worship, it is most encouraging to read such a work as this. We recommend it to our readers.

BY E. SCHUYLER ENGLISH

The Prayer Life. By Andrew Murray, D.D., D.Litt. Zondervan Publishing House, Grand Rapids, Mich., and Bible Institute Colportage Association, Chicago, Ill. Cloth covers. 153 pages. Price \$1.00.

At the turn of the century, Dr. Andrew Murray brought out a book on prayer entitled *The Inner Chamber and the Inner Life*, following a very excellent work published in 1898 called *The Ministry of Intercession*. Both these books were published by Fleming H. Revell. This new publication, *The Prayer Life*, contains further thought-provoking chapters on the subject of prayer and throughout there is a plea that believers should spend more time at the Throne. In this work, examples are taken from the lives of saints of old, as Paul and others, and more recent believers, including George Muller and Hudson Taylor. Anything on the prayer life from the pen of Andrew Murray, is worth reading and meditating upon.

ADDITIONAL BOOKS RECEIVED

God Runs My Business. The Story of R. G. LeTourneau. By Albert Lorimer. Published by Fleming H. Revell Co., New York. Cloth covers, 192 pages. Price \$1.00.

An interesting record of the business and spiritual experience of the widely known Christian layman who is president of the manufacturing organization which bears his name, and the founder of the LeTourneau Foundation established to foster and promote Christian enterprise.

Bobbed Hair, Bossy Wives, and Women Preachers. By John R. Rice. Published by the Sword of the Lord Publishers, Wheaton, Ill. Cloth covers, 91 pages. Price 50¢.

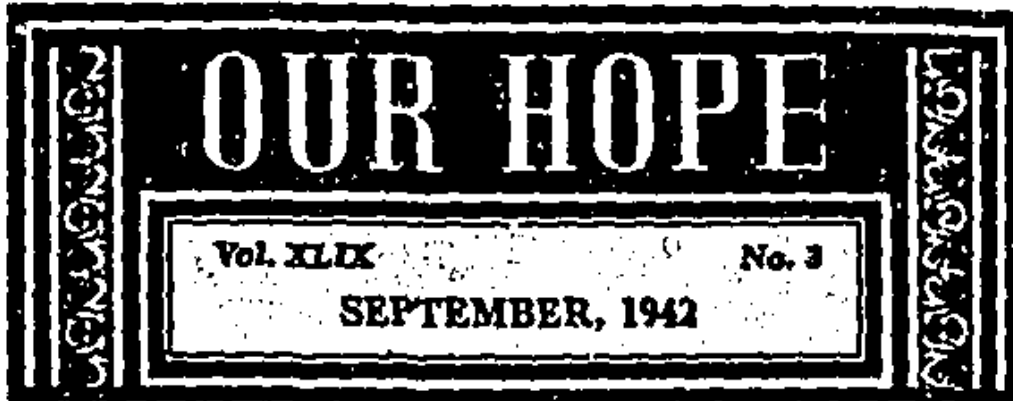
A series of six or more sermons by Evangelist Rice as to the conduct of Christian women.

The End of the World. By S. L. Lacy, Jr. Published by the Author, West Point, Virginia. Paper covers, 207 pages. Price \$1.00.

A review of God's program for the end of the age, e.g., during Daniel's Seventieth Week. The work appears to the reviewer to be sound throughout.

The Sureties of the Saints. By W. H. Rogers, D.D. Published by Bible Institute Colportage Assoc., Chicago. Paper covers, 112 pages. Price 50¢.

A series of six sermons on some of the essentials of the Christian faith by the former pastor of the First Baptist Church of New York City. In this volume we have a very clear and simple presentation of the Supremacy of the Scriptures, the Miraculous Birth, the Victorious Death, the Victorious Resurrection, and the Mediatorial Priesthood of Christ. An excellent and thrilling message on the Return of our Lord concludes the book, which you will find helpful.



Editorial Notes

The Highly Exalted One The power of God to exalt that which is low, to take out of degradation and lift into exaltation, so that humiliation ends and honor follows shame, suffering ended and replaced by glory, is revealed in many ways in the Bible. It is one of the great messages of the Word of God. We find it illustrated in the lives and experiences of many of the Old Testament characters recorded in sacred history. Among these we mention Joseph the beloved son of Jacob, enslaved and suffering, rejected by his own brethren and sold for twenty pieces of silver, imprisoned and dishonored but finally through God's mighty power delivered and exalted to the Premiership of Egypt. And in this place of exaltation he became not only the instrument of salvation for Egypt, but also the Saviour of his own brethren.

Moses likewise had to be first the rejected one before God highly exalted him as the deliverer of Israel. Great were the sufferings of David as he wandered about, a crownless king, cruelly persecuted by Saul, his life constantly in danger, but finally crowned Israel's king—glory after suffering. Daniel's life as the captive in Babylon presents the same truth for he, too, became the Prime Minister of a great world empire. And so it was with Mordecai and others.

The power of God displayed in exaltation and glory is especially stated in the outburst of inspired praise and worship as it came from the Spirit-filled heart and lips of a consecrated daughter of Israel, whose name was Hannah. We listen to her.

"The Lord killeth, and maketh alive: He bringeth down

to the grave, and bringeth up. The Lord maketh poor, and maketh rich: He bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them" (1 Sam. 2:6-8). Frequently God's power to exalt, and to glorify is mentioned in the Psalms and in the Prophets. He promised a future day when He Himself will be exalted in all the earth.

"Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (Psalm 46:10).

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

There is no need to state that all these facts as to God's power to exalt, all we have quoted and many more, are connected with Him, Who humbled Himself, Who stooped so low, Who went into deeper depths than any other being ever descended, and Who has been lifted into the greatest heights of everlasting glory, our Lord Jesus Christ. He is foreshadowed in the experiences of Old Testament saints; Hannah may not have fully comprehended it, but she sang of Him Who became poor, Who was brought so low, Who went into the jaws of death and down into the grave, to be highly exalted. And the day in which God alone is to be exalted will be the coming day of His glory, the day of His return.

According to the New Testament our Lord possesseth a twofold glory. The first glory is His essential glory, the glory of His Deity, the Glory which He had with the Father before there was a world, the glory of the Only Begotten, the glory which is the very Glory of God. But He also has another glory; we call it His *acquired* glory. The glory which He received, which was given to Him by God as a reward; the glory, because He suffered and was obedient unto death—the death of the Cross. "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus

Christ is Lord to the glory of God the Father" (Phil. 2:9-11). And Paul by the Spirit prayed especially that this power of His exaltation might be fully realized by the members of His body, His Church. "That ye may know . . . what is 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 heavenly places, 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 has put all things under His feet, and gave Him to be the head over all things, to the Church, which is His body, the fulness of Him that filleth all in all" (Eph 1:19-23). Such is the glory of our Lord in His exaltation, the reward He received. And here we must remind ourselves that all true believers in Christ, who have accepted Him, who trust in Him share in all He has done; we are identified with Him. The second chapter in Ephesians makes this clear. We have died in His death; we were buried with Him, raised up in His resurrection and seated in Him in the heavenly places. As Horatius Bonar says in one of his uplifting poems—

"In the death of Christ I died;

In the life of Christ I live."

Such was the great apostle's personal confession. "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).

But before his inspired pen wrote that most blessed truth in the Ephesian Epistle, long before Paul confessed Him as sharing in His death and in His resurrection life, our Lord had spoken words which thrill every believer's heart. It was before the Cross, when He spoke in prayer to His Father and in that prayer He mentioned the crowning assurance of all His wonderful grace in store for all His own. He knew His future exaltation, His future glory, the glory He alone is worthy of, the glory which would be His. Then He uttered that brief sentence which gives us the greatest glimpse into His loving heart—"The glory Thou hast given Me I have given them"

(John 17:22). For the full consummation of this glory, when He will be highly exalted not only in Heaven, but also on the earth, He is waiting at the right hand of God. For that future glory, the Father's gift to Him and the priceless gift bestowed upon every member of His body, the saints in yonder paradise are waiting with all living believers on earth. And what a glory it will be when finally He brings His many blood-redeemed sons into glory! Let your faith then rest upon the exalted One, remember His love which passeth knowledge and look for that blessed hope, when we shall be like Him, when we shall see Him as He is.



At the Right
Hand of God

The One Hundred and Tenth Psalm is one of the great prophecies of the Bible fully recognized as such in the New Testament. It may be called one of the great gems of Divine forecast. The preceding Psalm contains the predictions of the sufferings of our Lord. We hear His own pleadings describing different aspects of His humiliation. "They compassed Me about also with words of hatred; and fought against Me without a cause." The deep agony of His holy soul is revealed in the opening part of this Psalm. Then the fate of those who reject Him is announced. This Psalm is followed by the Psalm of His exaltation to the right hand of God and gives us a great prophetic picture of His future work and His future glory, after He finishes His mediatorial office as the Priest and Advocate of His people. It is well known to all Christians, who study their Bibles, that He Himself quoted this Psalm in the presence of His enemies in answer to His question, "What think ye of Christ? Whose Son is He?" He used the Psalm to show that He is both David's Lord and David's Son. It was the last question from the Scriptures as to His own person.

On the day of Pentecost, when the third person of the Trinity, God the Holy Spirit, came from Heaven to earth, the Psalm is used as the mouthpiece of the Spirit of God, Who filled the heart of Peter.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet,

and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in Hades, neither His flesh did see corruption. This Jesus God hath raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and bear. 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 roake Thy foes Thy footstool" (Acts 2:29-34).

Thus the Holy Spirit on the day of His descent bears witness to the fact that the rejected One is at the right hand of God and the promise of the Father, our Lord had left with His waiting disciples, was accomplished on that day. The presence of the Holy Spirit on earth throughout our age is the evidence that the Son of God is the glorified Man, the second Man, as Christ and Lord upon the throne of God. The indwelling Spirit of God, indwelling every true child of God, reveals to faith, and teaches, this blessed truth that He Who died for our sins is at the right hand of God. "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 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" (Hebrews 2:7-9).

According to the Biblical record only three Saints of God saw Him in the glory above. Stephen, the first martyr of the Church; St. Paul, the great persecutor of the Church; and St. John, in the island of Patmos. In His great Revelation, misnamed the Revelation of St. John the Divine, the exalted One speaks in His seven messages from the right hand of God.

Some day, before His return, others on earth will realize

His presence at the right hand of God and pray for the manifestation of His power in their behalf. They are future Jewish believers, gathered after the home gathering of the Church, the godly Jewish remnant whose eyes have been opened, from whose hearts the veil has been taken away. We find their future prayer in Psalm 80:17.

"Let Thy hand be upon the Man of Thy right hand, upon the Son of Man Whom Thou madest strong for Thyself." That prayer will be answered and will result in the salvation and deliverance of the remnant of Israel.

Still another prayer request by the same future Jewish believers is found in another Psalm. *"Look upon the face of Thine Anointed"* (Psa. 84:9). While the word "Anointed" in Scripture not always means Christ, the Messiah, it has this meaning in the quoted text. Look upon Him, Thy Well-beloved, look upon His face which tells out the story of Thy great love and of His love too! That face which was marred and smitten, spit upon, dishonored, but which now in glory reveals so fully the knowledge of the glory of God!

But is the place at the right hand of God His permanent position? Is He there till the end of all time is come, when time shall be no more? Will He continue upon the unseen *Throne of God in the highest Heaven for ever and ever?* Is there another Throne which He will receive from God's hands and which He will occupy? What are the answers to these and similar questions?



Only "Until"
the Fast
Approaching
Change

The psalm of our meditation makes it very clear that His presence upon the Father's Throne is not permanent. He came in His incarnation to earth, and the work He came to do He finished. It was finished when He bowed His thorn-crowned head and shouted His victorious, "It is finished!" In virtue of this finished work, in which the end of the old creation and the beginning of the new creation is so blessedly foreshadowed, He ascended upon high, welcomed by the Father to sit at His right hand. The fact that He sat down shows that He had finished that blessed, forever God-pleasing work. Such

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is the message in the Hebrew Epistle. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:11-12). His work, as far as sin-bearing is concerned, is finished; hence there is peace; there is rest for God in His work, and rest, everlasting peace, for the believing sinner.

But that does not mean that He does not continue to work in God's great plan of redemption. We do not enter into it fully, but the greater part of the Hebrew Epistle reveals the reasons why He is at the right hand of God. He is there as the Priest, the High Priest of those given to Him by the Father—that is all true believers. While He is the only Mediator between God and man, He is High Priest (and also Advocate—1 John 2:1-2) only for His own. The world has no share or part in His priesthood or advocacy. The Apostle Paul makes the contrasting statement as to His death and as to His life for a believer.

"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" (Romans 5:10). His life by which a sinner is saved is not the holy life He lived on earth, but it is His glorified life in Heaven. It concerns the needs of all who have been reconciled by His death, who are now the members of His body.

And so by His priestly ministrations He cares for His own, He watches over them, He sustains them, He upholds and keeps each, not one of them can ever be lost. They are all safe and secure in His hands and by His advocacy He brings back and restores.

"His Name now is one with mine,
I in Him, and He in me;
On His breastplate is my name;
Priest and Advocate is He."

But there will be a change. The day is fast dawning when the promised full redemption, the perfection, the complete sanctification and glorification of the Saints of God; for every member of His body, will become a blessed and eternal reality. What a day that will be! Then our struggles will

be over! There will be no more testings, no more sorrows, no more heartaches, no more tears; no longer shall we know in part and no longer look into a glass darkly. No longer shall we need to sing—"Prone to wander Lord I feel it"; no longer will our death-doomed bodies hinder, but we shall receive a body like unto His own glorious body. When that day finally comes, as we see it rapidly approaching in these solemn days, the saved people of God stand no longer in need of His sustaining priesthood and His restoring advocacy. Once more His work is finished. In person will He welcome His many sons to glory; in person will He lead them upward into the Father's house and present them there before the glorious throne. It is then He will arise from the Father's throne, at the Father's command He will leave His side for the long promised event when He shall receive the travail of His soul, when He will be satisfied.



But we must emphasize in these meditations another fact. He is the occupant of the throne of God up to the time when His enemies are made the footstool of His feet. There is a view held by millions of nominal church-members, who do but little Bible study, that this means that gradually through the religious activities of the Church, and also through education, through a "Christian civilization" and a host of other means, the enemies of God and of His Christ, our Lord, are overcome. But that is *nowhere* taught in the Bible. At the time when King David was forced to flee in the vicious rebellion of his son Absalom, David prayed the following prayer: "Lord, how are they increased that trouble me. Many are they that rise up against me" (Psa. 3:1). And remember this is stated in the preceding Psalm. In the second Psalm is the prophetic picture of a great, a mighty world revolution. It is aimed at the rule of God, the sovereignty of God, and at the authority of the King of Glory, against "His Christ," our Lord. It is, we make bold to say, a complete picture of our own days. Has there ever been on earth a vicious Antichrist of the stamp of Hitler and his clique? Deliberately they aim at the destruction of all the revelations of God; they hate

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Christ with a satanic hatred. While the most bloody, the most disastrous war is fought, world-wide, the old serpent, the devil, strikes at God, at Christ, at the Church, at Christianity as he has never done before. It will be worse after a while, for that awful being will some day be cast out of the heavens completely, then coming down to earth he will exhibit his greatest wrath trying to stamp out every bit of God's truth.

Yet the promise remains, the promise is sure, the promise will never fail—no matter how dark it is in the present hour—all His enemies will be made the footstool of His feet; all will be put in subjection under Him. So let the Axis, the devil's party, composed of the enemies of God and Christ rave on; let those who stand up for righteousness and truth rejoice, God will not fail and what is promised to Christ by Him, to His Church, to Israel and the promises of a new world-order will all come to pass.

But note once more the wording of our Psalm—"Until I make Thine enemies the footstool of Thy feet." Not the Church is to bring this about; not political powers and combinations, not new national alliances, nor anything else. It is God Who speaks and Who promises His Son, our Lord, that He will do it for Him.

And this will come about in the hour appointed by God Himself, when He bids His Son to arise, and to receive what is His, Kingship and world dominion. Then the hour of complete victory over all the enemies has come. Like a flash it will strike the forces of evil.

We should also remember that the enemies of Christ are not alone the Nazi hosts and their barbarism. What is happening in Germany and the efforts of the destruction of Christianity is but the harvest of what was sown in the land of Luther a hundred years ago, the harvest of the so-called modernism, the system of negation, Bible and Christ denying infidelity, the worst kind of poison gas. So that coming day of His manifestation will end it all. All His enemies will be put in subjection unto Him. And while all Christians stand by the governments which fight for right, let us never forget God's revealed plan for humanity and the ultimate sweep of victory.

Take Thy Great Power and Reign That the world is not being gradually converted and put into subjection under His feet is proved by this Psalm. It is stated that Christ will reign *in the midst of His enemies*. Another witness to this truth is

found in that magnificent unfolding of the future as written in the great resurrection chapter in the First Corinthian Epistle.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His Coming. Then the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, Who put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (15:23-28). In order to bring this about our Lord Jesus Christ must receive His own throne. That He will have such a throne is the clear teaching of the Word of God, but He will not receive that throne till He has left the Father's throne; nor is His kingly throne in Heaven, but on earth.

What will happen when He ascends the throne to reign as King and as Lord? We confine ourselves to a very brief answer. It will not mean the end of all things, nor will it mean the end of salvation in the future for human beings. Even during the Millennium, during His reign over all the earth, people must be saved and those who are born during His thousand-year reign must believe on Him. It will then be true as it is now—"Neither is there salvation in any other; for there is none other name under Heaven given among men, wherby we must be saved."

But the first thing He does will be the judgment of His enemies. The true Church in the day of His power is no longer on earth. She is glorified with Him destined to reign with Him over the earth. The Church is a completed body; yet salvation will continue and nations be brought into the Kingdom till all things are put in subjection under Him.

And that subjection begins with a great judgment of the nations, the very nations which are engaged in the horrible conflict we are witnessing. Listen to His own declarations: "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" (Matt. 25:31, 32). But note this is not, in spite of the many commentators who say so, a universal judgment. No resurrection of the dead, whose will be judged, is mentioned. It is the judgment of the living nations the returning Christ finds on earth. And very significantly they are judged on account of but one thing, one outstanding thing, the treatment of those whom our Lord calls, "My brethren." Who are they? Not Christian brethren, those who are in church-fellowship, nor as it is claimed, all human beings. They are the literal brethren of the King, especially the Jews who during the last years of the Times of the Gentiles became faithful witnesses and suffered through a vicious Antisemitism. Some nations maltreated them, others welcomed them as refugees, showed kindness to them, fed and clothed them.

Those who treated them in loving kindness are the sheep-nations at the right hand of the Judge; they will have a part in His earthly kingdom. The other nations, who hated and persecuted them will be the goat-nations. Their end as nations is come. Hitler's fate and the fate of his followers, as well as all the present-day antisemitic Hitlerite nations, will pass away forever as nations and be swallowed up by the well-deserved judgment. They shall go away into everlasting punishment. They will hear the verdict of the King-Judge: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

And after that the world will have its permanent peace. After that the King shall reign in righteousness; after that war will not happen again; after that all problems with which the race is struggling today will be solved. All the glorious things promised by God's prophets—glory to God in the Highest and peace on earth, will have come. He has received and made known His great power, and reigns upon

His throne. We close our meditations with Job's sublime vision of that coming day. "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever. And the four and twenty elders (representing all the redeemed), which sat before God on their thrones, fell upon their faces and worshipped God; saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:15-18).



The Editor attended last fall a service in a *What Can Wash Reformed Synagogue*. It was during one *Away My Sins?* of the services of the Day of Atonement (Yom Hakippurim). Here is a hymn which was sung by the choir:

*My soul is faint with grief and pain,
My sins depress this frame of dust;
I know I am a mortal vain,
And Thou, O God, art great and just;
The suns to Thee impure appear,
My God behold the sinner's tear.*

*The sting of guilt, the sinner's rod,
Dejects my heart to nameless woe;
I know Thou art my righteous God,
And I am passion's hunted roe;
Too great my guilt, too great to bear,
My God behold the sinner's tear.*

*Repentance fills the contrite heart,
Consumes my bones, bedims my way;
Transgressions hid my joys depart,
And darkness hides the light of day.
Be gracious, Lord, my pleading hear,
O Father, dry the sinner's tear.*

This is acknowledgment of sin and confession of sin and sorrow over it. It is a little more than the Christian religionist of the evolution tribe does. The evolution delusion denies

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the fact of sin and some quite logically deny any responsibility in connection with man's fallen nature and sins as the fruitage of it. Such would be the case if evolution were the truth, but it is nothing but a brazen lie. But neither denial of sin and its guilt, nor acknowledgment of it and "the sinner's tear" can give peace with God to Jew and Gentile. It needs something besides repentance.

What a different day the Day of Atonement was when Israel practised its divinely given ritual! It was not enough to shed tears and make confession of sins. The High Priest had to enter with the sacrificial blood behind the veil; he had to enter into the Holy of Holiest and offer there the blood. Over all the Levitical code it is written, "without the shedding of blood there is no remission of sins." And so it was before Israel ever received the instructions as to the satisfying approach into the presence of a holy and righteous God. It was not sufficient at the first Passover for the Israelite to stand before his hut and weep tears of repentance, the blood had to be there. "When I shall see the blood I will pass over you."

Long before Passover happened, in connection with the first worship scene of the human race, the same truth is taught. Cain brought an offering, the labor of his own hands; Abel brought of the firstlings of the flock, no doubt the blood of it was shed. His offering was accepted; Cain's offering was not. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it being denied to Cain, he became a sinner." The publication in our Lord's day (Luke 10:9-14) prayed (literally translated): "God make atonement for me a sinner." And has this divine demand for atoning blood ever been revoked? Has God said anywhere longer require blood for the remission of sins—your tears of repentance will be enough? Such a revocation never took place. It still is true, blood, the sacrificial blood is needed to wash away sins, to secure peace with God and give rest to the guilty conscience.

Take into consideration another fact. While this cardinal truth stands, while it is eternally true, "without the shedding of blood there is no remission of sins"—the execution of the

levitical ceremonies as to sacrifices and the shedding of blood, has become for well-nigh 2,000 years an impossibility. God Himself has made it impossible. Israel has no longer a house of worship nor has Israel a Priesthood—no more altars, no more sacrifices, no more blood. The Lord has taken it all away; yet the demand stands. Why is it so?

Because the true Lamb of God, the true sacrifice has been brought, the better blood has been shed, the perfect offering has been brought, that only blood, which satisfies God for time and eternity has made atonement. No longer do Jew and Gentile need a priest—the true Priest was here and after offering Himself as the spotless Lamb has entered not into an earthly tabernacle but into Heaven itself. Every sacrifice and every offering Israel brought have found their fulfillment in the Lord Jesus Christ, the Lamb of God which taketh away the sin of the world.

And so it is true—it can NEVER be changed, it will never be changed—*What can wash away my sins? Nothing but the Blood of Jesus.*

"For there is no difference; for all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus Whom God hath set forth to be a propitiation (the place of propitiation) through faith in His Blood to declare His righteousness for the remission of sins that are past through the forbearance of God" (Rom. 3:22-25). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Herein is love, not that we loved God but that God loved us and gave His Son to be the propitiation for our sins."



We have heard in certain radio addresses **Inner Peace** repeatedly that in these dark and strenuous times every American man and woman, young or old should maintain an inner peace and be calm. As far as we know the speakers we heard belonged to those in Christendom who advocate a social Gospel, the Gospel of works. One was a Christian Scientist, who have much to say about inner calmness. A certain rabbi also

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recommended to his listeners to cultivate "an inner peace." Sounds well! But what does an inner peace and a calm mind demand? Can we give it to ourselves, or is it the gift of God, as every other spiritual attainment is a gift of God? To possess an inner peace demands first of all the assurance that we are right with God. By nature we are not. God's Word tells us that we are "the enemies of God." Man's sin-nature, alienated from God, produces nothing good but all that is evil and these works of the flesh make an inner peace impossible. In order to possess it there must be first of all a true reconciliation with God, a reconciliation which man is unable to affect himself. The reconciliation and all the spiritual blessings which go with it, such as regeneration, the gift of the Holy Spirit, the perfect assurance of eternal life, does not need to be made for it was made some 1900 years ago.

The blessed voice of the incarnate Son of God, our Lord Jesus Christ, was then heard on earth. That voice still speaks to the hearts of mankind inviting to accept what can be found in only one way. "Come unto Me all ye that labor and are heavy laden and I will give you rest." Man labors to obtain something, but that something, so greatly needed, is never reached by his attempted self-improvement and all the labors of his hands. Man is heavily laden, he carries a burden and as man refuses to be delivered of this burden it becomes greater and greater, heavier and heavier. The heavy burden consists of our sins and the guilt connected with it.

So let us remember there is One, the Holy One, Who spoke these words of gracious invitation, Who promises deliverance, Who is able to remove the heavy burden, the burden of sin and Who tells us, as we come unto Him, He will give us the rest and the peace which we need.

But we must make it clear that this promise was made by Him in anticipation of His sacrificial death on the Cross. Even His only, perfect life, His spotless life in perfect unison with God's will, the life which always pleased God, could not produce the reconciliation of the holy and righteous God with His lost creatures, nor could this holy life lived on earth, nor man's attempt to follow and imitate Him, give

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true rest to the soul—the peace with God. *Peace was made in the Blood of His Cross.* It is beneath His Cross, on which He died for our sins, as we trust in Him, knowing, because believing that, "He loved me and gave Himself for me," we enter into peace with God. This is the true meaning of "Come unto Me" and all the spiritual blessings we need are met in His Cross. This is the only way to true inner peace, the foundation upon which true spiritual life rests.

But this is not all. There is a difference between the *peace with God and the peace of God, the peace which is God's*, which through faith a true believer may enjoy. This also our Lord promised as a gift to His disciples. "My peace I give unto you" (John 14:27). And St. Paul states it in these inspired words: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

In the midst of trouble upon trouble, sorrow upon sorrow, losses upon losses, increasing burdens and anxieties, the child of God may enjoy His peace, the very peace Christ displayed on earth, a divine calmness, the rest of God. Conditions there are for this inner peace which must be met, or else it cannot be ours.

Read from the passage already quoted, Philippians 4:5-9. Here are a few of these conditions. A close walk with God; communion with Him; thanksgiving and prayer; trust in Him and in His promises; meditations in His Word—"those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you."

It was true in Isaiah's day, it has been true throughout several thousand years; it is still true and will always be true—"Thou wilt keep Him in *perfect peace*, whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26:3).

Inner peace! It is to know Christ, to be found in Him, to walk with Him, to trust Him fully, to hope and wait for Him. Darker and darker our days become. But knowing Christ, Christ Who died, the Christ Who was buried and rose from among the dead; the Christ Who ascended on High, the Christ Who lives, Who intercedes, the coming Christ to finish redemption's story—that is inner peace, that

is the victory that overcomes the world! Beloved readers! This is our need in the last minutes of a dying age. That is the hope of glory! Claim in faith what is yours.

"Peace, perfect peace! In this dark world of sin,
The Blood of Jesus whispers, peace within."



Best Wishes

Two very dear friends of the editors of *Our Hope* are to enter into new avenues of service for their Lord, beginning September 1st, and we take this opportunity to express our very best wishes to them for the Lord's blessing and effectual testimony in His Name. Bishop William Culbertson, D.D., bishop of the New York and Pennsylvania Synods of the Reformed Episcopal Church, faculty member of the Reformed Episcopal Seminary and the Philadelphia School of the Bible, and pastor of the Church of the Atonement, Germantown, has resigned these duties to become the Dean of the Moody Bible Institute of Chicago.

Dr. Homer A. Hammontree, director of the music course of the Moody Bible Institute, has been given leave of absence by the Institute and is being "lent" for the balance of this year to Dr. George A. Palmer, for work at the Morning Cheer Center for soldiers, at Wrightstown (next Fort Dix), New Jersey. Dr. Hammontree had experience in the camps throughout the last war, and should be greatly used in this testimony.

Pray for our brethren as they set forth in their new ministries.



Monthly Meetings

As we go to press arrangements are about completed for monthly Bible study meetings in Baltimore and New York City. The Baltimore series will be taught this year, the Lord willing, by Dr. E. Schuyler English; they will be held in the Northminster Presbyterian Church, of which our friend, Dr. Arthur Forest Wells (who writes "The Heart of the Lesson" for *Our Hope*) is pastor. The meetings are planned for one Thursday in each month, beginning on October 22nd. The New York series is to be held in Madison Avenue Baptist Church on East 30th Street, of which our friend Dr. Caleb Moor is pastor. Dr. Frank E. Gaebelstein will teach here, beginning October 15. Further announcements in next issue.

Pray for Australia and New Zealand and the resting on this mission. But a halt has been called by our heroic general MacArthur. The Japanese losses have been especially at Midway. A few more bomb

Broadcasts

Principal cities, such as Tokio and Yokohama, with stationing of some of their war industries, might be a lesson they need to change their program. which are prepared by teachers, have come now also much nearer to our school of the broadcast. Our broadcast is certain of the Aleutian Islands. This proves that Asia and North America are at over 2:30-1 o'clock) It also seems to solve the problem of this mes-

pages will be delivered at the same time in the auditorium of the Morning Cheer Book Store, services sponsored by Dr. George A. Palmer.

Your prayers for these testimonies to the Lord are earnestly requested.



**Trenton
Testimony**

A very fine work in our Lord's Name is being carried on in Trenton, New Jersey, sponsored by a friend of all of the editors of *Our Hope*, Mr. Joseph R. Hewitt. The work, called Christian Fellowship Center, is connected with the Trenton City Rescue Mission, 98 Carroll Street, of which Joseph Kasting, Jr., is director, and it is a haven for Service men who may be in the city at any time.

Mr. Hewitt has arranged a Sunday Vesper Service to be broadcast over Station WTTM of Trenton, from 5:00 to 5:30 on Sundays, beginning September 13th. A number of guest speakers have been invited, and Dr. Frank E. Gaebelstein will bring the message at the first broadcast.

Weekly Bible study services will be held regularly on Tuesday nights, beginning October 20th, at which Dr. English will teach the Epistle to the Ephesians, D.V.

Our Trenton brethren are carrying on a fine witness, and will appreciate your fellowship at the Throne of Grace.



**Just a Few
Copies Needed**

To complete his files of old copies of *Our Hope* our brother and associate, Dr. English, needs four volumes—No. I, II, IV, and XIV. If any of our readers possess any or all of these volumes, they will be doing us a great service by communicating with our brother. In writing please advise whether the volumes are bound or unbound, and their condition. Thank you.

SPEAKING ENGAGEMENTS

(For your information and prayers)

Dr. Frank E. Gaebelstein:

Sept. 6—Bloomville, N. Y.: Catskill Mountain Bible Conference; Bloomville Methodist Church; 10:30 A.M.; 2:30 and 8:15 P.M.

Sept. 13—Trenton, N. J.: Trenton Gospel Mission, 98 Canal St. Christian Fellowship Center; 5:00 P.M., Broadcast over WTTM.

you.

was true in Isaiah's day, it has been true through all thousand years; it is still true and will always be true.

"Thou wilt keep Him in perfect peace, whose trust is in Thee, because he trusteth in Thee" (Isa. 26:3).

Inner peace! It is to know Christ, to be found in Him, to trust Him fully, to hope and to wait.

Darker and darker our days become. But we have a Light, a Christ Who died, the Christ Who was buried.

He rose from among the dead; the Christ Who ascended into heaven, the Christ Who lives, Who intercedes, the Christ Who will come again to finish redemption's story—that is inner peace.

The New Great World Crisis

ARNO C. GAEBELIN, D.D.

XIV

A gentleman, after having finished the reading of the morning paper, said, "Well this certainly is not good news; it looks mighty bad." Many thousands probably have expressed themselves in a similar way. Yet even bad news, if studied closely, has in it elements of hopefulness which reveal a brighter side. Let us in our new survey turn first to the Far East, to the Japanese situation. It has come more and more in light that the happenings in the Pacific, the conquest of Malaya, Burma, Java and the entire Dutch possessions, including the most treacherous attack on Pearl Harbor, were planned, not for months but for several years by the Jap war lords. The Japanese have long been known as the nation which cannot be trusted. Their moral character in every way is the very lowest of all Orientals. The Chinese are the very opposite; they are honorable and trustworthy. As a friend wrote us, "I can trust a Chinaman's word, but would not trust a bond given by a Jap." The treacherous Japanese national character of lying, deception and an almost unbelievable insane national ambition for aggressive conquest, has become even stronger and more established through the alliance with the far worse Nazis. We believe it is a true claim made by certain strategists, that all that has been accomplished by the Jap treacheries is according to the Hitlerite dictations. The goal evidently is the conquest of Australia and New Zealand and the Hawaiian Islands. But a halt has been called by our heroic and most able General MacArthur. The Japanese losses have been enormous, especially at Midway. A few more bombings of their principal cities, such as Tokio and Yokohama, with the destruction of some of their war industries, might be the very best lesson they need to change their program.

They have come now also much nearer to our shores by occupying certain of the Aleutian Islands. This chain of islands proves that Asia and North America were once connected. It also seems to solve the problem of the origin

of the North American Indians. They are Asiatics of the Mongolian type. Their physique is Mongolian, and so are the languages of the different tribes.

And now the Japanese have established several bases evidently preparing for another treacherous act which may aim at the invasion of our Northwest Pacific coast. It is said that the coast of Alaska and especially the coast of Oregon are but poorly prepared to meet such an attack. Much criticism has been expressed, especially in Alaska, that our army and navy have not successfully acted and dislodged these miserable invaders. The democratic Representative John F. Coffee, of the State of Washington, made the following public statement: "We beseech the authorities of the army and the navy to send sufficient troops, airplanes and ships of war up there to oust the Japs from American possessions."

But other military authorities think that the occupation of two of these small islands is nothing but a treacherous subterfuge. Japs, they say, is getting ready to attack Russia by invading Siberia; that they are just waiting till the Nazi hordes have swept over the Caucasus regions in decisive victories. God grant that the latter will never happen! And so they think the invasion of the Aleutians is done to hide their real objective, the beginning of a war with Russia.

And that brings us to the situation on the Russian front. It seems Hitler has thrown all his available forces into it. It is said that he has close to 700,000 men with tanks, etc., in line. They have advanced. For the second time, Rostov, the great key to the Caucasus, has been taken by the Nazi hordes. The price the Nazi monster paid for it is enormous; but still they press on to reach the coveted oil fields of those regions to furnish what Hitler needs for the continuation of his devilish program. No doubt the Russian armies have done wonderfully and it is yet a question whether they are really defeated or not. We believe they are not and will hold till once more General Winter with ice and snow marches into the field. The situation is grave yet far from being hopeless. From the side of the Russian military leaders there has been an increasing demand for the establishment of a second

front. This has much support in the United States and in England.

Yet for some good reasons our military authorities have not yet responded, yet the cry for help, the S.O.S. from Soviet Russia, becomes stronger every day. In the meantime the air forces of England and the United States are doing their part in the frequent bombing retribution visits to Germany by which enormous damage are being wrought, hindering now greatly the war industries of the Nazis. More of this part payment is positively promised to Nazism; not a let-up for weeks to come, but a steady increase. The next few weeks may bring much better news. While it is acknowledged that the Nazi forces are still strong, others predict that Nazism is gradually being weakened and must ere long suffer a collapse and when it comes, it will be gigantic.

A brief glance at the North African theater of the war reveals similar conditions, but a change for the better has come. Tobruk was lost; it was a great blow to the cause of the allied nations. The Axis forces were driving towards the Suez Canal. As always the "Bureau of Propaganda lies" in Berlin boasted that this victory was now in sight. At the same time Winston Churchill said that they would never reach the Canal. He has been right. The Nazi-Italian forces have been stopped and it looks now as if they would never get beyond the place where they are now entrenched. Syria and Palestine, and beyond Iraq and other countries, were marked for conquest and occupation. But a halt has been called. Once more a divine providence has arrested the march of destruction. God's eyes are upon the holy land, Immanuel's land; according to Bible prophecy nations will once more gather and besiege the City of Jerusalem, but evidently this has not yet been reached, and when they gather, these nations of invasion, including "the kings of the sunrise," the Japs, will have to face not earthly powers, but powers from above to accomplish their final defeat.

And now we turn to the conditions in Europe. What do we find here? Such conditions which beggar description. The writer read recently a new book on *Europe in Revolt*.*

**Europe in Revolt*, by Rene Kraus. 363 pages. Macmillan Co. Price \$3.50. Read this book by all means. Order from us.

In writing about Hitler in this series of articles, we felt as if perhaps we condemned him too severely, but after reading this volume, we feel that there is no pen which can fully describe his vicious person, his devilish character and the unspeakable cruelties he practices. No, we have not done this fellow an injustice; *nobody can*. He is the murderer of all murderers; he is the monster of all monsters; he is the thief of all thieves, the gangster of all gangsters; he is an instrument of the devil, greater than anyone in past and present history. Deliberately he has planned the wholesale destruction of all nations which refuse his vicious regime. His chief hatred is aimed against the Jewish people. He is responsible for the cruel death of over a million of them. He is practising cruelties upon them which make one shudder; he has stolen and is stealing their belongings. Systematically he is aiming at their complete extermination. The middle ages were noted for their frightful deeds of torture and murder of the Jews, Hitler outdoes it all. It would fill pages upon pages to tabulate the different methods by which he tries to exterminate the Jews. Among them we mention their herding in newly-invented Ghettos so unsanitary that they die by the hundreds; withholding medical treatment; starving them in a slow way; children under five years of age and those who approach the age of fifty-five can no longer receive any kind of medical relief, etc.

The conquered nations such as Belgium, the Netherlands, Jugoslavia, Norway, Czechoslovakia and others have become nations of slaves forced into an abominable slavery; resistance means torture and starvation. The Greek nation has now been reduced to a nation of misery and death. Thousands upon thousands have perished so that individual burials are impossible. Great ditches hold the many thousands of victims. Supplies of food for the Greeks and other starving nations sent from the outside have been stolen by the Nazi brutes. It is so more or less in Denmark, the Netherlands, Belgium, Norway and others. Farm products, eggs, meats and fats have all been confiscated to be sent to Germany, to keep up the artificial morale of the people and to feed the Nazi hordes. But do they not pay for it? It is sheer mockery, for the pay consists in worthless currency and when

finally Nazism collapses, as it most surely will, this paper money will not be worth the paper it is printed on.

The inquisition chambers of medieval times were chambers of horror, but they were localized. Hitlerism practises throughout Europe a system of persecution and viciousness which was unknown during the middle ages. The French Revolution at the close of the eighteenth century was a reign of terror, but after all in comparison with the terror instituted by the erstwhile paperhanger, demon-possessed Hitler, the French Revolution was nothing but child's play. The vicious Hitler boasted for a time as the saviour of Germany, who raved against the Bolshevik revolution and who denounced the *Checks*, the Russian secret police activities. But he is the inventor and organizer of a system far worse than the *Checks* ever was, that which is the abomination of all abominations, the *Gestapo*. It is functioning throughout Europe wherever the "Fuehrer" controls and directs. To describe its horrors is well nigh an impossibility. It upholds fully the system which was practised during the middle ages, known as the hostage system. How many thousands and tens of thousands in the different enslaved nations have been cruelly murdered nobody knows, not even the murderers themselves. When one of the fellow-criminals of Hitler, the vicious Heydrich, who committed his first murder when he was only 17 years old, had received his well-deserved reward, almost 1,500 innocent beings, including women and children, were cruelly slaughtered. *Poland* seems to have been singled out more than any other nation. Some 300,000 have been murdered there; this does not include the hundreds of thousands of Jews who have died and who are dying in that unhappy land. The tortures of the *Gestapo* are more than cruel, they are inhuman, vile, and so terribly repulsive—far below the beast—that we refrain from mentioning them.

The lot of thousands of women and girls in the Nazi conquered territories is one of the terrible crimes in this Hitler regime. They are forced into a life of vicious prostitution. Mass rape is constantly done. Many times parents were forced to see their daughters violated and husbands had to witness the torture of their wives. Thousands of these unhappy women are forced to march with the Nazi

hordes in order to satisfy the beastly lust of the Nazi officers and soldiers.

Can any human being read all this without being stirred by it? An appeal has just been made by the Hitler-enslaved nations addressed to our President to send a final warning to Hitler to stop at once this barbarism. We fear even if our President issues such an appeal it will be thrown by the monster into the waste basket. In our own country we have certain small, selfish politicians, called congressmen, who have no heart for these terrible sufferings of millions of human beings, who are more interested in their re-election than in the interests of humanity. In an able editorial, the *New York Herald-Tribune* says: "Unfortunately, too many members of both houses have made it plain that they are interested first and foremost in their own re-election. It is the spirit that has aroused nation-wide resentment." A wholehearted effort against this war of indescribable barbarism has to wait till they have secured their re-election. But can men of this calibre be trusted? Are they worthy of holding any kind of a position in our national government? What a blessing if these political self-seekers were ousted forever.

Every American citizen will be grateful to our Secretary of State, Cordell Hull, for his recent utterances, which ring true. His speech is a great document which should be preserved as such. We quote a few paragraphs:

The conflict now raging throughout the earth is not a war of nation against nation. It is not a local or regional war or even a series of such wars. On the side of our enemies, led and driven by the most ambitious, depraved and cruel leaders in history, it is an attempt to conquer and enslave this country and every country. On our side, the side of the United Nations, it is, for each of us, a life-and-death struggle for the preservation of our freedom, our homes, our very existence. We are united in our determination to destroy the world-wide forces of ruthless conquest and brutal enslavement. Their defeat will restore freedom or the opportunity for freedom alike to all countries and all peoples.

We, Americans, are fighting today because we have been attacked. We are fighting, as I have said, to preserve our very existence. We and the other free peoples are forced into a desperate fight because we did not learn the lessons of which I have spoken. We are forced to fight because we ignored the simple but fundamental fact that the price of peace and of the preservation of right and freedom among nations is the acceptance of international responsibilities.

Today, twenty-eight United Nations are fighting against the would-be

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conquerors and enslavers of the human race. We know what is at stake. By the barbarian invaders of today nothing is spared—neither life, nor morals, nor honor, nor virtue, nor pledges, nor the customs, the national institutions, even the religion of any people. Their aim is to sweep away every vestige of individual and national rights; to substitute, the world over, their unspeakable tyranny for the ways of life developed each for itself by the various nations; to make all mankind subservient to their will; to convert the two billions of the earth's inhabitants into abject victims and tools of their insatiable lust for power and dominion.

We have seen their work in the countries they have invaded—murder of defenseless men, women and children; rape, torture and pillage; mass terrorization; the black system of hostages; starvation and deprivations that beggar description; the most thorough-going bondage the world has ever seen.

This is the so-called "new order" of Hitler and the Japanese war lords—an order as old as slavery, new only in the calculated thoroughness of its cruelty; in the depth of the degradation to which it subjects its victims; in the degree to which it has revived the worst practices of the darkest age in history.

For the immediate present, the all-important issue is that of winning the war—winning it as soon as possible and winning it decisively. Into that we must put our utmost effort, now and every day, until victory is won.

A bitter armed attack on human freedom has aroused mankind to new heights of courage, determination and moral strength. It has evoked a spirit of work, sacrifice and co-operative effort. With that strength and with that spirit we shall win.

But what is the immediate future of the greater part of Europe? What is going to be the fate of the once happy nations crushed now by the dirty heel of the paperhanger, the self-styled "Guide"? Guide to what? To misery and indescribable horrors. What is going to happen to the enslaved millions? We fear the same as is now happening in Greece—famines and pestilences such as the world has never seen before.

Another fulfillment of the forecast of the greatest of all prophets, our Lord Jesus Christ: He predicted these conditions in connection with the end of our age (see Matt. 24). And here we are, ready to help as a nation, ready to feed the hungry, ready to clothe the naked, ready to show every possible mercy—yet unable to carry out our merciful intentions. For our ships still go down through the unceasing submarine attacks and even if they should reach their destination, the great gangster and murderous pirate would steal everything down to the milk for young babies.

Hitler & Co., such rascals and criminals as Rosenberg, Himmler, Goering, Goebbels, etc., are also antichristians.

But their hell-inspired program of exterminating Christianity can NEVER succeed.

It is true, and the truth which will rejoice every decent person, that in all these countries the spirit of revolt is constantly growing. At present it means only more murders, more barbaric atrocities, more viciousness for every enslaved nation. But it will not be so always. A change will come. God still is supreme and He will act in His holy righteousness and wrath. He is still waiting for the true return to Himself of all those who fight outwardly these acts of wickedness. More than that is needed. Repentance of the right kind is what God is waiting for. If all true Christians united in a deeper prayer cry to Him, if all nations would turn from evil, turn to Him, look to Him and acknowledge Him, what a change would take place. When will it come?

(To be continued D. V.)

MY PEACE WITH GOD

The perfect righteousness of God
Is witnessed in the Saviour's blood;
'Tis in the cross of Christ we trace
His righteousness, yet wondrous grace.

God could not pass the sinner by;
His sin demands that he must die:
But in the cross of Christ we see
How God can save, yet righteous be.

The sin alights on Jesus' head,
'Tis in His blood sin's debt is paid;
Stern justice can demand no more,
And mercy can dispense her store.

The sinner who believes is free;
Can say, "The Saviour died for me":
Can point to the atoning blood
And say, "This made my peace with God."

—*Author Unknown.*

Living Daily

BY LEHMAN STRAUSS*

The life of a normal Christian is a God-breathed and spirited existence, and the daily walk, the expression of a supernatural life within. In the Scriptures it is clearly told that this is God's demand for His born-again ones. In experience it is learned that the world sets the same high standard for the one who professes Christ. Failing to see the evidence of a supernatural life, the world will tear apart, like a praying vulture, the one who dares to put on Christianity on Sunday and build up the devil's kingdom the rest of the week.

The Bible speaks frequently and forcefully concerning our daily living. "Day by day from the first day unto the last day, he read in the book of the law of God" (Neh. 8:18). "So will I sing praises unto Thy Name forever, that I may daily perform my vows" (Psa. 61:8). "Lord, I have called daily unto Thee" (Psa. 145:2). "Blessed is the man that heareth Me, watching daily at my gates" (Prov. 8:34). "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:22). "I die daily" (1 Cor. 15:31). "And they continued daily with one accord" (Acts 2:46). "But exhort one another daily" (Heb. 3:13).

The Scriptures provide a pattern that will prove to be a sanctifying influence to every Christian who will live by it. But the pattern operates only on the basis of daily application just as our bodies remain active only on condition that we eat and sleep daily. There are at least five experiences that the Bible demands if we are to live normal, victorious, triumphant lives.

I—The Daily Crucifixion

The Apostle Paul said: "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily" (1 Cor. 15:31). The secret of Paul's power among men was in the fact that he put himself in the place of death every day. To all that place of death must be the cross. And who of us will not

*Pastor, Calvary Baptist Church, Bristol, Pennsylvania. This is Brother Strauss' second contribution to our pages.

agree that Paul became the outstanding defender of Christianity? Kings and mighty monarchs gave him a hearing, for even they could not deny that there was something outstandingly different about him. The daily conquest over the self-life was his entrance into a more abundant and a more fruitful life of service for Jesus Christ.

The Apostle, though speaking often of his own crucifixion, first mentions this amazing truth in his Epistle to the Galatians, when he reveals: "I am crucified with Christ" (Gal. 2:20). Paul was crucified with Christ not by following His blessed teachings, nor by attempting to imitate His gracious ways, nor by holding Him aloft as a great example. He was crucified with Christ by being one with Him as his substitute. When a spear pierces the heart and the life goes out, it means the death of every member of the body, and each becomes lifeless, inactive. When God breathes into man's nostrils the breath of life, the heart begins to function and every member of the body becomes alive, active. To Paul it was a matter of co-crucifixion. To him the old life became dead and inactive; a new life, Christ Himself, had become alive and active.

Christ liveth in me, Christ liveth in me,
Oh! What a salvation this, That Christ liveth in me.

Having Christ within did not render Paul exempt from the daily testings and temptations common to all Christians. The Apostle testified: "When I would do good, evil is present with me" (Rom. 7:19). But Paul realized that when God raised Jesus from the grave, He did not raise with His Son the sin that nailed Him to the Cross and bore Him to the tomb. Therefore, he could say through the Spirit: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). When the flesh breaks through to present claims, we must reckon it dead indeed, for God has already dealt with it when He crucified it with Christ. "For Thy sake we are killed all the day long" (Rom. 8:36).

In writing to the Galatians Paul said again: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and

I unto the world" (Gal. 6:14). Among the many things in which Paul could have boasted, there was the fact that he was granted the privilege of leading Europe's first convert to Jesus Christ (Acts 16:14, 15). It was to Paul that God first had revealed the mystery "that the Gentiles should be fellow-heirs and of the same body." To glory in these things would have been nothing short of a proud boast in the flesh, but death had separated him from this.

II—The Daily Cross

Our blessed Lord said: "If any man will come after Me, let him deny himself, and take up his cross *daily*, and follow Me" (Luke 9:20). When laying down this prerequisite for discipleship, our Lord was not asking His followers to do something that He Himself was not willing to do. Jesus had just finished predicting His Cross, and then He presented the disciples' cross. What a striking contrast between the two! That of the Son of God was a logical necessity—"The Son of Man *must* suffer many things . . . and be slain" (vs. 22). That of the disciples was a matter of individual choice. He *must* take His; they *might* take theirs. Christ's Cross was ordered in eternity past; theirs was optional in the present. His was verified before the foundation of the world; theirs was voluntary in face of the world system. To deny self and take up the cross daily was the acid test. All else depended on that decision alone.

Cross bearing means a *definite decision*. For most of us it is a parting of the ways. The world's table of dainties is spread sweetly before us, and it speaks invitingly to persuade us to enter into and enjoy its offer. If we are attuned to His voice, it is then that we hear the Lord Jesus say: "Love not the world . . . follow Me." No doubt we of ourselves would choose the world, but at the Saviour's bidding we deny ourselves and decide for true discipleship. The task we would have turned down, we now take up. The money we would have gained, we gladly give. The life we would have held, we willingly yield. This is a *daily* decision. Not one of us would hesitate to offer one sacrifice, suffer untold pain and sorrow, or say one long prayer, if we thought we could begin and end with that one decision. But each new

day brings a new cross or a new obstacle, a greater need and a more tremendous task! Jesus commenced bearing His Cross in the cradle in Judea, and bore it *daily* until His enemies nailed Him upon a wooden gibbet on Calvary in Jerusalem.

But cross-bearing *delivers dividends*. The Lord Jesus said: "But whosoever shall lose his life for My sake, the same shall save it" (Luke 9:24). Our Lord promises: "If any man serve Me, him will My Father honor" (John 12:26). A Christian is constrained to feel like Paul when he said: "Neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 20:24).

III—The Daily Call

"Lord, I have called *daily* upon Thee" (Psa. 88:9). The eighty-eighth Psalm is probably one of the most sorrowful in all the Psalter. Other Psalms that began with distress closed with victory. But here the Psalmist commences with distress, and closes with the word "darkness." The Psalm describes a great sufferer whose "soul is full of trouble." It depicts a "man that hath no strength." Yet through all of his tribulation he called daily upon the Lord. His praying was not spasmodic; it was a *daily* call to the God of Heaven.

A greater Sufferer than the Psalmist passed through even more than is written in this Psalm. He, too, called daily upon His Father in Heaven. No greater suffering has been experienced than that of our Lord in Gethsemane's Garden. The agony of Christ's passion in the Garden was a solitary one. No one was near to offer Him comfort or consolation; for even Peter, James, and John had fallen asleep. "He began to be sorrowful and very heavy." In that hour of unequalled loneliness, He prayed. He had said to His disciples: "Sit ye here while I pray" (Mark 14:32). And then "He went forward a little, and fell on the ground, and prayed" (vs. 35). We are constrained to believe that calling upon His Father was Christ's daily portion, and that each daily decision was made on His knees. As soon as Jesus had finished praying for the will of His Father, while the storm still raged in His soul, "there appeared an angel unto Him from Heaven," strengthening Him for the Cross and the

agonies of Calvary. He then went out to meet the traitorous Judas, and unhesitatingly He suffered the shame of the Cross. A calm and a tranquility swept over His soul, and before Him His tormentors stood amazed in the face of a courage they could not understand. But there can be only one analysis of such quietude; namely, He called daily upon His heavenly Father. "Lord, I have called *daily* upon Thee."

What a wonderful salvation,
Where we always see His face!
What a perfect habitation,
What a quiet resting place!

Blessed quietness, holy quietness,
What assurance in my soul!
On the stormy sea, He speaks peace to me,
How the billows cease to roll!

Since the daily call of the Psalmist and of our Lord Jesus Christ was their victory in every trying circumstance, we, too, need to learn its importance. It is the Christian's most effective weapon against the attacks of the enemy, and by faith it is his first line of offense in the warfare of this life. Here the enemy is met and conquered; here foes are subdued; here the battle is fought and won. The daily call aids in attacking and in bringing into subjection the high towers of the enemy; the arrows of the foe are received and repulsed; and the strategy of the invader is discovered and dispelled. Here our wills submit—unresisting, uncomplaining, and subdued; and in the time of trouble come strength and deliverance.

The daily call provides a sufficient amount of grace not only to endure affliction, but also to rejoice in it. "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). It is at the throne of grace that we are equipped to walk blameless before the world (2 Cor. 1:12). Before no other throne can the believer find consolation and good hope (2 Thess. 2:16).

The daily call makes possible a life of fruitfulness. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit" (John 15:7, 8). If our

lives are not fruitful, it is because we are not abiding in Him and asking of Him. Can you say "Lord, I have called daily upon Thee?"

IV—The Daily Continuance

"And they, continuing *daily* with one accord . . ." (Acts 2:46). These words denote the earnestness and enthusiasm of the first Christian Church. The Lord Jesus had gone up, the Holy Spirit had come down, and the apostles went out, and that "same day there were added unto them about three thousand souls." And they continued *daily* with one accord. It is difficult in these days to gather the Saints in one accord, and much more difficult to get them to continue *daily*. Yet this was the secret of the remarkable growth in the early Church. Daily they witnessed from house to house, eating together with singleness and gladness of heart, "and the Lord added to the Church *daily* such as should be saved" (Acts 2:46, 47). When we are faithful in continuing *daily*, God is faithful in adding *daily*.

Our Lord began the greatest business in all the world—winning men to Himself. How slow and spasmodic we are in continuing the task! He left it with us, but we are failing miserably. To the early Church came results, not by the eloquence of the preacher, not by reasoning with the people or presenting them with a logical argument, but by a *daily* continuing, all-out effort of witnessing the truth in the power of the Spirit concerning the Lord Jesus Christ. Conviction and conversion were immediately followed by instruction and additions to the Church.

When the Holy Spirit descended upon the fearful, timid followers of Christ, they became possessed of a new courage. A burning passion to preach Christ had gripped them until they could do nothing other than come out of their hiding places and undertake the mighty, aggressive task of presenting Christ's Gospel to the pagan masses. Today the command remains unaltered, and the redeemed of God must reach the world from center to circumference with the message of salvation through the Blood of the Lord Jesus Christ.

They continued in the Apostles' doctrine (teaching). This was not a haphazard attendance at the House of God,

but a faithful, regular continuing before the Lord. They did not listen to a few sermons, and then feel that they knew more than the Apostles themselves. They came daily for more of the soul-food that had begun to strengthen them and that had sustained them. It is small wonder that they were witnessing *daily*, for they were feeding *daily*. To become witnesses of the truth, they had come hungering to learn the truth. Not until we continue daily in saturating ourselves with the truth of God's Word and in witnessing, will we impress the dying masses that they need the Gospel that we claim to love. May we, like the Bereans of old, "receive the Word with all readiness of mind, and search the Scriptures *daily*" (Acts 17:11).

V—The Daily Care of Each Other

"*But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin*" (Heb. 3:13). The writer to the Hebrews presents one of the most successful ways of keeping ourselves from falling prey to the deceitfulness of sin. He told the Christians to exercise a *daily care* for one another. It is grievous to hear of one of God's dear children yielding to temptation or answering to the appeal of the world or even submitting to the subtlety of Satan. This is bad enough in itself, yet we find that we must contend with Christians critically discussing the sins of weaker and less fortunate brethren. It ever has been the ambition of Satan to enlist Christians in aiding him to carry out his evil work of "accusing the brethren." When the "scandalizer" and "gossiper" yields to the desire to discuss the sins of another, he himself may become hardened through the deceitfulness of his own sin.

In Galatians 6:1, the Spirit cites an example of a child of God overtaken in a fault. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." The word "overtaken" connotes surprise. The Christian hurriedly carried into sin, is oftentimes surprised by the fact of the fault itself. The need for him becomes a matter of restoration, and God is demanding that other Christians shall be the instruments in divine hands to

restore him to the place of confession to and fellowship with God. To "restore" means "to reconcile fractures, to set broken bones or a dislocation."

When a Christian sins, he is not in correct relationship to his Head and to the rest of his body. He, though still a member of the body, is a dislocated joint, and needs very urgent attention. When an arm or a leg becomes dislocated, it demands immediate medical care. If nothing is done to reset the limb, the pain becomes more severe. So it is with the sinning Christian. He dare not remain in sin, for this only makes his misery greater and his restoration more difficult and bitter. Do you not see how important it is that our love one for the other be without "dissimulation" or "hypocrisy"? The Apostle Peter said that our love for each other should be "unfeigned" (1 Peter 1:22). This means "undisguised" or "without pretense." Let us then exhort, or draw near to one another so that the ministry be not blamed and we ourselves are not overtaken through the deceitfulness of sin.

It is the daily life that makes us an influence in the world as witnesses of the Gospel of our Lord Jesus Christ. Each Christian has his own responsibility in the daily service of his Lord. Therefore, there should be an intensity of purpose in the daily effort, for a Christlike life in the every day walk will convince those around us that the Gospel has power, not only to save, but to deliver daily from temptations within and without.

Beloved, we beseech you, do not miss the importance and the purpose of your calling. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2). Begin now! *The world waits for a daily demonstration of the Christ Who lives in you.*

A veil of blue, and purple, and scarlet

(Exod. 26:31)

Blue — Christ in Incarnation;

Purple—Christ in Humiliation;

Scarlet—Christ in Exaltation.—*Almanack*

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter VIII (Verses 27-30)

"And Jesus went out, and His disciples, into the towns of Caesarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ. And He charged them that they should tell no man of Him" (Mark 8:27-30).

We come now to one of the crises in the earthly life of our Lord Jesus Christ, for we shall see that from this point on "He began to teach them (His disciples) that the Son of Man must suffer many things" (vs. 31). Luke's account gives special evidence of the importance our Lord attached to the conversation He had with His disciples, concerning which we have just read, for we read in Luke 9:18 that the Lord Jesus was "alone praying" directly preceding His questions to the Twelve. That our Lord lived in an attitude of prayer and always in complete harmony with and obedience to the Father's will, we know. But we know also that in hours of great import His acts of praying are noted by the Evangelists, as, for example, before the ministry in Galilee (Luke 4:42; cf. Mark 1:35), at the choosing of the Twelve (Luke 6:12), and in Gethsemane (Luke 22:42).

"And Jesus went out, and His disciples, into the towns of Caesarea Philippi: and by the way He asked His disciples, saying unto them . . ." In all likelihood the "going out" was from the vicinity of Bethsaida, the last place that our Lord had visited. With His disciples He came into the towns, or as Matthew puts it, the coasts of Caesarea Philippi. This city was located north of the Sea of Galilee, near the Syrian border; it was about twenty-five miles above Bethsaida. It is not to be confused with that other Caesarea so often mentioned in the Acts, which was in Samaria, on the shore of the Mediterranean. Caesarea Philippi (Philip's

Caesarea) was built up into a large and important city by Herod's brother Philip, who was tetrarch of Ituraea (in which this city was situated) and Trachonitis (Luke 3:1), and was named in honor of the Roman emperor, Tiberius Caesar and its builder, Philip. The city had been known formerly as Paneas or Panium, after the mythical god Pan, who was supposed to have dwelt, at times, in a cave nearby. It is interesting to observe that it is the old pagan name rather than that given to it by the tetrarch that has survived, for the site is called today Bania, or Panias. It is described by one authority as follows: "The situation (of Caesarea Philippi) is indeed magnificent. With tall limestone cliffs to the north and east, a rugged torrent of basalt to the south, and a gentle wooded slope for its western front, Bania is almost hidden till the traveller is among the ruins . . . Everywhere there is a wild medley of cascades, mulberry trees, fig trees, dashing torrents, festoons of vines, bubbling fountains, reeds, and ruins, and the mingled music of birds and waters."* There seem to have been two objects of unusual interest, according to this writer: one, the towers, bastions and courtyards existing within the city, where more than a thousand visitors could be accommodated without inconvenience; and two, the "wonderful fountain, like a large bubbling basin . . . said to be the largest single fountain in the world, where the drainage of the southern side of Hermon, pent up between a soft and hard stratum, seems to have found a collective exit." This fountain is the eastern or upper source of the Jordan River.

It is apparent that the Lord Jesus did not even enter the city, or at least, up to the time narrated He had not done so, for the word *towns* refers to the outskirts or borders of the city, its suburbs. And it was "by the way" that He put His questions to His disciples.

Our Lord's first question was this: "Who do men say that I am?" (vs. 27).† It is to be observed here again that the Lord Jesus Christ did not need to interrogate in order

* *The Land of Israel*, Tristram.

† The "whom" of the Authorized Version here and in verse 29 is not correct, according to the usage of the nominative case, rather than the accusative or objective, with forms of the verb *to be*.

to learn. In His perfect Deity He was omniscient. His questions were to teach rather than to learn. He knew what men thought of Him—how well that had been demonstrated in His ministry! His questions to the Twelve were actually to test them and to instruct them as to the importance of His Person and their estimate of Him. Nor do we believe that we go far afield to discern that He wanted to hear from their own lips the adoration of these closest and dearest friends. For He was perfect Man as well as perfect God, and it would be an encouragement (if we may use that word) to the Servant Son to hear that His service was not in vain.

"Who do men say that I am?" It was an interrogation about the attitude of "the people" to Him—not the authorities and religious leaders, but the masses. For the scribes and Pharisees had given ample proof of their judgment: they had accused Him of doing things unlawful on the Sabbath (2:24; 3:2), of having an unclean spirit, Beelzebub, and casting out demons by the prince of demons (3:22, 30). Others spoke of Him as the carpenter's son (6:3), and Herod thought that He was John the Baptist raised again (6:14). Our Lord knew all this, but He wanted His disciples to express themselves as to what the people as a whole, those to whom He had been ministering day by day and week by week, thought of Him, who they said He was.

"And they answered Him, John the Baptist: but some say, Elias; and others, One of the prophets" (vs. 28). Israel had long been looking for the Messiah. There is evidence in the writings of historians that at about the time that the voice of John was first heard in the wilderness this hope in the advent of the Deliverer was at its peak. Through the grace of God the promise of the fathers, the prophecies of the servants of old, were fulfilled in the One Who came as a Babe in Bethlehem. His forerunner, John, announced and identified Him—"the Lamb of God, Who taketh away the sin of the world" (John 1:29). By His own works and words He declared Himself to be the Anointed One. But when it came to accepting His claims and receiving Him as Messiah of Israel and Son of God, the nation as a whole demurred. He wore no regal robe! He cast no spell over Rome! He lifted no band to deliver His people from the yoke of the

captors! And so—though in His early miracle-working ministry some thought this might be the expected One—in time they felt disappointed or deceived. The fault lay not entirely upon their shoulders, but rather upon the priests and scribes; for it was they who taught the people to look for mighty acts of deliverance, for the sceptre and the arms of conquest. And so men said that He was John the Baptist, or Elias (Elijah), or one of the prophets, as Jeremiah (Matt. 16:14) or another, raised again. (Luke 9:19)—but not the Messiah of God.

Now there are three observations to be made concerning the people's judgment of our Lord: *one*, note that their general estimate of Christ was that He was a good man. John the Baptist, Elijah and Jeremiah were revered by the people. It was never said of the prophets that they were evil men, but to the contrary. *Two*, observe that their estimate of Him was that He was an unusual man, far above the religious leaders of that day, and comparable with the God inspired prophets of old, but more, so gifted that the attributes of more than one of the prophets were said to be His. Elijah was noted and loved for certain characteristics—his faith and fearlessness, let us say; Jeremiah for certain other things—his compassion, principally; John the Baptist, for his holy life and dauntless call to repentance. But our Lord Jesus Christ, greater than all the prophets, had all their gifts in one person, and so even those who did not receive Him were impressed that He was mighty in word and deed. *Three*, mark that men were willing to believe the miraculous about our Lord—that He was one raised from the dead and walking the pathway of God-breathed life—but they would not believe Him to be the Son of God. Prejudiced and bigoted religious zealots declared Him an impostor; unprejudiced but undiscerning men and women saw Him as the greatest of the prophets. But this is not enough—He, the Only Begotten of the Father and Himself the Father of the Ages and the Ancient of Days, would be received as the Anointed of God and Saviour of mankind. No other estimate of Him will suffice.

“And He saith unto them, But who say ye that I am? And Peter answereth and saith unto Him, Thou art the

Christ" (vs. 29). Here was the crux of the conference. The forcefulness of the question is clearer in the original: "But ye, who say ye that I am?" This is the important question, and that to which the previous one was leading. "The rulers, the scribes, the Pharisees distrust Me. The people as a whole speak kindly of Me, but do not acknowledge Me for more than a prophet. *But ye, who say ye that I am?*"

The measure of the Christian is not the mental assent to certain of the teachings of Jesus, nor the acknowledgement of His miraculous power, nor the estimate of His goodness. The measure of the Christian is the attitude toward and personal faith in the *Person* of Christ—that He is the eternal Son of God and God the Son, that He became flesh in a supernatural way through His virgin birth, that He lived here on earth without sin and that He could not sin, that His speech and His deeds were in all the authority of God, that His death was a voluntary sacrifice for the sins of the world which He alone, the sinless One, could suffer for us, that He rose from the grave and ascended on high, where He now lives at the Father's right hand, our Intercessor and Advocate. To reject His Person and accept His teachings is a contradiction in itself, and it is not enough. He is more than a teacher and more than a prophet. He is God, and on earth was God manifest in the flesh. So, then, the question to the disciples: "Who say ye that I am?" was a test as to the measure of their faith. Had they answered in the terms of the people—"John the Baptist, or Elijah, or one of the prophets"—then our Lord's mission in calling the Twelve was a failure indeed (and we say this in all reverence)!

We should expect the answer to come from Simon Peter, for impulsive Simon was ever the spokesman for the Twelve. "And Peter *answered* and *saith* (in the original the past tense is used for the fact that he answered, and the historical present for what he said, to add emphasis) unto Him, Thou art the Christ" (vs. 29). The different Evangelists record variant words. Luke writes it: "The Christ of God" (9:20); while Matthew reports Peter's statement as: "Thou art the Christ, the Son of the living God" (16:16). We believe that Simon's full statement was the combination of all of the

reports, for the Word of God is sure—"Thou art the Christ of God, the Son of the living God."

Now this was a remarkable profession that Simon Peter made. Remember, he was the first person ever to make such a confession under such circumstances. True, angels had testified to our Lord's Person (Matt. 1:20, 21; Luke 2:11), the Voice of the Father signified Who He was (Matt. 3:17), Satan knew Him as the Son of God (Matt. 4:3), and demons recognized Him (Matt. 8:29). True, again, that John the Baptist, under the Spirit's guidance, proclaimed Him to be the Lamb of God (John 1:29). Further, we recall that after our Lord walked on the water, under the spell of such power the disciples exclaimed: "Of a truth Thou art the Son of God" (Matt. 14:33). But Simon Peter was the first to acknowledge, after weighing, as it were, the facts of a great portion of the Lord's earthly ministry as the Servant-Son, after hearing the criticisms of the religious leaders and learning the judgment of the multitude that this Man was at best a prophet and forerunner of Messiah—the Galilean fisherman was the first to declare: "Thou art the Christ." In saying this he testified to his faith that here was the One promised of old, the Deliverer of Israel, the Son of David and God the Son. He was the spokesman for the others, or accurately, for ten of them at any rate, but his was the joy of profession. How our Lord's heart must have been lifted by these words! He knew Peter's inmost thoughts, He knew all his weaknesses—but He could not have but rejoiced at his courage and adoration. The test of His ministry and the disciples' faith in His Person was met. He is the Christ of God.

The question asked in the border of Caesarea Philippi so many years ago is an eternal question. Who do you say that He is? Upon your answer hangs your soul's destiny. Throughout the centuries millions have rejected our blessed Lord as the Christ of God and have gone into a Christless eternity. But, praise God, millions have confessed in their hearts and with their lips that He is God the Son and the only Saviour from sin—their Saviour—and despite hatred and persecution and ostracism and death, have clung to the Christ of the Cross and the Empty Tomb. To all who have

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ready hearts it will be revealed, not by flesh and blood, but by God Himself and the ministrations of His Spirit, as was to Peter,* that Jesus of Nazareth is indeed the Anointed One, the Saviour.

"And He charged them that they should tell no man of Him" (vt. 30). There are not a few conjectures as to our Lord's purpose in thus commanding the disciples. One would imagine that this confession as to His Messiahship was exactly what He wanted, and that He would therefore command the Twelve to go forth and herald the news everywhere. But as we shall see, the disciples were yet in need of much teaching before they would have the knowledge to proclaim the truth in all its fulness. They needed to realize and understand the necessity of the Cross, our Lord's ultimate earthly service. And they were waiting to this time, and until after they should see the risen Christ, the power to bear witness, unabashed and unafraid—power that should not be theirs until the gift of the Holy Spirit at Pentecost. So, though the Lord Jesus was satisfied with Simon Peter's pronouncement, He was not ready for them to proclaim it, and He forbade their making it known just then. When He

*It is in Matthew that we read our Lord's eulogy of Peter because of his profession of faith (16:17, 18). Since it is not a part of Mark's account, we shall not dwell upon it here. But in passing we call attention to the omission by Mark. In view of the very strong evidence as to the Petrine influence upon Mark's Gospel (See Introduction, *Our Hope*, September, 1939 issue, page 173), we observe, first of all, that the indwelling Spirit modified Simon Peter's erstwhile boastfulness to a becoming modesty. And second, and most significant, let us observe the reason for the Spirit's omission of Christ's commendation of Peter in this account. The eulogy, and our Lord's reference to the Church, fits properly in Matthew, wherein we see the King and His Kingdom rejected, and the revelation made concerning the *ecclesia*, the Church, and this present age. But it is upon this announcement of Christ concerning Peter's confession and the Church that Romanism has built its doctrine of the primacy of Peter, etc. Now, if this were the teaching of the Lord, who would be more likely to draw attention to it than Peter himself? Yet nowhere in his after-Pentecost ministry, not in his epistles, does he make any such claim; to the contrary, read 1 Peter 2:3-8. Even if Peter did not influence Mark and give him his factual information, the Spirit of God inteknew that many would credit Peter with a voice in the Second Gospel, and so He caused Mark to omit all reference to Christ's commendation of the Apostle. Thus it is not possible to find any record in the New Testament wherein it might be erroneously inferred that Simon Peter claimed to hold the preeminent place. Only One is preeminent, and that is Christ (Col. 1:17-19).

would say, later, "Go ye," it would be in the assurance that they were ready to go, empowered by His, "Lo, I am with you."

(To be continued, D. V.)

Question Box

No. 823. What of the Christian who dies with unconfessed sins of which he is aware?

While it is clear from Romans 8:1 that there is no judgment to them which are in Christ Jesus, which clearly means that those who are children of God by faith will not be judged in relation to sin and salvation, certainly fellowship between the Christian and his Heavenly Father is broken when there is unconfessed sin in his life. Since there is no condemnation, and since we must all appear before the judgment seat of Christ (that is the Bema) that "everyone may receive the things done in his body . . . whether they be good or bad" (2 Cor. 5:10), it is apparent that God's dealing in respect to the unconfessed sins must be in the matter of rewards, or, more accurately, the lack of rewards. We know, of course, that the Lord Himself is our Advocate when we sin (1 John 2:1, 2). In order that we shall live day by day as Christians in fellowship with the Lord, we need constant cleansing. God's Word tells us: "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).

No. 824. Will you please state in chronological order, the events preceding our Lord's coming again?

We presume that the coming again of the Lord Jesus Christ mentioned refers to His coming in power to reign. The first great event which we can expect, at any time, is the rapture of the Church (1 Thess. 4:13-17; 2 Thess. 2:1-10; 1 Cor. 15:51); Daniel's seventieth week will then become a reality, during which we shall see the revived Roman Empire with its head, whom we believe to be the first beast of Revelation 13 (compare Dan. 9:26), and the anti-Christ shall also be revealed (Rev. 13:11-18; 2 Thess. 2:1-10); whereupon at the end of the "Week," the Lord will come as King of kings and Lord of lords and will destroy the armies arrayed against Israel at Armageddon (Rev. 10:11-16); the beast and the false prophet will be cast alive into the lake of fire (Rev. 10:20) and Satan will be bound for a thousand years, and cast into the bottomless pit (Rev. 20:2); for a thousand years there will be a righteous government ruled by Christ (Rev. 20:4); at the end of the Millennium Satan will be loosed for a season and will deceive men throughout all the earth; and when they (as Gog and Magog) seek to destroy the camp of the saints, fire will come down from God from Heaven and will devour them (Rev. 20:7-9); Satan himself will be cast into the lake of fire (Rev. 20:10); the judgment of the Great White Throne will take place (Rev. 20:11-15); following which the new Heaven and new earth will come into existence and those who are the Lord's will be with Him and He shall dwell with them throughout all the ages of eternity.

Whom the Lord Loveth

A Word to Those Who Are Passing Through Trial

By J. T. MAWSON*

Is it not a wonderful thing that the Lord should take a special and individual interest in you, and that for your own profit?

If you were asked what you desired for yourself above all things, would you not answer, "I should like to be just that which the Lord desires that I should be?" If that is your desire, He will bring it to pass, and it is more than likely that this present pressure, this trial through which you are passing, this sorrow that has lacerated your heart, is going to be a great factor in bringing you to the Lord's end for you. Therefore, "My son, DESPISE NOT thou the chastening of the Lord, NOR FAINT when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:5, 6). You will not despise it if you take it directly from the Lord; you will not faint under it if you are conscious that His love is behind it and will sustain you in it.

Nothing happens to us that is not common to men. Grace has made us the sons of God, but it has not made us immune from those things which humanity suffers as a result of sin's being in the world; yet we do not accept things as matters of fact that cannot be escaped and so must be endured. No; we have a great and perfect example in the Lord Jesus Who, when His cup was filled to the brim with hatred and shame and suffering, said, "The cup which My Father hath given Me, shall I not drink?" You will be sustained and comforted if you look upon your trial from that standpoint—if you take it from your Father's hand and watch for the blessing that must surely accompany it.

Our fathers after the flesh were interested in our welfare; they had their own ambitions for us and their own ideas as to what they wished their children to be. Sometimes we

*Brother Mawson, who resides in Surrey, England, is a frequent contributor to Bible study periodicals. This word of comfort and assurance from his pen is most welcome, and we trust that it will minister to the heart need of some who are undergoing trial just now.

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chafed under their discipline, for we were not always sure of their wisdom, but with our Father's chastening—since He is all-wise and full of love—it is different. His purpose is to bring us through the world to the zenith of His own delight in us, and to the fulfilment of the purposes of His love for us, and even now He desires that we should be partakers of His holiness. He wants us near to Himself.

It should be evident to you that there are things within your heart and life that need to be checked, and that there are ways that need to be corrected, and that there is a persistency of will that calls for scourging. On the other hand, there is His own work within you—a spiritual growth that needs to be encouraged and developed. Only He knows how to effect all these things, and though our earthly parents often failed to secure their pleasure in us, He will not fail.

He wants you to be conscious of His purpose for you and to have confidence in His love. He wants you to rest in Himself, and the more you do so, the more independent you will be of other sources of comfort. He will not begrudge you other comforts. Nay, He will give them to you abundantly, but He wants you to realize that He is more to you than them all and that when

"Other helpers fail and comforts flee,"

He, the Help of the helpless, will never leave you or forsake you. Let the chastening be to you a proof that the Lord loves you. This will be a soft pillow for your head; and you will find in the thought that which will strengthen your faith. The chastening itself will be a preparation for your next trial, for neither you nor any of us can expect to be free from trial as long as we are in the body.

The time came in our ordinary lives when we reached our majority and we were cast upon our own resources and had to carve out our own lives. We had outgrown our childhood and the sphere of chastening by our fathers after the flesh. But this can never be so with our Father in Heaven. You would shrink from claiming independence of Him. You would much rather have His will than yours, for your will would probably lead you into all sorts of folly and misery, while His will is good, acceptable, and perfect, and seeks only your good.

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If some who are suffering have to own that it is the result of their own folly and self-will, what then? Ah, there is only one way. Humble yourselves under the mighty hand of God. Let lowly submission mark you before Him. Be honest and without guile in His presence, and in His own good time—the due time when it will be good for you—He will make a way of deliverance and raise you up.

So the winter of your sorrow and trial will be followed by a wealth of summer fruit, for these wintry blasts and all these trials afterwards yield the peaceable fruits of righteousness to them that are exercised thereby (Heb.12).

SON OF GOD! WITH JOY WE PRAISE THEE

Son of God! With joy we praise Thee,
 On the Father's Throne above;
 All Thy wondrous work displays Thee,
 Full of grace and full of love!
 Lord, accept our adoration—
 For our sins Thou once wast slain;
 Through Thy blood we have salvation;
 Soon shall share Thine endless reign.

God, in Thee His love unfolding,
 Shows how vast, how rich His grace;
 Blest our lot, with joy beholding
 All His glory in Thy Face.
 Oh! the mercy which hath blessed us,
 Purposed thus ere time began;
 Mercy which in Thee hath kept us,
 Where His blessed race He ran.—Tregelles

*The Son of Man came to give His life
 a ransom for many (Matt. 20:28)*

When no eye its pity gave us,
 When there was no arm to save us,
 He His love and power displayed,
 He for us the ransom paid.
 —*Sabat Mater.*

Current Events In the Light of the Bible

By E. SCHUYLER ENGLISH

"Say Ye Not, a Confederacy." August 1st as we type these lines, and there is little to discourage the cause of the United Nations save wishful thinking. To the contrary, the news from various fronts of World War II is very solemn indeed. In Russia the Nazi *Wehrmacht* has made serious gains beyond the Don toward the lower Volga and Caspian, overrunning some 30,000 miles of grain and cattle country, and if they can take possession, as they threaten to do, of the farms of the North Caucasus and the oil fields of the Caucasus, they will hold one-quarter of the cultivated land of the Soviet and four-fifths of its petroleum supply. Such gains will affect the United Nations in a most serious way and at the same time will menace the Allied supply line from Iran. Russia faces a crisis never exceeded in her history, greater even than during the days of the Tartars, the Mongols, the Poles, or the Napoleonic French campaigns. And to the East there are many indications that at exactly the crucial hour Japan may strike in Siberia. On the western border of the United States, in the Aleutian Islands, three hundred miles distant from Alaska, it is announced that 10,000 Japanese troops have landed. How many more we do not know. The situation in Egypt remains somber, though at the moment there appears to be little activity. Throughout the United Nations the cry goes up for a second front, but it is necessary that we be thoroughly prepared not only for a front line, but for supplies and reinforcements, before such a thrust can be accomplished with success. And let us not forget that that second front for which many cry is going to mean the lives of hundreds of thousands, if not millions of our boys. All this has the sound of alarm and discouragement—but these are facts which we must face. And this leads us on to the title of this paragraph.

More than twenty-five centuries ago the nation Judah was threatened with invasion. Judah was still God's people, but they had turned away from Him and, forgetting His

mercies to them, were trusting in the power of allies rather than in the power of Jehovah. So it was that God allowed them to be overcome by enemies, seeming to hide His face from them, but only that they might be blessed in the end. Of this time the prophet Isaiah wrote that the Lord spoke to him saying, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread" (Isa. 8:12, 13). And the prophet said: "I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him" (vs. 17).

It is high time that America should come to such a decision—to wait upon the Lord and to look for Him. Of what value our allies, of what value great production, if God is not near, but is hiding His face from us! Some may say: "But we are on the side of righteousness against the forces of evil! We are Christian people!" Without arguing the latter point, let us observe that Judah was still God's people, but He allowed the Assyrians to come upon them. Why? To bring them back to Himself. If we are to be victorious, it will not be the might of our allies or our own power, except as these forces are blessed and utilized by God. Let us begin nationally to wait upon the Lord—to confess our sins, to seek His face in blessing. Let us look for Him, that is, set our hope in Him and in His power—that He will turn His hand to our cause in this hour of crisis.

Herbert Hoover's Discussion of Permanent Peace. One of the finest, most scholarly and carefully considered volumes on the world's hope for permanent peace is the recently published work, "The Problems of Lasting Peace," (Doubleday, Doran; New York), by our former President, Herbert Hoover, and Hugh Gibson, who also collaborated with Mr. Hoover in relief administration following World War I. It must be said first of all that the authors despair of the possibility of any fool-proof pact, but that they advise deep consideration of peace, none the less, on the assumption that the Allied Nations will be victorious eventually.

The book reviews efforts for peace in Europe since 1774

up to and including the League of Nations, now defunct, and then discusses the next peace program. There are seven forces, they say, which determine peace or war: (1) ideologies; (2) economic conditions; (3) nationalism; (4) militarism; (5) imperialism; (6) complexes of fear, hate and revenge; and (7) the will to have peace. The failures of previous peace efforts have been due to blindness to the fact that lust for power, greed, jealousy, revenge and nationalism exists just after war's conclusion as much as, if not more than, during the conflict. As suggestions for the next peace table Messrs. Hoover and Gibson set forth: (1) the importance of "the principle of representative government . . . accepted by enemy states"; (2) the removal of food blockades against the vanquished the moment hostilities cease; and (3) the reduction of required reparations, since no nation will produce to pay huge war reparations. "No nation can be punished as a whole," they write, "and at the same time leave any hope of lasting peace. This endless treadmill of punishment must be stopped in the world if there is to be real peace. Victory with vengeance is ultimate defeat in the modern world. We can have peace, or we can have revenge, but we cannot have both."

The crux of the whole matter is the admission that former failures for peace have been due to the existence in men of greed, jealousy, revenge, lust, etc. These are the works of the flesh (cf. Gal. 5:18-21), and will not be overcome in nations until a righteous government is established according to the promise of God—and that will be when the Prince of Peace is enthroned.

Two Attitudes Toward the Jews in Britain. The Jewish situation in Britain today is a strange mixture. Of course there is no official anti-Semitism, but in the country which has proved itself a refuge for 100,000 Jews driven from the continent of Europe there is growing and spreading a strong anti-Jewish feeling. The man in the street, it appears, seeks to blame everything from "Black Market" (see *Current Events*, June 1942 issue) scandals to business failures to the Jews, and no amount of argument to the contrary will convince him. Anti-Semitic propaganda, whatever its source,

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is strong, and strangely, its missionaries have, it appears, more zeal than those of us who own Christ as Saviour and His Gospel, "the power of God unto salvation to every one that believeth: to the Jew first, and also to the Gentile" (Rom. 1:16).

On the other hand, earnest Christians in Britain are seeking now more than ever to win the Jews to Christ, and a great effort is being expended in Palestine. While political powers, Axis and United Nations, offer honeyed words to Palestinian Jews, missionaries proclaim the Word of God. But there are many difficulties. The land of the Bible contains many mixtures—of races, tongues and religions. There are Moslems and Jews to be dealt with, and about thirty different languages are spoken in Jerusalem alone. The Moslems are almost impossible to reach because of their attachment to Mohammed, their prophet, who, they say, supersedes our Lord because he came after Him. And the Jews come within two categories, for the most part: the stiff-necked traditionalists who hold on to their God-given religion of the Old Testament and declare that Christ has no claim upon them or they any need of Him; and the modern atheistic Jews who want no religion of any kind.

We need to pray for the Chosen People in their time of crisis and the day of salvation, and for those who are faithfully presenting Messiah, our Lord Jesus Christ, to them.

A Day of Prayer. Announcement is made in the *Life of Faith* for July 15, 1942 that a contributor to the pages of that paper, Mr. James Little, M.P., asked a question in the House of Commons as to whether the Prime Minister would take steps to have one whole day, a week-day, set apart for prayer, and whether he would also issue instructions that on that appointed day the British Broadcasting Company should arrange their entire program in a way that would turn the thoughts of the people to God. On behalf of Mr. Churchill, Mr. Atlee replied that the question of holding a day of national prayer on the third anniversary of the war (September 3) is already receiving the attention of the Government. Such an act on the part of the British Government, and a like action on the part of the Government of the United

States, would be in keeping with our profession of righteousness in our cause. It might be that it would turn many people to God. And it might be, too, that it would turn the tide of the battle, if such prayer would rise from penitent and thankful hearts.

The Hill of Jesus. Not infrequently the name, "The Hill of Jesus," has appeared in war dispatches from North Africa, and some have wondered how this name came to be given to an Egyptian hill. Insofar as we know no Christian influence prompted the name, though it has been connected with the flight of Joseph and Mary into Egypt with the young Child Jesus. Rather the name comes from the fact that the Mohammedans regard Jesus as an authentic prophet, although He is not as great in their estimation as the one after whom their faith is named. The Arabic form of Jesus is *Eisa*. It is a very popular name among the Egyptians, and is used for geographic locations, farms, and the like, and is also given to children.

A Strange Message. At a Presbyterian Synod meeting recently held in Indiana there was voiced a demand for "closer economic equality" among Presbyterian ministers. Said one of the delegates: "How can we preach economic justice to the laboring man, the white-collar brigade and the farmer, and deny it to our own ministers?" The "closer economic equality" among the ministers is their business, not ours—but we are just old-fashioned enough to believe that their preaching duty is to proclaim the Gospel of our Lord Jesus Christ, and not "economic justice." The latter enters the realm of politics and is outside the sphere of the ministry. The former is the minister's calling. Our Lord never said: "Go ye into all the world and preach economic justice." He said: "*Preach the Gospel.*"

New Bible College Under Consideration. We are told that a group of godly men in London are aware of a great need in Britain for a Bible Institute (such as the Bible Training Institute of Glasgow, the Moody Bible Institute of Chicago and the Philadelphia School of the Bible) con-

trally located in the city of London. The need has taken the form of a proposal, and plans are under way for the establishment of such a school after war's end. The committee in charge of the program is under the chairmanship of our Brother W. H. Aldis, who is Director for Great Britain of the China Inland Mission, and past Chairman of the Keswick Convention.

Chaim Weizmann and Rubber. One of the great figures of World War I was Dr. Chaim Weizmann of London and Palestine, noted as a chemist and as the world leader of Zionism. During the last war Britain was greatly in need of acetone to make explosives. Acetone is distilled from wood, and there were hardly sufficient trees available to supply the demand. Chemist Weizmann discovered a way to make acetone synthetically and solved Britain's dilemma overnight, and as a reward for his genius received the promise of a homeland for the Jews in Palestine.

It is reported that Dr. Weizmann has been in consultation in Washington in the matter of our rubber shortage. While he admits that he does not know all there is to know about synthetic rubber, others declare that he knows more about it "than any other one man." Should he solve the problem for the United States Government there is no question that his request will be that this Government will take an active interest in seeing that Palestine shall be turned over to the Jews after the war.

"Picture Stories from the Bible." *Newsweek* announces the publication by All-America Comics, Inc. of a new colored "comic" book, "Picture Stories from the Bible." In this, the first of a proposed series, are stories of Noah, Joseph, Moses, Saul, Ruth, Joab, and Esther. The clothes of the characters are after the styles of Biblical times, and the stories have some fact in them—but the language and actions of the various Old Testament men and women are modernized to the nth degree. The avowed purpose of the publisher is to supplement the Bible; it is only obvious that it is also to make money. We do not believe the Spirit of God will honor this attempt to make the Bible more palatable to

some by "dressing it up in colors" and, at the same time, toning down its message so that none take offense.

United Evangelical Action. A four-page paper called *United Evangelical Action* made its first appearance under date of August 1, 1942. It is the Bulletin of the National Association of Evangelicals for United Action, which association has been formed to hold the same place among evangelicals of various denominations as the modernist Federal Council of Churches of Christ in America holds among the liberals and indifferent. Dr. Harold J. Ockenga, pastor of the Park Street Church of Boston, is the first president of the new group which "was formed to present a clearing house for evangelical radio broadcasting, evangelical missions, evangelism, Christian education, separation between church and state, and other interests common to evangelicals." It is required of all who hold membership in the National Association of Evangelicals for United Action, whether institutions, churches or denominations, to subscribe to the doctrinal statement herewith:

(1) That we believe the Bible to be the inspired, the only infallible, authoritative Word of God.

(2) That we believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

(3) That we believe in the Deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

(4) That because of the exceeding sinfulness of human nature we believe in the absolute necessity of regeneration by the Holy Spirit for salvation.

(5) That we believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation.

(6) That we believe in the spiritual unity of believers in Christ.

"My Father giveth you the true Bread from Heaven"

(John 6:32)

Thou very Bread from Heaven,
On which my spirit feeds,
Sweet Means that art given
To meet my utmost needs.

—Lisco.

A Message For Each Day

By FRANK E. GARBELEIN

September 1. "Able ministers of the new testament" (2 Cor. 3:6).

Our message for today is suggested by an adjective. There is a wealth of meaning in the phrase, "able ministers of the new testament." And, as we look behind the descriptive word, "able," we see something of God's full provision for all who serve Him. When God takes hold of our lives, He not only expects us to work for Him, but also provides our needs for service. If He sets us apart for some particular work, whether it be the ministry, the mission field, or a testimony at home, He supplies the means for that work. There is no such thing as a man or woman truly called of God and not given the ability and strength to be an "able minister." To be sure, we may not always grasp this fact. We may bewail our lack of talent and bemoan our want of means. Nevertheless Christ's calling is a complete calling; the Lord Whom we serve empowers us to do His work. He Who has chosen every believer and ordained him to go and bring forth fruit (John 15:16) will make us Christians "able ministers" of Himself. But woe to us if, turning from God's enablement, we try to do His work in our own strength!

September 2. "While He yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him" (Matt. 17:3).

Have you ever considered the paradox of the bright cloud? Usually we think of clouds as dark. Coming between us and the sun, they shut out the light. The clear sky speaks of serenity and joy; the cloudy sky typifies sorrow and trouble. But this cloud of the transfiguration was bright. Why? We do not have to seek far for an answer. We have only to complete the sentence, which reads as follows: "And behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him."

That transfiguration cloud was indeed bright. It was bright because God was behind it. So we venture an application to our lives. Though we are not now on any mount of transfiguration, the clouds of tribulation will nevertheless come, even to the extent of sometimes obscuring our Lord. When that happens, let us remember the simple fact that every Christian is in the hands of the destiny-directing God. Wherefore, we may know that the Almighty is shining behind every cloud in our lives. Truly the clouds of distress and trouble are bright for Christians. And, as they come upon us, we need to be very quiet, listening for the message of Christ they are bringing our hearts.

September 3. "And Jesus came and touched them, and said, Arise, and be not afraid" (Matt. 17:7).

After Peter, James and John saw the bright cloud and heard from it the very voice of God speaking about His Son, they fell upon their faces and feared greatly (vs. 6). Then the Lord Jesus did something.

"He touched them," Matthew tells us, "and said, Arise and be not afraid," thereby reminding us of the twofold result of His contact with our lives. For His touch is always enabling and ever enheartening. Laying hold of our lives, He brings us to our feet in service for Him. "Arise," He says and thus enables us for His service. But He does more. He speaks the words, "Be not afraid," to encourage us to go about His work. Surely there is much to frighten men today. But when Christ says, "Be not afraid," He means what He says. That word is no mere piece of advice spoken by a man of limited human power. It is the command of God the Son, Who, through constraining love, can indeed cast out all our fear.

September 4. "And when they had lifted up their eyes, they saw no man save Jesus only" (Matt. 17:8).

Many are the sermons which have been preached on the brief text, "Jesus only." As we consider these two words, let us recall their context. An integral part of the transfiguration was the presence of Moses and Elijah with Christ on the Mount. Then the cloud came and God spoke, and, when it was all over, the disciples saw "Jesus only."

What is the application? Well, the disciples could not remain indefinitely beholding the transfiguration. That was Peter's folly, expressed in his thoughtless suggestion about the three tabernacles. No, Peter, James, and John had to leave the Mount and descend to daily life. God could have sent Moses and Elijah down with them to help in their ministry. But God had no need to do that. He simply showed them, after the glory of the transfiguration had passed, Jesus only. And in showing them Jesus only, He was pointing to His beloved Son as sufficient for all the need of daily life.

What faced the three disciples on their descent from the Mount is well known; the record immediately proceeds to tell us about it. That case of the demon-possessed boy was a difficult one, but Jesus only was sufficient for it. So we of this latter day are reminded of the blessed fact that, if we have Jesus, we have all. It has not been God's purpose to reveal Moses and Elijah directly to us, nor has He transfigured Christ before our eyes. But He has given us Jesus as our hearts' possession. And Jesus is enough. Having Him we have everything; lacking Him, we have nothing of any eternal value.

September 5. "Jesus saith unto him, Then are the children free" (Matt. 17:26).

This saying comes from the account of the miracle of the tribute money. If we refer to the record in Matthew 17:24-27, we shall see how Christ, knowing with divine insight all about the question of the taxgatherers, anticipated Peter's question by asking Him of whom the kings of the earth take tribute—of their own subjects or of strangers. To this Peter replied, "Of strangers." Whereupon our Lord said, "Then are the children free." And having so spoken, He instructed Peter to cast a hook into the sea, and Peter caught the fish with the tribute money in its mouth.

"Then are the children free." Here Christ is emphasizing the liberty of the children of the kingdom. Their citizenship (Phil. 3:20) is indeed in Heaven. But they nevertheless have a duty which, being voluntary, is all the more obligatory. Though this sounds paradoxical, it is one way of expressing an obligation of the new life in Christ. Christians have inner freedom from the world's bondage. "Notwithstanding," to use the very word with which Christ continued, they also have an

obligation to the powers that be. The reason for that obligation is expressed in our Lord's further statement, "lest we should offend them." The love of Christ rules Christians. The love of Christ determines their relationship to the world. And the love of Christ constrains them to be obedient, in case any be offended.

When we act thus in Christian submission, we may be sure that our needs will be met. The same Lord Who has power over nature even to the extent of placing a coin in a fish's mouth will see that means are provided for us to do our duty for our government.

September 6. "But Jesus . . . said, Ye know not what ye ask" (Matt. 20:22).

The mother of James and John had come to the Lord Jesus, asking a special favor in behalf of her sons. She wanted nothing less than the promise that these two disciples would sit, the one on the right hand and the other on the left hand of Christ in His kingdom. Here surely was a time when Christ might have been impatient. But He knew the heart of the one who requested it. So He replied with a gentle reminder that the mother of these two disciples knew not what she asked.

With this brief comment let us leave the immediate circumstances and take these words to ourselves. "Ye know not what ye ask." How often our Lord must be saying this to us! The mother of the sons of Zebedee came, Matthew tells us, "worshipping and desiring a certain thing of Him" (vs. 20). And are there not times innumerable when we have come in like manner to Him? Despite all our worship how frequently have we asked amiss, ignorant of the implications of our requests! Well, let us not be discouraged. The Lord Who hears even our most foolish petitions is a gentle Lord. Knowing our hearts, He makes allowances for our ignorance. It may well be that at times our requests are such that He must teach us better things. If so, let us continue to give thanks for His good Hand upon us.

September 7. "And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny" (Matt. 20:9, 10).

Here is the climax of a labor parable. The Lord is speaking of the householder who hired workers throughout the day, and who when evening came gave those hired at the very last moment the same pay as those working all day. Let us give it a contemporary application by thinking of it as setting forth the labor policy of the kingdom of Heaven.

As we do this, the first thing we note is the radical difference between the policy of the kingdom of Heaven and the policy of this present world. Men's principles in these things are based on a system of human reward according to length of service. Therefore, it is not surprising to read that those working all day complain bitterly against the householder.

But what is the meaning of the parable, so seemingly unjust and contrary to simple fairness? Surely it must be along this line: The labor policy of the kingdom of Heaven is a policy of pure grace. And grace is nothing less than God's unmerited favor. If we are to be rewarded in God's sight on a rigid system of compensation, who can stand before Him? All of us are sinners, all of us but unprofitable servants, im-

measurably indebted to Him Who gives all spiritual blessings in Christ Jesus. But grace rewards not according to human justice, but out of the liberal heart of our loving Lord. Let us thank Him that the labor policy of our Lord is all of grace and not of works.

September 8. "But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you . . ." (Matt. 20:25, 26).

Our Lord is continuing to answer the request of the mother of James and John for her sons' preferment in the kingdom of Heaven. He is alluding (vs. 23) to the rulers and great ones of the earth who domineer over other men. But, He reminds us, it is not so with us Christians. Our mission is never to lord it over our fellows. Our mission is rather that of Jesus Himself, Who, as He Himself said, "came not to be ministered unto but to minister and to give His life a ransom for many."

If men could only lose their craving to be great, humanity would be delivered from untold suffering and strife. No longer would nation set itself against nation in mad endeavor to domineer over other peoples. All such ambition is alien to the true Christian. As Christ says, "But it shall not be so among you." Our mission in this world is not domination, but submission to the will of God. It is not self-indulgence, but self-abnegation. It is a mission of serving, not being waited upon. Let us remember that no human obligation, however good, can supplant simple obedience to Christ. Christ first, others next, self last is the only safe principle of the spiritual life.

September 9. "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him" (Matt. 20:34).

As our Lord was leaving Jericho, He came upon two blind men sitting by the roadside. Having heard that Jesus was passing, they cried out loudly, "Have mercy on us, O Lord, Thou Son of David." And even though the crowd endeavored to restrain their cries, they kept calling out even more loudly: "Have mercy on us, O Lord, Thou Son of David." Here was a time when group pressure did not succeed in stifling cries for help. Jesus heard these two blind men and asked what they desired. The answer came quickly indeed, "Lord, that we might receive our sight." Then occurs our text for today, "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him."

As we look at this text, we see that it sets forth a certain progression in mercy. First of all, the Lord Jesus was moved with compassion; having seen the need of the blind men, His heart was touched. It is comforting that Christ's heart is ever touched by our infirmities. And even more comforting is the fact that, when His heart is touched in our behalf, He does something about it. Consequently we read that He touched the eyes of these blind men. Our compassionate Lord never leaves unheard any valid cry for help. When we really turn away from self and look to Him alone for aid, He bountifully meets our need.

September 10. "And immediately their eyes received sight, and they followed Him" (Matt. 20:34).

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It will be spiritually instructive to look more closely at what happened when our Lord touched these blind men by the Jericho road. The result of His touch was twofold. First, they looked up; second, they followed Him. If we take just a moment to delve deeper into these words, we shall learn something of what should happen to us upon every vital contact with our Saviour. Here, then, He touched the eyes of the blind. Immediately they saw. Not only that, but they also used their eyes in a certain way. Now at this place the Revised New Testament has a variant reading. It says that the Lord Jesus "touched their eyes and immediately they looked up." This is indeed suggestive, reminding us that we must use our new-found faculty of spiritual sight for the great purpose of looking up to Jesus. For anyone to have the eyes of his heart opened by Christ, and then to keep fixating about looking down to worldly and selfish things is a tragedy. The characteristic Christian attitude is the upward look to our Risen and Coming Lord. May our eyes be directed to Him today!

September 11. "And . . . followed Him" (Matt. 20:34).

Not without reason does this come last. The Lord Jesus must first touch our lives, He must give us our sight and we must use that new sight to behold Him, before we can serve Him. There are many misguided souls who, though never having looked up to Christ with the eye of saving faith, profess to be following Jesus. Yes, it is essential to follow Him; it is absolutely necessary to obey Him and do His commandments. But let us always be clear as to the priority of that saving faith in the Saviour Who alone makes our souls to see. For no one, no matter how moral and earnest and intelligent, can truly follow Jesus by human sight alone.

September 12. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

The vital word in this promise is certainly the word "believing." Prayer has in it more than asking. It goes beyond worship. Prayer to be effectual must be vitalized by the element of belief. Otherwise it rises no higher than repetition of pious words.

Consider for a moment the monotony of unbelieving prayer. How can any reasonable person expect God to take seriously a petition he himself does not even believe will come to pass? Of what value is prayer devoid of some nucleus of faith? At best it is a mere form of words, perhaps beautiful and eloquent but lifeless, because the speaker does not really believe it will be honored by the Giver of all good things.

Faith is indeed the key which opens doors of God's promises in our behalf. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." May God grant us the gift of faith for our prayer lives! And may He help our unbelief!

September 13. "They will reverence my son" (Matt. 21:37).

This is a searching statement of God's expectation as to man's reception of the Lord Jesus. It comes at the climax of a dramatic parable. Christ has been telling how the owner of a vineyard went into a far country, having let his vineyard to husbandmen. But when he sent his servants to seek the produce of the vineyard, the husbandmen beat and slew them. He persisted, however, in his endeavor and finally sent his own son. In doing so he said, "They will reverence my son." But, the parable continues, the son also was killed by the wicked husband-

men. It takes but little insight to see that the son stands for Christ Himself. The parable is therefore prophetic, for very soon after it was spoken, Jesus was delivered up to death by the leaders of His nation portrayed as the wicked husbandmen.

"They will reverence my son." An immeasurable pathos lies behind these words. Reflect upon this noble expectation of God and compare it with what happened at Calvary and has been happening ever since. Oh, the terrible lack of respect for Christ which marks these days! One has but to keep eyes and ears open to encounter it. How the blessed Name of Jesus is taken in vain on every hand! How His saving love is flouted by thoughtless sinners who insist on trusting in themselves for their salvation! How the Gospel which brings the message of life in Christ is scorned today! These things are indeed fact and, as fact, are among the most distressing symptoms of this age. And let us not make the mistake of depersonalizing them. *What of us?* Is the Lord Jesus actually receiving the full reverence of our hearts? Is He being honored in our words and deeds?

September 14. "Blessed are they that have not seen, and yet have believed" (John 20:29).

It required only one look at the Risen Lord for Thomas to believe. Although Christ invited him to touch His hands and side, Thomas hastened to acknowledge Him as soon as he saw Him. And when the erstwhile doubter said to Jesus, "My Lord and my God," Jesus' answer contained the above words which constitute His last beatitude.

Let us look at that beatitude. It should be dear to us, because it applies expressly to the believer now. We have not seen with our physical sight the Risen Lord. He has not been pleased actually to stand before us in His Resurrection Body as He stood before Thomas and the other disciples. Nevertheless, if we are Christians, we have believed in Him, and, because we have believed on Him Whom we have not seen, that same glorious Lord assures us of His blessing.

Can you claim that blessedness? Have you really believed, even to the extent of putting all your hope for Heaven upon Him Who, though not having seen, you believe to be the Son of God, your Saviour from sin?

September 15. "And two other of His disciples" (John 21:2).

After listing the names of five who met the Risen Christ at Galilee, John informs us that there were also present two others whose names are not recorded. But, anonymous though they are, they also were eye-witnesses of that beautiful manifestation of the Risen Lord.

The very anonymity of these two speaks to our hearts. It shows us that the Lord Jesus appears to obscure as well as to well-known disciples. Who those other two were we have no way of knowing. We know only that they also were present when the Lord Jesus took hold and instructed the tired disciples how to fish.

Surely the fact that these two are not named is an invitation for us to write our own names in this chapter and, with a sense of its personal application, to heed its lessons. Let us, therefore, search diligently into some of the hidden meanings of this lovely appearance of our Risen Saviour, knowing that He Who was with the disciples by Galilee is also standing on the shore of our lives.

September 16. "And that night they caught nothing" (John 21:3b).

Superficially we may say that Peter and the others returned to their fishing in self-will. Therefore, they worked all night without success. But this presupposes the fact that they did wrong in turning at this time to their nets. Yet that supposition may be far from the truth. It was the interval between Christ's Resurrection and His Ascension. The disciples' means were slender, and, as they were waiting during this mysterious period, they might well have run out of food. So they really needed to return, if only briefly, to their work as fishermen.

Why, then, were they so unsuccessful? May not the deeper reason be that our Lord was preparing them for the blessing He was to soon pour out upon them? He knew that before they received that blessing, they must in their own hearts learn some lessons. Galilee teems with fish. But Christ is Lord of all; His power certainly extends to "the fish of the sea and whatsoever passeth through the paths of the sea." His restraining Hand may well have kept them from catching fish that night. For He Himself was standing on the shore (vs. 4) to teach the disciples new lessons of service.

Have we come to some barren places in our lives? Are we facing discouragement and lack of success? Well, then, it is time for us to take heart, realizing that the Lord Jesus may be letting us experience these things for our own good. There are few better teachers of the vanity of worldly things and the supreme worth of Christ than these periods of seeming defeat in the life of faith.

September 17. "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord" (John 21:7).

At this point we behold the logic of love. Peter and the other disciple saw the Stranger standing on the shore as the day dawned after their fruitless night of fishing. But John alone recognized the Stranger. Why? Does it run back to John's superior intelligence? We think not. No, he recognized Christ because he loved Him in a unique way. One is reminded of that saying of Pascal, "The heart has reasons which the reason does not know."

John loved Christ with a deep love. And it was his love, not his reason, which enabled him so quickly to recognize his Lord. Love penetrates every disguise. Therefore, love for Christ enables the soul to look beyond outward things and see the Lord even in the most unpromising circumstances.

September 18. "It is the Lord" (John 21:7).

John not only recognized Jesus in the early dawn but also gave Him His proper title. Have you ever noticed the shift in the titles of Christ after the resurrection? The Gospels speak of Him chiefly as Jesus; but from this point on the emphasis changes. Henceforth in the Acts, in the Epistles, and the remainder of the New Testament, the title "Lord" is especially prominent, for that is His resurrection Name.

Do you know Him as your Lord? Remember that a Lord is one who has supreme authority over us. No one can say that he knows Jesus as Lord, unless he has come to the point of full obedience to Him in every thing. Is His resurrection Name a reality in your experience?

September 19. "Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise" (John 21:12, 13).

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"Come and dine." A more vividly accurate translation would be, "Come to breakfast." Let us consider, therefore, the significance of this precious scene. Breakfast is an important meal. In fact, those skilled in dietetics say that it is the most important meal of the day. For breakfast is the workman's meal. A good breakfast is the foundation for good work during the whole day.

Our Lord had already instituted a supper, the sacred Last Supper, which we recall in the Holy Communion. And unless we know the meaning of that supper in our own hearts through faith in Him Who gave His Body and Blood for our redemption, we are not His true disciples. The little group who were assembled in the dawn on Galilee had indeed been at the Last Supper. But now they are to go forth and work for Christ. He Who had instituted the Supper of His death, provides them with this blessed Breakfast of Life. As we think upon it, let us be recognizing that we too may come to our Risen Lord and receive from His Hand sustenance for each day's spiritual service.

September 20. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs" (John 21:15).

We make a mistake if we think of the conversation begun by these words as significant only for Peter. To be sure, it was of supreme importance to him, being in the nature of his open restoration to fellowship with the Lord Whom he had denied. Although Christ made no allusion to that other dawn when Peter had stood before another fire and with curses had thrice denied his Lord, nevertheless we may be sure Peter never forgot it. But we must go on to see that he is not the only one to have sinned the Lord. Our own hearts remind us of time upon time when we too have been unfaithful. And we also need restoration.

As we read this passage, we cannot, therefore, escape its searching emphasis. It is well known that two words for "love" are used. In Christ's question we have the term for that deep, deliberate committal of the heart which constitutes the highest expression of love. But Peter, no longer unthinking in his avowal of devotion, uses the more modest, human term for love. And in the third repetition of the question, the Lord descends to Peter's word. But throughout it all the vital lesson is the emphasis upon love. Love is the great foundation, not only of the apostolic office but also of all service for Christ. Such service must be rooted and grounded in love for the Lord.

September 21. "He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto Him, Feed My sheep" (John 21:16).

Let us continue to meditate on our Lord's repeated question. What is its deeper import? What indeed but a probing of our hearts' relationship to Himself. Oh, that we might hear Him speaking to us today. For He is not, as Bishop Moule reminds us, saying, "Christian, is My Church dear to you? Christian, do you have a true affection for your minister?" Nor is He asking us such things as these: "Parents, do you love your children? Children, do you love your parents? Husbands and wives, do you love one another?" These are indeed important

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relationships, and they must be governed by love. But the question which our Lord continued to ask Peter is a deeper question. It concerns two things, our hearts and Himself. Oh, that we might pause to let it sink down into our consciousness! Do we really love the Lord Jesus, not merely in what He can do for us but chiefly and exclusively for Himself? The one indispensable element of Christian experience is love for Jesus.

September 22. "He saith unto him, Feed My lambs . . . Feed My sheep . . . Feed My sheep" (John 21:15, 16, 17).

Linked with the thrice-repeated question of the Lord Jesus is this triple exhortation, facing us with the outcome of our love for the Lord. The love of Christ is indeed wonderful. Nothing warms the heart, nothing gives joy and light to our lives like the love of Christ shed abroad in us. But we must see that this love is no mere luxury of spiritual emotion. It is a love which has to be expressed in service.

This is enforced by Christ's three-fold use of the imperative. He does not say to Peter, "Peter, you should give careful consideration to the desirability of feeding My lambs." Nor does He leave us with the option of providing the hungry sheep of today with the Bread of Life. No, the Lord Jesus told Peter and is telling us that we must feed the sheep. There is no alternative; if we love Him, our love has got to express itself in ministry to the spiritually famished.

It is a happy privilege to sing about our love for Christ. It is blessed to pray about it and speak about it. But it is best of all to express this constraining love in a life which by faithful word and consistent walk is feeding the lambs.

September 23. "This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me" (John 21:19).

Having restored Peter to the glorious fellowship of Christian service, our Risen Lord goes on to set before His disciple the cost of that service. In words both mysterious and divine He predicts Peter's martyrdom. "And," the record goes on, "when He had spoken this, He saith unto him, Follow Me." What a striking instance of the supreme honesty of Christ! He is never misleading in dealing with His disciples, nor does He promise ease and comfort in His service. As here with Peter, He clearly predicts suffering and even death for His own. Let us remember, therefore, that Peter is not the only one who had to face trial for Christ. Of us all the Lord is saying, "In the world ye shall have tribulation" (John 16:33).

No true disciple can ever say that his Lord has misinformed him as to the cost of discipleship. "When He had spoken this,"—i. e., when He had predicted Peter's martyrdom—"He saith unto him, Follow Me."

September 24. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me" (John 21:22).

As this chapter continues, we note Peter's asking about the Lord's plan for John's life. As we read Christ's reply, we catch a tone of rebuke. But more important is its meaning. Surely our Lord is saying to Peter something like this: "Peter, John also is in My Hands. I have My will for His life, as I have My will for yours. What I do with John is between John and Me. The important question for you is that you

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follow Me in the path I have ordained for you. If I will that he tarry till I come, what is that to thee? Follow thou Me." Yes, we have here a reminder of our Lord's individual plan for each of His servants. His dealings with a John are different from His dealings with a Peter. But, different though they be, they are in each case undergirded by the Sovereign will of Him Who is Lord of all. To believe that Christ has the whole course of our lives laid out in the providence of His will is not fatalism; it is trust in the loving care of the Saviour Who loved us and gave Himself for us. Simply to proceed on this basis would vastly increase our efficiency in Christian service. We are not called upon to plan the lives of others; our task is to follow Christ in His will for our own lives.

September 25. "I am utterly purposed that my mouth shall not offend" (Psalm 17:3, Prayer Book Version).

Scripture is full of warnings regarding our speech. James reminds us in his classic passage on this subject (James 3) that the tongue is "an unruly evil." With this characterization no honest person can disagree. The tongue is indeed hard to control, but it is not unmanageable. There is a way for Christians to rule their speech.

For one of the secrets of tongue control let us look to this seventeenth Psalm. "I am," writes David, "utterly purposed that my mouth shall not offend." Note the strength of his expression in the words "utterly purposed." When we are ^{truly} in earnest about ruling our tongues, even to the extent of giving up the enticing pleasures of gossip and the allurements of exaggeration and all manner of sinful speech, we shall be on the way toward effective control of that which comes out of our mouths. Such resolute purpose belongs to the heart fully yielded to the indwelling Spirit.

September 26. "Under the shadow of Thy wings shall be my refuge until this tyranny be overpast" (Psalm 57:1, Prayer Book Version).

This translation brings out a shade of meaning which is most timely. If ever tyranny was jeopardizing humanity, it is doing so now. But in this day of trouble those who are the Lord's have a sure recourse. They may take refuge under the overshadowing wings of the Almighty. Nothing happening in the world can in the slightest affect the omnipotence of our loving Lord. Though our bodies be endangered and our whole manner of life dislocated, our souls may abide in perfect peace under the shadow of His wings, "until this tyranny be overpast." And in that last clause there is the certainty of future hope. "This tyranny," which today menaces the world like a dark cloud, cannot endure. Its hour is limited. One day the Light will break forth. One day the tyranny will be overpast and He, "the Sun of Righteousness," under Whose shadow we are now abiding, will "arise with healing in His wings."

September 27. "Thy mercy, O Lord, is in the heavens" (Psalm 36:5).

With this statement there begins one of the most beautiful passages in the Psalter. Read it now (verses 5 and 6), and rejoice in its perfect expression of some of God's attributes. Having done that, return for a moment to these opening words: "Thy mercy, O Lord, is in the heavens."

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How perfect is this figure of speech. Mercy in its very essence is divine. It comes down to us from Him Who is above. Shakespeare knew this, and may well have been alluding to our text when he sang of mercy dropping "as the gentle rain from heaven."

"Thy mercy, O Lord, is in the heavens." Do we need mercy? Who of us can answer any wise but affirmatively? Thus we must all be looking up to the Lord, knowing that in Christ we are assured of God's mercy toward us. For He Who made the heavens sent down His only begotten Son to take upon Him our humanity and of His great mercy to bear our sins.

September 28. "And Thy faithfulness reacheth unto the clouds" (Psalm 36:5).

Again we marvel at the perfection of language which inspiration enabled David to attain. Who can fully measure the clouds? Behold the highest mountain and you will see hovering over it the great clouds. We look up and see towering an immeasurable distance into the heavens the clouds piled with prodigal beauty in the sunset and the dawn. So God's faithfulness is boundless in its greatness. So His faithfulness is immeasurable, extending in perfect beauty far beyond human comprehension.

September 29. "Thy righteousness is like the great mountains" (Psalm 36:6).

Again the figure matches the divine attribute. Have you ever seen a really great mountain—not a hill or a minor eminence, but some major mountain peak of the earth? If you have, you have looked upon it in silent awe appalled by its vastness. A great mountain seems more than an inanimate object; it sends out a message of stability and durability which strikes deep into our souls. So, the Psalmist reminds us, is God's righteousness. Compared to man's petty morality, it soars up into the heavens like the great mountains. We can only gaze upon it with awe, knowing that its heights are inaccessible to unaided man. How we should be praising God that He has put the very heights of His righteousness within reach of all who receive His Son by faith!

September 30. "Thy judgments are a great deep" (Psalm 36:6).

It is well for us to realize that some things pass our comprehension. There is a point beyond which human understanding cannot go. Though a Milton endeavor in his majestic verse to "justify the ways of God to man," his noble effort is doomed to failure; though an Augustine or a Calvin write their profound theologies, yet there are deep things of God they cannot fathom.

Such considerations as these are suggested by the next figure in this superb passage. From the tops of the great mountains the Psalmist turns to the ocean depths. "Thy judgments," he says of God, "are a great deep." Who has ever fathomed the depths of the sea? Actually they far exceed in extent the noble mountain heights. Such are God's judgments. As we reflect upon His ways which are past finding out, awe fills our hearts, and we are moved to bow in worship.

The Heart of the Lesson

By Arthur Forest Wells

THE ALCOHOL PROBLEM: PAST AND PRESENT

September 6. Gen. 13:13; 19:23-25; Deut. 32:31-33; Amos 6:1-7
Golden Text: Psa. 1:6

Grouping texts together after this fashion makes for a certain artificiality of outline, not because the texts themselves are not good and inspired, but because their unrelatedness forces the teacher to deal with a topic instead of a Scripture.

I. At Ease in Zion (Amos 6:1)

In the time of Amos, Israel was victorious and prosperous. The Northern Kingdom had not only strengthened its own boundaries but it had sent out its armies to conquer territory that lay beyond them. With these victories came wealth; with wealth came ease. Israel's notable men began to lounge when they should have been working and preparing for greater things ahead. Not many men can stand prosperity; none can stand ease. Abraham, though rich, grew in the grace and knowledge of his Lord and became the father of the faithful; because, among other things, he lived in tents by faith and looked for the city which hath the foundations, whose Architect and Maker is God. But when Lot became prosperous, he chose instead at his first opportunity the Plain of the Jordan, because it was well watered and looked like the land of Egypt; and then he moved his tent toward Sodom, a place that invited rich men to its sinful ease. Ease in Zion is not far removed from the sin of Gomorrah. Let us look now at some of the particular exposures which our texts make of the life which they condemn.

II. Some Features of Sinful Ease (Gen 13:13; Amos 6:2-6)

A. Unproductiveness. It was not for nothing that Jehovah put into the Decalogue these words: "Six days shalt thou labor." That statement is more than an introduction to the Divine prohibition against working on the seventh day. It is a command also to Israel to work on the other six. An idle brain has always been the devil's workshop, and idle hands are as much to be condemned as idle words. If this be the interpretation of the word "parasite," then its recent emergence is to be welcomed as an instrument of judgment upon the life which it exposes. We pray that this stigma be spared those who have not earned it, but that it be unhesitatingly applied to those whose loafing endangers our security and blocks out progress.

B. Sensuality. Whether one takes Moses' description of Sodom or Amos' description of Zion and Samaria, his analysis will eventually uncover a good deal of sensuous living, much of which will show up as abnormal use of intoxicants and the things that go with them. It is disheartening to see liquor stores prosper in places where ordinary grocery stores and the like could not make a go of it. One wishes that those who began to raise the cry against the "parasites" would be as condemnatory concerning the saloons and all the liquor-selling places. The following is an excerpt from an article by Frank E. Gannett: "It has become generally apparent that the beverage alcohol industry stands in strange contrast to . . . contemporary trends. The Journal of Commerce . . . indicated that priority restrictions had been applied to more than 500 products, commodities, and services. Breweries and wineries were not listed . . . The need for increased production of industrial alcohol prompted the Government to order distilleries to cut their yearly production of distilled liquors to 40% of their normal

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output. One news release which announced this action hastened to add that the public need not fear undue thirst, since the distilleries had on hand a five-year supply! . . . (This morning's paper carried the following AP dispatch: "Washington, May 27—A 90% cut in hard liquor production is planned by the end of this year, a WPB spokesman said today, so that the nation's stills may be put to the task of turning out alcohol for use in the manufacture of synthetic rubber and other vital war products. There is expected to be no shortage of whisky and other liquors, however, because ample stocks are on hand.") Manufacturers of automobiles, radios, typewriters, washing machines, and the like, were not told merely to cut output to 40%, although none of them could boast a five-year supply of products on hand . . . From all parts of the U. S. has come this inquiry: "By what inter-pretation of priorities are brewery trucks allowed to purchase new tires?" The answer is that representatives of the brewing industry succeeded in persuading the Government to recognize its business as that of "food processing" . . . In a radius of 25 miles of Rochester, N. Y., there are more than 1,000 licensed outlets that must be serviced frequently. Nearly all of them order several brands, requiring separate deliveries . . . Similarly, the nondrinking public is disturbed by the lack of restraint with which sugar, sirups, and vast quantities of grain are being converted into beer and ale . . . On Saturday noon, March 21, patrons of a popular downtown soda fountain in Rochester, N. Y., were told that no more cola drinks could be served until Monday . . . No one has yet reported similar week-end shortages of beer." Coincidentally with this revelation, the editor of one of our widely-read religious magazines states: "It is shocking . . . to discover that the per capita consumption of alcohol in the District of Columbia is almost twice that of the next wettest state in the Union. In 1940 . . . 4.26 gallons of liquor were consumed for every man, woman and child in the federal district. Nevada, which has boasted that it is 'wide open', consumed only 2.65 gallons per person, and stood second in the list. The per capita consumption in New York was 1.35 gallons, in Illinois 1.64. Worse than that, the consumption in the District of Columbia went up from 3.8 in 1939 to the 4.26 of 1940 . . . And reports from Washington indicate that the curve of liquor consumption is steadily rising."

C. *No Interest in the Spiritual Welfare of Others.* Amos put this fact in this way: "They are not grieved for the affliction of Joseph." Ordinarily a great deal of sociability is connected with a Sodomlike manner of life—something which we see reflected in Amos' use of the plural pronoun—but that which prompts men and women to frequent saloons and dance halls is not concern for others but desire for pleasure for themselves. That accounts for the fact that most of these "friendships" last just as long as the moneys which arranged them last. Such acquaintanceships know little, therefore, of that love which lays down its life for its friends. Whenever we hear the shrieks or laughs of America's intoxicated youths early Sunday morning, after their Saturday night of revelry, we wonder what can be done to win them to a different life, a life of salvation which stirs the soul to be "grieved for the affliction of Joseph." Ease in Zion and revelry in Samaria care not for the spiritual welfare of men.

D. *Trusting in a Refuge of Lies rather than in God as the Rock of the Soul.* There was a time when Israel's leader could say for his nation: "Their rock is not as our Rock, even our enemies themselves being judges." But that sort of faith was now in eclipse throughout the mass of Israel. God was no longer very much in their thoughts, if indeed at all. They felt themselves secure in their own mountain; and if one spoke of the coming of an evil day, they brushed him aside. How could there be an evil day for those who were lying upon beds of ivory,

whose plates were heaped with lamb, whose bowls—mark the word—were filled with wine, and whose oil more than sufficed for their bathings! What a contrast such ease in Zion presents to the exile of the soul who has come to the Lord for peace! Concerning this reveling crowd the Scriptures say: "There is no peace, saith Jehovah, to the wicked." But concerning His faithful they repeat the words of the Lord Jesus Christ: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

III. The Judgment of the Lord upon the Worldly (Gen. 19:23-25; Deut. 32:31-33; Amos 4:7)

Our Golden Text sums up this part of the lesson for us in these words: "The way of the wicked shall perish." Judgment is the Lord's strange work, but it is none the less real because it is strange. Lot found that although the sun was risen upon the earth when he came unto Zoar, Jehovah rained brimstone and fire upon it. And what happened to Sodom happened to his tents. Moses sings that the vine of the Lord's enemies is the vine of Sodom and that their grapes are the grapes of gall. Amos says that those who were then lying upon beds of ivory in sinful ease were to be among the first to be taken captive, and that their revelry would pass away. So ends every life that persists in its butterfly ways in the midst and in the practice of sin.

JOSEPH SOLD INTO SLAVERY

September 13. Gen. 37:23-36

Golden Text: 1 Cor. 13:4

The historical facts of this lesson can be quickly told, but back of them lie motives that merit volumes of comment. In the brief span of only fourteen verses no less than six groups or individuals are mentioned as having some attitude toward or dealing with Joseph; and when we remember what Joseph himself said about God's hand in these matters, the number rises to seven.

I. Joseph and His Brethren (Gen. 37:23-25a)

When Joseph visited his brethren in Dothan, he came to them as the emissary of their common father on what we might call a good-will mission, because Jacob wanted confirmation of their welfare. But the brothers were biased with other thoughts and plans; for as soon as they saw him, they conspired to slay him. Far from their hearts now were love of father and thoughts of their prosperous home, for they were filled with jealous hate against their own brother. What had Joseph done to merit such treatment? The brothers mention only one fact, but their actions hint at another. They call him "this master of dreams" and they strip him of his extraordinary coat. Strange, indeed, that a young man should be accounted worthy of death because of his dreams. We know that it has been suggested that he may not have been modest in his way of relating his dreams; but over against that implication there is his long biography which gives not a single hint that he ever acted the part of a fool. His father may have been unwise in showering special favors on him; but then that was the father's doing, not Joseph's. And even if these favors were intended to convey ideas of birthright and royalty, let it be noted that it was the actual firstborn Reuben who was the first to speak up for Joseph's safety. *Sinful hearts must ever manufacture their own excuses; that is, they are ever under the necessity of accounting for circumstances in which they have failed to do their duty.* All unbelief in the Gospel concerning the Lord Jesus Christ is made of the same stuff.

Our lesson begins at the point where Joseph's brethren strip him of

his specially designed coat and cast him into an empty dry pit. This entombment of the living was a compromise which their hate made in response to the suggestion of Reuben. Unaware of their oldest brother's intention of restoring Joseph to their father, they were willing to forego death to him by their own immediate direct act. Those who know that God looks to the heart rather than to any outward act will not hesitate to class each one of these brethren, save Reuben, as a murderer. Reuben evidently was well aware of the fact that the pit was dry when he made his suggestion. We wonder what thoughts surged through the mind of the bruised Joseph as he felt his way around the walls of his underground prison. But fearful as they may have been, the state of his mind must have been as a brightly shining diamond by contrast to the cindered consciences of those of his brothers who could sit at the rim of his pit and eat their bread while their hungry brother languished under them.

II. Judah and Joseph (Gen. 37:25b-28a)

While these brothers were thus callously taking care of their own necessities, a caravan of Ishmaelites from Gilead, who were on their way to Egypt, drew near. Their appearance stimulated Judah to different thoughts concerning Joseph. Let us not forget that he too had been eating his bread while his brother was in the pit; but it may be that his conscience had been bothering his digestion no little. Be that as it may, it now appears that he had somewhat fallen in line with the thoughts of Reuben concerning Joseph. The coming of the nomads gave him some hope or excuse of redeeming himself for being party to the entombment of one of his living brothers. He now argues for his sale instead of his death. It did not seem to disturb him that his sale involved slavery for Joseph. On the face of it, Judah's suggestion sounded humane. Was it? Observe that he used the word "profit." He said: "What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh." Behind a feigning of brotherly love Judah counselled the sale of his own flesh for profit! That is the stark fact, even though it was clothed in the language of humanitarianism. Reuben at least had ideas about reclaiming his brother, but Judah's thought ended with the 20 pieces of silver. Alas, his brothers, who had already greedily stripped Joseph of his special coat before casting him into the pit, hearkened unto him. Thus Joseph became the property of the Ishmaelites. Of course, it is as sinful to buy a man for profit as it is so to sell him; but we have not time now to deal with this crime of Joseph's second cousins.

We are not now dealing with God's part in these developments; but even if we were, we would still have to weigh the conduct of these brothers from the point of its own criminality. We will not forget that although the Lord Jesus Christ was "delivered up by the determinate counsel and foreknowledge of God," yet it was the hand of "lawless" men that crucified and slew Him. Joseph's brothers were not less guilty because God was pleased to overrule their sin and crime. In this connection let us also note, by way of excursion, what it was that led Judah to offer his suggestion of selling Joseph rather than of leaving him in the pit to die. Judah seems to have received this idea because of the approach of the Ishmaelites. That is to say, he changed his plan because of a changing circumstance. We do not want to say that that is in itself a bad thing; but we do say, that the man who depends upon his circumstances for his inspirations is not the kind of man in whom one would expect to find a rock-like character. The man of faith does not live under circumstances: he lives in Christ above them.

III. Reuben and the Empty Pit (Gen. 37:29, 30)

The action of Reuben presents a somewhat strange story. Of course,

we are at a great disadvantage to interpret it authoritatively because of our lack of details concerning it. We do not know exactly what sort of fight he put for his brother. In Genesis 42:22 Moses tells us that when Joseph, as the Prime Minister of Egypt, was having his brethren in hot water about a number of things, "Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear?" We do not know whether, humanly speaking, Reuben had the choice of some other immediate practical way of getting Joseph out of the murderous hands of his brothers. Evidently he did not feel himself strong enough to stand up against the rest of them to save Joseph by force. We feel like saying, therefore, that Reuben merits *our sympathy for doing what he could to save his brother and to get him back to their father.* While we are thinking of this ancient case of the innocent suffering at the hand of the wicked, we will not forget that in Europe and Asia countless thousands are having the same painful experience today.

IV. The Brethren and Their Father (Gen. 37:31-35)

The scene of the lie which these brethren enacted before Jacob concerning Joseph makes one of the most sordid stories in the annals of the human race. It could not so easily have been perpetrated today in localities where the father could avail himself of a scientific analysis of such blood spots. But that may be beside the mark; since even with science so well advanced and so near at hand, men are not kept from committing equally ugly acts. It is only in the blood of the Lord Jesus Christ that men can find deliverance from their sins. Yet, even in spite of the Gospel of His Cross and resurrection, men still lie and kill and cheat. And such sins still cannot be isolated by natural forces. Men still tell nine lies to try to get out of one. Sin entered the world by a single act; but it is a system now, a system with the devil at the head of it. In our lesson one damaging act follows another. If it had not been for the overruling grace of God, who could tell the end of this plot? It is a pathetic sight, this attempt of the sons to comfort their father. Men with guilty consciences cannot comfort a sorrowing soul.

V. Joseph in Egypt (Gen. 37:28b, 36)

While his brethren were beginning to try to comfort their father, Joseph was being introduced to the hardships of slavery. The pathos of his situation is beyond us. What do we Americans know about a life for which liberty has been wiped out? Everything seemed wrong now in the world in which he lived. Yet no conclusion was farther from the truth than that. For, continuing with his sale to Potiphar, God was weaving a series of events for him, that were to carry him almost to the throne of Egypt; and better still, this Divine protection and guidance was to make him the savior of multitudes of hungry people, including his own father and brethren. That is why he could say in later years: "Ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

JUDAH: A' EXAMPLE OF SELF-SACRIFICE

September 20. Gen. 44:18-34

Golden Text: 1 John 3:16

This lesson takes us a long way from last Sunday's text. Then we were studying about Joseph's stripping, entombment, and sale, by his brethren. Today the tables are completely turned around. Then the brethren were up and Joseph was down; now Joseph is very far up and his brethren are very much down. The widespread famine had reached to the home of Jacob, and the brethren are now on their second trip to Egypt to get food. On the first trip Simeon was held by Joseph as a

hostage to insure the coming to him of Benjamin. But in spite of this fact Jacob was unwilling to risk the presence of his youngest son in Egypt. Even when Reuben offered to pledge his two sons for his safe return, Jacob estegerically turned down the plan. But the famine became sore in the land. Something had to be done to get food. Since food was to be found only in Egypt, Jacob ordered another grain-buying mission to the land of the Nile. But now Judah reminded his father that such an endeavor would be useless without the presence of Benjamin. The rest of the brethren seconded his stand. Judah then went a step further; he offered himself to be surety for Benjamin. To this Jacob, yielded, or at least he consented to send Benjamin with them; and the king even ordered them to take a substantial present "unto the man." Upon their return to Egypt, Simron was released from being a hostage, and Joseph could not contain himself for the moment at the sight of Benjamin; but he managed to get control of himself again to feast with his brethren incognito. Thereafter Jacob's sons were sent home again. But when Joseph's silver cup was found in the sack of the innocent Benjamin, under the threat of having to become Joseph's man, they all returned to Joseph's house under the leadership of Judah to become Joseph's slaves. But Joseph feigned that he would have only Benjamin. It was at this point that Judah made his great intercession for his youngest brother.

I. Judah's Plea for Privilege to Speak (Gen. 44:1-10)

Those of us who live in a land where every man has a right to testify in his own defence, and where the State may ever order counsel in his behalf, need to be reminded that even in our own day there are countless thousands in other lands who do not have the right to testify in their own behalf. No matter how good a case Judah might have had, of what value would his argument have been if he had had no opportunity to voice it?

Just here let us stop to take note of two facts of even greater importance. The first of these is the right which the Lord Jesus Christ has to intercede before the Father for us. Let the teacher read again the great Seventeenth Chapter of the Gospel according to John at this juncture, and let him mark the two following passages from the Epistles: 1 Timothy 2:5, "For there is one God, one Mediator also between God and men, Himself man, Christ Jesus." And 1 John 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The second of these facts is closely related to this first one, namely, our own right to speak to God through the Lord Jesus Christ. One passage suffices for this purpose now. It is Hebrews 4:14-16, "Having then a great High Priest, Who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

II. Judah's Plea for Benjamin (Gen. 44:19-34)

Let us bear in mind that Joseph's threatened retention of Benjamin was based on the discovery of his silver cup in his sack. To all appearance, Benjamin was guilty of a theft, which in proportion to its magnitude was a great ingratitude to Joseph. We know, of course, that Benjamin was not guilty of this crime, and we have every reason to assume that Judah shared that opinion concerning his youngest brother; yet the fact remains that Judah said not a word to Joseph about his belief in Benjamin's innocence. From beginning to end Judah threw himself in behalf of Benjamin on the mercy of the court. Let us bear in

mind that we who are indeed sinners, had no other plea to make before God in Christ. "Just as I am, without any plea but that Thy blood was shed for me, and that Thou biddest me come to Thee, O Lamb of God, I come."

Without waiting for Joseph to announce his willingness to hear him, Judah launched into his plea for Benjamin by boldly reminding Egypt's Prime Minister that the whole sale about the accused was occasioned by his request to see their youngest brother. Benjamin had not forced himself into these transactions; he had been forced into them by none other than the Prime Minister himself. And not only so, but the brethren had pleaded with him on their first visit to Egypt that they be spared the necessity of bringing Benjamin with them, since his absence from home would work a great hardship on their aged father. Judah further pleaded now that when they put this proposition to their father, he objected for fear that any mishap to his youngest son would send his gray hairs with sorrow (the Hebrew word is "evil") to sheol. Yet their father consented to let him accompany them (because the famine was sore in the land, as we know from a previous chapter; although Judah does not now mention that fact). Judah skillfully passed from the thought of their father's possible great sorrow—which must have made a great impression on Joseph—to his own pledge to their father of being surety for Benjamin, and his present offer of taking his place as Joseph's bondman. Then he immediately passes back again to the thought of their father's sorrow if the lad were not to return home in safety.

Humanly speaking, Judah made a great plea, and we are glad to know that he gained his objective. But now, as we have already spoken of the Lord Jesus Christ as our Intercessor, let us add this thought: our Advocate with the Father needs not fall back upon sentiment, as Judah did, for our Saviour can plead the righteous excuse of His own shed blood for our forgiveness, deliverance, justification, and adoption. Sentiment has no place in the Gospel, unless we think of something greater than sentiment, namely, the love of God in which the Divine plan of salvation was born.

JOSEPH: AN EXAMPLE OF FORGIVENESS

September 27. Gen. 45:1-15; 47:11-12

Golden Text: Eph. 4:32

Our present lesson is the direct outcome of Judah's plea for Benjamin in last Sunday's text, but it was not caused by it. It was not Judah's plea but Joseph's love that brought about this reconciliation. Nevertheless, Judah's plea for his brother, and especially his offer to become what he had some years ago caused Joseph to be, namely, a slave, unlocked the patient heart of Joseph—now assured of his brothers' change in character—to reveal his identity and magnanimity.

I. Joseph Reveals Himself to His Brethren (Gen. 45:1-32)

Having convinced himself that it was not useless for him to reveal himself to his brethren, because their hearts had undergone a change radical enough to make fellowship between them possible again, Joseph began to have a happy breakdown of emotions. While he was being overcome by the joy of the moment, he hastily ordered the place cleared of all strangers, so that he could feel free to fellowship with his brethren as his love for them dictated. We need not bother trying to imagine what whispering and guessing and commenting went on secretly about this whole affair by the Egyptian servants of Pharaoh, for the real drama of Joseph and his brethren is far too exciting to allow time for side shows. When all outsiders had been cleared away, Joseph gave forth his voice in weeping (so the Hebrew) and said unto his brethren:

"I am Joseph; doth my father yet live?" Here we have almost the acme of simplicity coupled with a Niagara of emotion. "I am Joseph"—were ever three human words (but two in Hebrew) crammed with greater surprise? How simple, how dignified, how dynamic! "I am Joseph." In a moment we shall try to guess what reaction this simple statement made in the minds of his brethren, but just now we are thinking of the joy which this experience held for Joseph. "Doth my father yet live?" he added to the simple identification of himself. Why ask that question? Had not Judah just been playing on his sympathy in behalf of Benjamin by the repeated reference to their father? Indeed, he had. Then what sense was there in asking such a question? If this be indeed a question, then one can account for it simply by ascribing it to the nervous or emotional state of Joseph at the time. Who has not heard people ask all sorts of questions while they were under some psychological strain? With full credit for Joseph's presence of mind, this is just the sort of question that one might ask when overcome with flooding joy. But it may be that we should not read those words as a question. They may have been an exclamation. Joseph was not only thrilled to reveal himself to his brethren, but, as the sequel shows, he was overjoyed at the thought of seeing his father again. So the meaning of his words may be: "I am Joseph; and, think of it, my dear father still lives!"

II. The Silence of the Brethren (Gen. 45:3b)

What was the reaction of the brethren to this sudden turn of events? A troubled silence! Both of Joseph's statements gave them plenty to think about in a hurry. "I am Joseph." What did that mean to them? They had already repeatedly had occasion to link their former crime against him with the strange happenings which had come their way on these visits to Egypt. And the reminders had been strong enough to force them to speak about it. Up to this point, with the exception of the meal he had provided for them and the interest he had shown in their family, Joseph had manifested anything but tenderness toward them. Their guilty consciences had ample reason to fear that now the moment had come when they would have to expiate by some terrible suffering on their part for the wrong done him. "I am Joseph" carried no sweet melody to their hearts. Nor did the following question or exclamation about their father. For years they had lived the lives of liars and hypocrites before him. Again and again, as Jacob would wail over the loss of Joseph, they had tried to comfort him with their empty words. Now, how would their faces blush when they had to meet their aged father with the tale of their jealousy and cruelty? No wonder that they could not answer Joseph! No wonder that they were troubled at his presence! The dignity and power of Joseph combined with the patriarchal character of Jacob to form a pincer movement against their consciences that was next to being invincible.

III. Joseph's Encouragement, Assurance, and Explanation (Gen. 45:4-8, 14-15)

Not for a moment did Joseph seek satisfaction in any spirit of revenge in the manifest agony of his brethren. If they could not speak, he could, and did. How sweet his words! "Come near to me, I pray you." No demand for their expulsion to torment; not even a command. One thinks here of the gracious words of Romans 12:1-2, which begin with the plea: "I beseech you therefore, brethren, by the mercies of God, to present your bodies." In response to Joseph's tender invitation, his brethren came near to him. Of course, they were not cast out (confer John 6:37). Instead of harsh treatment, they themselves heard words of comfort the like of which they had not heard for many a day. To their amazement they learned that their wronged brother, far from

harboring hate toward them, was concerned about their being overwhelmed with grief for their sin against him; and, instead of being angry toward them, he begged them not to be angry with themselves for their meanness. Now, it is conceivable that any number of people might say such things in an hour of triumph; but it must ever be born in mind that human words are but human words, both in meaning and effect. But Joseph's words to his brethren were not vain. Why? What is it that can give our words of comfort strength? Every Christian should know the answer, and he should never be slow to give it when conditions call for it. "Be not grieved," said Joseph, "nor angry with yourselves, that ye sold me hitherto: for God did send me before you to preserve life." "For God"—there we have the ground of all our comfort and hope. As Christians we know that that is doubly true, for God has since then given His Son to be the propitiation for our sins. Note the number of times Joseph mentioned God in this brief paragraph—"for God," "and God," "but God," "God hath," so runs his mind and language. There is a way out of every difficulty in the Lord Jesus Christ. No family quarrels could last an hour if their members were to bring their troubles to Him. Nor would they have troubles at all if they gave God the glory due Him in every thing. By God's grace Joseph turned out to be a savior rather than a judge (compare John 3:16-17).

IV. Joseph Invites and Provides for His Father (Gen. 45:9-13; 47:11, 12)

The account of Joseph's eagerness to see and care for his father presents a beautiful picture of filial relationship. Somehow we feel now as if there was a good reason why Jacob gave Joseph that coat of many colors. Jacob must have found something in Joseph besides the reflection of his love for Rachel, his mother. Note that Joseph does not use the seal of the ruler of Egypt in speaking of or to Jacob, except to assure him that he has power to carry out the good intentions which he is voicing. To Jacob, Joseph is still an obedient son, not a lording-over Prime Minister. Nor does this son of high position put any barriers in the way of his saintly father's exercising his faith in Jehovah as he sees fit. Far too many prosperous sons become embarrassed all too quickly by their fathers' devotions. Not so with Joseph. He is an example not only of the forgiving spirit, but also of the obedient son.

Books Received

Zondervan Publishing House, Grand Rapids, Michigan

A Course in Bible Doctrine and Missions for Juniors. By Hilda I. Copley. Paper covers. 69 pages. 35 cents.

Daily Strength. By Charles G. Finney. Paper covers. 35 pages. 25 cents.

Some Hints for Fruitful Bible Study. By Charles G. Finney. Paper covers. 27 pages. 25 cents.

Bible Quiz Programs. By Mabel H. Hansen. Paper cover. 45 pages. 25 cents.

Are Infants Guilty Before God. By R. B. Kuiper. Paper cover. 23 pages. 25 cents.

Wilderness Experiences, Practical Studies from the Book of Exodus. By Almer Lindsey, Jr. Paper covers. 70 pages. 35 cents.

Christian Worker's Manual. By J. J. Peck. Paper covers. 96 pages. 50 cents.

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Editorial Notes

The Great and
All Victorious
Leader

His Name is the Lord Jesus Christ; not merely "Jesus," but Lord, for *He is Lord of all.* We hear in certain parts of Christendom much about "the leadership of Jesus," while others speak of the "philosophy of Jesus," by which they mean certain utterances which came from His lips, such as the golden rule. But the teachings of Jesus, the ethical instructions He gave, cannot give to man the salvation he needs, nor can the supposed leadership of Jesus give to the world and its struggling, warring, bleeding nations the victorious conquest which is needed to stop forever the appalling deluge of unrighteousness and wicked barbarism which threatens to end our age in an unfathomable abyss of eternal misery. Nor can the leadership of Jesus usher in the promised age of universal peace, the age when nations are no longer hateful and bating each other, when righteousness and peace become enthroned upon an enduring and glorious throne. The leadership of Jesus, and what is meant by it, in its final analysis, does not mean anything different from the leadership of Buddha Gautama, Mohammed, Confucius and many others. All of these religious leaders of the past, as well as in our own times, and their invented human systems are hopeless and helpless to lead the world out of the horrible pit and the miry clay, held there by the author of sin, the devil.

It sounds well to many ears, the leadership of Jesus, but it involves a denial which does not lead to victory, but which leads to still greater defeat. It involves the denial of the supernatural character of our Lord. How many of those who constantly speak of practising the moral teachings of Jesus,

who speak of the "spirit of Jesus" to guide in human affairs, and who see in this the way out,—how many of them really believe the "Apostle's Creed"—"conceived by the Holy Spirit, born of the Virgin Mary?" None! Crucified and buried? No question is raised against that for it is too well authenticated. But it is far different with the mighty declarations which follow the word "Buried."

What about rising from among the dead on the third day? Nothing but a violent shaking of the head, we receive as an answer. They say, it is not needed! What about that risen Man, Who had died and was buried, Who rose in the same blessed and holy body, ascended upon high and actually passed in His risen body through the physical heavens? Nothing but a superstitious survival of certain pagan theories which claim the same for their ancient heroes! What about taking His place at the right hand of the Father, where He is now as the head of His Church, as the Priest and Advocate of His people? What about the promises of His return, of taking His redeemed to the Father's House after meeting them in the air up yonder? No faith in all of that! Nothing but superstition! Heaven as a locality does not exist! A return of Christ in His glorious Person is a sheer impossibility! It can never happen. In other words these modernistic preachers and teachers who shout the most that the leadership of Jesus will bring victory, end the life and work of our Lord with the word "buried." Buried like any other human being! Buried—His body the prey of corruption! Does He live still? Yes, they answer us, He lives by His words, by His teachings, by His character, by His example, by His spirit. The leadership of Jesus, the Jesus Who died as a hero, Whose body remained in the grave, Who is no longer in existence—that leadership cannot save nor can it do anything whatever to bring to the world an era of righteousness and never-ending peace.

That kind of leadership is the delusion of all delusions. That leadership of a mere religious, ethical teacher, Who no longer exists, denies both His Saviourhood and His Lordship. It ignores the plainest teachings of the Bible, His Deity, His supernatural manifestation amongst men. His supernatural death in which He gave Himself a ransom for

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many, His supernatural resurrection and His glorious presence in the Heaven of all heavens.

Acknowledge Him as the Son of God! Believe that He died for your sins! Believe that He arose from among the dead! Say it in faith—"I know that He is alive for ever more," and His victory over sin, death and the grave will be yours. But what about the victory needed in this darkest hour of our age? Not the leadership of a *human Jesus*, but the leadership and victorious conquest of our supernatural Lord is the hope, the only hope

It is more than the hope of individuals, it is the hope of the world. The hope which inspires, the hope which lifts up and which will not fail, the hope which becomes brighter and brighter as it becomes darker and darker in our swiftly passing age. Our living Christ, when He departed from the earthly scene of His sacrificial sufferings as the Mighty Victor, to return to the Heaven of heavens above, gave that blessed assurance, the comfort of millions of believing hearts throughout our age—"All power is given unto Me in Heaven and on Earth." Some day He will fully display that power which is given to Him by His Father, Almighty God. When that hour comes it will bring His glorious victory, the complete defeat of His enemies, the end of wars, the establishment of everlasting peace. But how will it come? When will He become the great victorious leader? Our next paragraph gives the answer.



**His Coming
Victory; His
Leadership
from Glory
Unto Glory**

In view of world conditions as they are today the conviction in many hearts becomes stronger—"Vain is the help of man." As long as man is what he is, he is unable to extricate himself from the desperate place in which he finds himself, nor can the race itself produce the remedy which rights all wrongs, which brings into human history the long-looked for change. Man has his ideals, the ideals which did not spring from his own heart, but which are supplied, at least in greater part, by God's own revelation in the Bible. And so for weary centuries man struggles to reach these

ideals, struggle on and on, seeks in a thousand different ways to bring in that better day and a better world. Alas! the word written over all is—failure.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil" (Jer. 13:23). This divine statement shows the utter impossibility for man to be his own saviour. The source of all the evil is the human heart. Blessedly true it is God has provided an all-sufficient remedy. He offers to man, not a change of nature, but something infinitely higher, a new nature, which is His own divine nature. God has made possible for man to experience another birth from which springs a new life linked with God, and in that life power to overcome. By far the greater part of humanity rejects that offer, passes it by and prefers to wander on in darkness to continue in the hopeless task of self and world improvement. But while it is true—vain is the help of man—equally true it is that the Bible promises help from above, a complete victory over the forces of evil, a staggering defeat of all enemies, seen and unseen. Sacred history, not legends and myths, but dependable, trustworthy history, recorded by inspired historians of the past shows the wonderful victorious power of God, Who in spite of the most awful opposition of the forces of evil, executes His eternal purposes.

Read your Old Testament, the history of Israel. God pledged Himself to be with them, to sustain them, guide them, protect them; to fight their battles and to go before them, leading them from victory to victory. He demonstrated His power at the Red Sea. Remember Exodus 23: 20-25. In this passage a supernatural Being is promised to be with them. God's own Name is in Him. He has authority and power to pardon transgressions. He must be obeyed and obedience will bring victory. *"But if thou shalt indeed obey His voice, and do all that I speak, then will I be an enemy unto thine enemies, and an adversary unto thine adversaries."* Who is this supernatural leader who dwelled with Israel? The writer believes with many of the scholarly and spiritual exponents of the Word of God throughout our age, that He was the Lord Himself in form of an angel, the same Who promised His presence with His people even unto the end

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of the age—our Lord. Again and again Israel's enemies were overthrown, not by earthly might and power, but by the unseen, supernatural power of the Lord's hosts. When defeat was their portion it was the result of their own disobedience.

Let us follow another fact. Israel had the Ark of the Covenant of the Lord. It was carried before them. All in that Ark typified Christ, His Person and His work. It showed the unknown way; it was terrifying to Israel's enemies. *"And it came to pass, when the Ark set forward, that Moses said, Rise up Lord, and let Thine enemies be scattered; and let them that hate Thee flee before them"* (Num. 10:35).

This happened long, long ago in Israel's wilderness journey—the Lord's presence with them giving victory over their enemies. It was not the Ark in itself which produced the victory, but He Who was personally present with His people, Whose visible glory they beheld, though His own Person was invisible. All Israel had to do to be victorious was to obey His command. See them carrying the Ark as they neared the turbulent waters of Jordan as it overflowed its banks! They marched in faith, the Ark leading onward. They did not look to the foaming, threatening waves. The marching hosts looked to the lead of the Ark, the symbol of His almighty presence. Suddenly as the feet of the priests touched the brim of the water Jordan's waves, in their destructive power, were held back. Once more nature's laws were arrested by the Author of these laws. No need to explain; it was a miracle and whenever a miracle can be explained it ceases being a miracle. A way was made for Israel's hosts, a repetition of the Red Sea miracle, though at that time no Ark was in existence, but He and His glory were there.

We give another illustration from Israel's history. At the Red Sea the assurance was given to the people of God, as it was oft repeated. *"The Lord shall fight for you."* The Ark had led them through Jordan into the promised land. The land was to be possessed fully. Mighty enemies were there, among them giants, not mythological imaginations, but real persons. One day Joshua took a walk to inspect the great key city, Jericho. Perhaps its mighty wall raised the

question in the mind of Joshua, how they ever could conquer this great fortress. The next turn of the road brings him face to face with a stranger Who holds in his hand a drawn sword. It was not one of Jericho's defenders. The mysterious stranger answered Joshua's question. "As captain of the host of the Lord am I come." Then He addressed the worshipping leader of Israel—"Loose thy shoe from off thy foot, for the place whereon thou standest is holy."

Can any Bible reader be in doubt Who this captain is? The same Who over forty years before appeared to Moses in the burning bush, Who made the same demand, the Angel of the Lord, Who identified Himself as the "I Am."

Then came the conquest of Jericho. Not an arrow was shot; no Israelite needed to scale the mighty walls. The Ark moved forward once more. Perhaps they repeated it—"Rise up, Lord, and let Thine enemies be scattered." When God's day and hour came, the seventh day, the long blast from the ram's horn was sounded; a mighty shout arose from the hosts of Israel. Then a terrible crash which enveloped the whole scene in clouds of dust. In a moment, the twinkling of an eye, the walls of Jericho were gone. Other similar victories are recorded in Israel's miraculous history. It was not their victory.⁴ It was the victory of the Lord.

It will be so again only on a larger scale. The Sixty-eighth Psalm is a mighty prophecy. It gives a great glimpse of the future. David beheld in vision that coming kingdom which God promised to him in a covenant. We listen to the opening stanzas of this inspired poem:

**"Let God arise! Let His enemies be scattered!
And let them that hate Him flee His presence!
As smoke is driven, Thou wilt drive them away;
As wax melteth before the fire, the wicked shall perish
From the Presence of God.
But the righteous shall rejoice;
They shall exult before God,
And shall leap for joy.
Sing unto God, sing forth His Name!" (Psalm 68:1-5).**

In a previous Psalm persecuted, suffering Israel, surrounded by their bitter enemies, which threatened their existence, prays—"Arise for our help, and redeem us for

Thy mercies sake" (Psalm 46:26). Such will be the future ples of that part of Israel which still trusts in the promises of the God of Abraham. Their present soul groaning is—"How long O Lord! How long." It will become still greater when the final tribulation sweeps over them. Out of that night will come the cry for deliverance and victory, as we quoted from this great Psalm. It will be answered! The answer will be the visible and glorious manifestation of Him, Who spoke to Moses from the burning, unconsumed bush, the Angel Whose name is "I Am"; Whom Joshua saw as the Captain of the Lord's Hosts, Who overthrew the walls of Jericho. The Lord Who will surely arise in saving His people, in judging and defeating their enemies, is *our Lord*, the Son of God, the Great Conqueror, the Almighty God, the Prince of Peace. He will arise and when He arises, when He fulfills His own promise, to come again in power and great glory, then, and not before, His enemies will all be scattered, driven away as smoke is driven by the wind, they will melt as does wax before the fire. Such a victor and such a victory the world, Jews and Gentiles, needs today; and it will surely come.

It cannot be far away. This continuing war has plunged the whole world into perplexity, a perplexity which is far from diminishing. Millions are trembling as to what the future will bring. A Christian believer, whose eyes are fixed in faith upon Christ, who knows God's prewritten program of victory, is far from trembling, nor does he fall a prey to the world's perplexity. Name His Name, *the* Name, above every Name, Christ, Lord of all, King of kings with all power in Heaven and in the earth—then shout in your heart and with your lips—VICTORY! VICTORY! VICTORY! AMEN and AMEN.

He comes again for victory. All His enemies will lick the dust. They become, after their satanic efforts and devilish endeavours, the footstool of His feet. He will reign in righteousness; peace has come; He maketh wars to cease unto the ends of the earth; no more will submarines soak along earth's continents, no more bombing planes roaring through the sky, no more groans and moans as they are today, but songs of joy, songs of victory, songs of deliverance.

Our great Victor will lead on from glory unto glory. Keep these blessed revelations, God-given and God-sure, in your heart. Look forward to the soon realization of the Church's great hope. Pray daily for it and expect the beginning of victory when He gathers His own. Leave the time of the coming victory of the Lord to Him; it is His secret. He will act and do all He promised. Not one of His prophetic promises can ever fail. Do not follow the presumptuous opinions of certain men who make predictions which never come true. At the same time remember also *the present need, the present responsibilities*; stand firm on the side of right; no true Christian can shirk the solemn duties which are ours now. The tyrants of crime and brutality must be fought and defeated. While we pray for victory, expect victory, we also must serve to the uttermost and sacrifice to alleviate the appalling needs of the present hour. Such a course of faith and works is well pleasing in His sight.



Russia and
Her Future

That great country Russia, with its immense and undeveloped resources, is now very much in the limelight. Ever since the first world war it has been most prominent in the political history of Europe. It is far more so today being now associated with Great Britain, the United States and the other allied nations against Hitlerism and determined to exterminate this vicious onslaught on our civilization. Russia has given a good account of herself, though for a time there have been setbacks in Russia's great and sacrificial effort to stem the tide of the onrushing Nazi hordes.

Russia, and the part she will play in the drama of the end of our age, is one of the prophetic revelations of the Bible. This revelation is found in the Book of Ezekiel (Chapters 38 and 39). While a few years ago a comparatively small number of Christians, who search the Scriptures, paid attention to these interesting chapters, the events in current history have resulted in an increasing attempt to understand more fully Ezekiel's great vision.

Ezekiel reveals in his prophecy an invasion of the land of Israel which up to 1942 has not yet taken place. The invaders

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come from the North and are called by the prophet "Gog"; their land is "Magog." The leader in this invasion, according to the original Hebrew text, is the "Prince of Rosh"; *Meshech* and *Tubal* are closely connected with the Russian Prince and both of these words etymologically, as the writer has shown in his commentary on Ezekiel, mean Moscow and Tobolsk. With Gog, the Prince of Rosh, are allied many other nations. We find amongst them Persis, Ethiopia and Libya, and especially Gomer and all his bands. Gomer points clearly to Germany. This great confederacy of nations led by the Russian Prince comes with a mighty force against Israel's land. They find it wholly unprepared to fight off these hordes, for Israel's land enjoys a lasting peace. But God Himself rises up, as He did once when the Assyrian from the North in Isaiah's days made the same attempt seven centuries before Christ.

So God will intervene in that coming day of the final invasion of Palestine.

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face. For in My jealousy in the fire of My wrath have I spoken. Surely in that day shall be a great shaking in the land of Israel . . . And I will call a sword against him throughout all My mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood. And I will rain upon him, and upon his bands and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. 38: 18-23).

In the chapter which follows the complete destruction of the hordes of Gog is prophetically announced. It is as complete as the annihilation of the Assyrian army, whom God permitted to reach the gates of Jerusalem. These future hordes do not come with mechanized forces, they have no tanks, no machine guns, no planes. They come with wooden shields, wooden swords, wooden spears and bows and arrows. So very large are these spoils that the inhabitants of the land will have a supply of wood which lasts seven years; it will take seven months to bury the dead which will be slain in this battle of the Lord.

And now many writers on prophecy, some of them hardly fitted for this task—for it takes much research, thought and prayer to give a real interpretation of prophecy—write on this vision concerning Gog and his vast armies. We have received quite a few books, booklets, pamphlets, large and small, dealing with the Ezekielian prophecy, but we are sorry to say that most of them, if not all, are superficial and have no exegetical value whatever, though our brethren mean so well.

They put it all into our own days. They make it appear as if this predicted invasion of Palestine, the Gog invasion, will soon become history. They also speak of Gog's judgment through the righteous wrath of God as being identical with the judgment which overtakes the nations of the restored Roman Empire, when the smiting stone demolishes the great man-image by striking its clay feet with its ten iron toes. But let us come to the real facts. We maintain that the history of Gog and its armies cannot be written at this time. It does NOT fall into the time of the gigantic world struggle going on NOW. It is all still in the future. Here are our reasons:

(I) The invaders have a definite leader. So has the restored Roman Empire seen in Daniel's vision as the little horn which sprang up on the ten-horned beast (Dan. 7; Rev. 13:1-10). The Gog invasion has as its leader the Prince of Rosh. The erstwhile Russian Empire is governed now by Sovietism. In order to fulfill Ezekiel 38 and 39 a great Russian Prince must assume the leadership. The present day head of the Red Republic is Mr. Stalin. The world will have to wait for the rise of the Prince of Rosh, Meshech and Tobolsk to witness this predicted invasion. There may have to be a change in the form of the present Russian government before the new leader can appear. Nor do we see today the complete confederacy of Ezekiel's

(II) But here is a still more weighty reason why the prophecy given by Ezekiel can never be accomplished in these days. It is strange that this vital argument is almost entirely overlooked by our brethren, and if not overlooked it suffers from an erroneous application. We mean *the exact*

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time when the invasion of Gog takes place. Let us quote the Bible text.

"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them . . . Thus saith the Lord God, It shall come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bar and gates, to take a spoil, and to take a prey; to turn mine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. 38:8-12).

The text gives us valuable information as to the time when this final invasion of the land of Israel happens. It will be when all Israel has been brought back to the promised land and now as the sole of their feet has found rest, they are no longer wanderers among the other nations, nor are they any longer in fear and trembling. Peace has come to Jerusalem and peace reigns in the land; hence their villages are all unwalled for they know what Moses and all their prophets promised in the name of the Lord, a return to and restoration of their land with all spiritual blessings is now their happy lot.

Beginning with the thirty-fourth chapter in Ezekiel to the end of his prophecy all is chronologically arranged. Here is first of all the true Shepherd of Israel seeking His wandering sheep and gathering them home (Chapter 34). Then we read of the covenant of grace, their spiritual blessings, the new birth of the nation, receiving a new heart and the gift of the Spirit (Chapter 36). This is followed by Ezekiel's vision of the valley filled with dry bones and their resurrection, symbolical of Israel's national restoration and her spiritual regeneration. Then the House of Judah and of Israel become one nation and march back to the land. After the national restoration and conversion of all Israel to the Lord Whom they so long rejected, their Messiah, our Lord Christ Who reigns

over them as the Prince of Peace, they enjoy perfect peace. *It is at that time and not before that the Gog attempt takes place.* So it is evident that the invasion led by the Prince of Rosh comes at a time when the Kingdom has been restored to Israel by the return of Christ.

Some who write on these things think the restoration of Israel is now in effect. Some even claim that when General Allenby during the world war marched into Jerusalem and the holy land was taken away from the Turks, that the Times of the Gentiles were ended. It is incorrect. The Times of the Gentiles have not yet run out nor dwells Israel safely. The true restoration and the true and lasting peace will come to Israel when the King of Israel appears in glory in their midst. Thus it is written in Jeremiah's prophecy.

"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 day 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). For many years we have recognized the difficulties connected with Gog invasion under the leadership of the future Prince of Rosh. We still make research and hope some day to be able, with His gracious help, to shed more light upon it.

Several able, scholarly and spiritual exegetes in England, Germany and France during the nineteenth century, who wrote comments on these two chapters in Ezekiel, made another mistake. They identified Ezekiel's prophecy with the post-millennial invasion recorded in the book of Revelation (Chapter 20) when, after Satan is loosed after his one thousand years' captivity, for a short season he reappears. But this produces only other difficulties.

In these critical days it behoves us to be cautious. We can interpret prophecy but we must beware of prophesying ourselves, which some have done and by doing to have given the enemy of real Bible study a chance to deny the great value of Biblical Prophecy.



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**When Will
They Be Fully
Revealed?**

We mean the two beasts which the Apostle St. John saw and describes in the final book of the Bible, the Revelation. The first beast comes out of the sea; the second beast out of the earth. The first beast is the political leader of nations, the one whom Daniel saw as the little horn on the fourth beast in the center of the ten horns. The second beast rises out of the nations of the restored Roman Empire. He has nothing to do with the political leadership during the final end of the present age; that is exclusively controlled by the blaspheming little horn, that is the first beast. The land out of which the second beast rises is Palestine, Israel's land. This second beast is also called in Revelation the false prophet, for he takes the leadership in the religious-ecclesiastical affairs during the last three years and a half of the times of the Gentiles. He is the Antichrist of apostate Christendom and the false Messiah of apostate Judaism. His identification as to his person and character should not be difficult to make. He has "two horns like a lamb (claiming to be Christ) and speaks as the dragon." To make the first beast the final Antichrist, instead of the head of the restored Roman Empire, works confusion and makes an intelligent understanding of the closing events of our age extremely difficult. Yet this is done by a number of Bible teachers who seem to label the different actors of the end-time the Antichrist. According to their viewpoint the little horn in Daniel 7:8 is the Antichrist, so is, they say, the little horn in Daniel 8:9-10; and so they make the first beast out of the sea in Revelation 13 also the Antichrist.

Daniel mentions the second beast out of the land, the final Antichrist, only once. The reader will find this prophecy in Daniel 11:36-39. Daniel calls him a king, for besides claiming to be Israel's Messiah he also claims to be the promised king. The fullest description of this coming one, whom our Lord called "the man of sin and the son of perdition" we find recorded by St. Paul in his second Epistle to the Thessalonians 2:1-12. Here is his complete photograph.

But we are not writing an essay on the two beasts, the head of the restored Roman Empire, and the second beast, the Antichrist, the leader of apostasy and Israel's false Messiah,

but we want to point out some facts in connection with the full manifestation of these two beasts. Are they on the scene today, or is their coming future? We have frequently spoken in our pages of Mussolini, the Italian dictator and his ambition to restore the ancient greatness and power of Rome. A number of years ago he was called by a lot of over-hasty Bible teachers either the Antichrist or the restorer of Rome, the little horn. For a time it seemed as if he was succeeding in his ambition. But today Mussolini has nothing more to say; he has become the little insignificant yellow cur who follows obediently his master, the paperhanger Hitler of Austria. It is said that all Italy is just boiling over with revolt against Fascism and its leader and that the first break in the Axis may come in Italy. That will end Mussolini's dream. But what about Hitler? There is no doubt in the writer's mind as to his viciousness. But we hesitate to identify him with either one of these beasts. As to the emperor of the Japs, the "son of heaven" as they call and worship him, he is a plain child of the devil and in politics nothing more than a puppet.

Let us see then what the Scriptures teach as to the time when the two beasts in Revelation 13 appear in full action. In the previous chapter in Revelation we find a most interesting vision which precedes in its fulfillment the manifestation of the two beasts. Read Revelation 12:7-12. The vision reveals the future casting out of Satan from the place, called in the Bible "the air" or the first heaven. There is Satan's dominion; that is why one of his names is "the prince of the power of the air." The casting out is done by Michael, the archangel. He defeats in the future great battle the devil and his angels. He is cast down, not into his everlasting abode, the lake of fire, but into the earth. Two results follow. There is great rejoicing in Heaven. Satan is the accuser of the brethren, those who are God's and Christ's. From the Book of Job we learn how sneeringly Satan accuses the saints of God and how he challenges God. This still goes on periodically before the Throne of God and is one of the reasons why so often God's choicest saints are the greatest sufferers for the sufferings of the saints; besides testing their

faith, also prove God's own faithfulness and demonstrate His power over Satan's attempts to hurt those who belong to Him.

There is another result which follows the casting out of Satan. While the heavens rejoice the earth is warned of the devil's wrath. "Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

The devil's wrath is aimed against Christ and those who name His blessed Name. He tries to stamp out every bit of the Truth of God and tries to exterminate God-fearing Jews, the remnant, and God-fearing Gentiles who receive and believe God's final witness before the great victor, Christ, appears to execute the predicted judgments. The two beasts in Revelation 13 become then fully the two chosen instruments of the devil to carry out his vicious schemes of God and Christ opposition. Yet we know from Daniel's 70 weeks prophecy (chapter 9) that the little horn, the first beast in Revelation 13, the leader of the restored Roman Empire, appears first on the scene. He makes a covenant with the Jews. It is done in the beginning of the last seven years of the present age. In the middle of those seven years he is fully manifested, the result of Satanic power and possession. Therefore we read of the first beast: "And the dragon gave him his power, and his seat and his great authority." That first beast executes, filled with Satanic power and authority, the work of blasphemy in which he continues for three years and a half. "And there was given unto him a mouth speaking great things and blasphemous and power was given unto him to continue forty-two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues and nations" (Rev. 13:5-7). Read the record of the second beast, the final Antichrist and see how he is likewise endowed with Satanic powers to do his work of opposition to God and His Christ.

It is true the trio on earth, Hitler, Mussolini and the

Jap emperor-puppet, are instruments of the devil. All three do his biddings, but if God continues His gracious dealings with humanity, still waiting in mercy, these three actors, especially Hitler and Mussolini, are but way-preparers for the two beasts of the Book of Revelation. The manifestation of the two beasts and their complete work of political, national and religious destruction follows the casting out of Satan and will produce the Great Tribulation.

This raises another interesting question. "When will Satan be cast out of Heaven?" Our answer is: three and a half years after the redeemed hosts have been taken into glory in fulfillment of 1 Thessalonians 4:16-18. Seven years constitute the end of the Times of the Gentiles; the beginning of these final seven years is marked by the great event of the fulfillment of the coming of the Lord to gather all His redeemed into His presence. The casting out of Satan and the full manifestation of the two beasts occurs in the middle of the seven years. Such is the light God's Word gives us upon the final manifestation of the powers of darkness. *When it will come to pass, and the question so often asked as to present-day events merging into the final events of the age—all we must leave with Him our sovereign God, who knows the end from the beginning. One thing we must not forget in these critical days. There are solemn duties resting upon all true believers, duties of great responsibility, which must be performed. This is not the time to sit on a fence. Prayer, action, devotion and sacrifice are demanded to fight for that which is right and to uphold the foundations of righteousness. It is still true "when the enemy comes in like a flood the Spirit of the Lord shall raise a standard against him." So it has often been in the past may it soon be in our own days. At the same time as believers in God's infallible Word we must cling closer and closer to that which is written and expect and wait for the realization of the promises of hope and glory. They will never fail.*



Many times we have warned against mis-

Foolish Inventions	using the Bible by reading into it what the divine author, God the Holy Spirit, never intended to be revealed there. Certain men and women Bible teachers, for instance, claim that Nahum
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2:4 predicts the present day automobiles. It does no such thing but describes solely the chariots of ancient Nineveh which at night carried lighted torches. The same imaginative persons have seen in the first chapter of Ezekiel, the vision of wheels within wheels, the description of an aeroplane, when it clearly is stated that it is the vision of the glory of the Lord. Others refer us to a passage in Isaiah in which it is mentioned, that "they shall fly like doves to their windows"; but it has nothing whatever to do with airships.

But these foolish inventions have gone to seed completely when somebody called attention to a prediction concerning the present day automobile tires. They ask us to read Isaiah 4:18, then, mutilating the verse, they quote: "In that day the Lord will take away . . . their round tires like the moon." What foolishness! The passage has nothing whatever to do with rubber tires on an auto, but means certain foot-ornaments the females of that time used to wear. And this silly stuff is being printed and scattered in the form of leaflets, given as a proof for the inspiration of the Bible and as a sign that we are in the last days! We hope not one of our readers will be guilty of circulating these unscriptural and unspiritual inventions which do such an immense harm to the Word of God and its spiritual and intelligent study. Throw these leaflets into the waste basket or into the fire where they belong.



Scofield Reference Bible: Its History We call again the attention of our readers to the articles written by ourselves on the history of the Scofield Reference Bible. They are now in process of publication in *The Moody Monthly*, 153 Institute Place, Chicago, Illinois. Besides giving the history of the Reference Bible by ourselves, the only surviving Consulting Editor, the articles give an interesting account of the Bible Study revival since the year 1875. The writer had since the year 1893 a prominent part in this revival preaching and teaching in almost every state of our country, organizing Bible Conference Associations, Monthly Meetings for Bible Study and Prophetic Conferences. At the same time we circulated many thousands of booklets, larger brochures and our larger books of Bible Exposition. During these many years of active service, from coast to coast, we wrote over fifty larger volumes, including a complete Bible exposition—the *Annotated Bible* in nine volumes. His gracious blessing has been and still is upon this service, rendered possible through His mercy and grace. *Soli Deo Gloria*—to God be the Glory.



**Der Age and
What Follows**

This volume of almost 150 pages is a new and corrected edition of the late Dr. Scofield's *Lectures on Prophecy*. They are a choice unfolding of prophecy. The Editor has written an introduction which brings these addresses up to date as it enlarges on world conditions in the light of the Bible and Dr. Scofield's lectures which were delivered by him fifty years ago. Price for a single copy 50 cents. Read our special offer.

**Difficulties Are
Now at Hand**

Our readers will find once more, beginning with this issue, our annual book offer. They are quite a little curtailed on account of present day conditions in our country. Paper prices are rising with a threatening paper shortage; cloth for binding is becoming scarcer; here also rising prices must be faced. We may be forced to advance the prices of all our books. A year ago we thought of increasing the number of pages in *Our Hope*; but that is out of our reach now. Nor can we offer the *Annotated Bible* at the greatly reduced price.

Some of our readers suggested to make the magazine a medium for advertisements as all the leading magazines—*Moody Monthly*, *Revolution*, *Kings Business*, *S. S. Times*, etc., do, which certainly would go a great ways to meet our financial obligations. But this we cannot do for different reasons. It also might create the impression, as if our Lord fails us now. But He *never fails* those who trust Him.

Often before, including during the first world war, we faced similar conditions and He sustained our testimony for Him and added His richest blessing. The Editor is convinced that at a time when our testimony is more needed than ever before He will keep it alive and more than that, give an increase and supply every need. And so in spite of present difficulties we go on our way rejoicing. Honoring Him, pleasing Him, trusting Him, we say out *all will be well but all is well*.

**The Need
is Prayer**

True is the saying—"Prayer changeth things." The first Bible verse the writer committed to memory as a child is Psalm 50:15—"Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me." It has been used hundreds and hundreds of times; it never failed.

Often we sing in hearts and with lips the stanza of an old hymn. Literally translated it is this:

"Greater than the Helper
The need can never be."

We all can look to Him, the great Helper. Rich and poor, old and young, can be fellow-helpers in prayer. Do so every day.

**Bible Study
Meetings**

We call attention again to certain Bible study meetings at which our Associate Editors will teach the Word regularly, D. V., month by month or week by week. These gatherings have been arranged especially to strengthen the household of faith.

Dr. Frank E. Gaeblein will be in New York one Thursday a month, at Madison Avenue Baptist Church, beginning October 15th.

Dr. E. Schuyler English will begin a series of monthly meetings in Baltimore, Md., at the Northminster Presbyterian Church, on Thursday, October 22nd. He will teach the Epistle to the Ephesians at a weekly gathering in Trenton, N. J., every Tuesday night, starting October 20th, at the Christian Fellowship Center. This same series of messages will be delivered over radio Station WIBG, Philadelphia, broadcast from the Morning Cheer Book Store, on Wednesdays, from 12:30 to 1. The first broadcast is scheduled for October 21st. Dr. English will also begin his seventh season of broadcasts of the International Sunday School Lessons (known as The Pilgrim Programs) on the first Saturday of October; the broadcasts are sent out through Station WIP, Philadelphia, on Saturdays, from 5:30-6 P. M.

Our readers can have a part with us by praying for the speakers and those who attend the gatherings, and by making the meetings and broadcasts known to friends in the areas mentioned. Further details will be found under "Speaking Engagements," published in this issue.

SPEAKING ENGAGEMENTS

(For your information and prayers)

Dr. Frank E. Gaebelin:

- Oct. 15—New York City: Madison Avenue Baptist Church (Sander's Chapel), Madison Ave. and East 31st St.; 4 and 7:45 P.M.; Monthly Meeting.
- Oct. 18—New York City: Fifth Ave. Presbyterian Church, 7 W. 35th St.; Young People's Association; 6:30 P.M.
- Oct. 25—Philadelphia, Pa.: Tioga Presbyterian Church, Tioga and 18th Sts.; 11:00 A.M.; 7:45 P.M.

Dr. E. Schuyler English:

- Oct. 3, 10, 17, 24, 31—Philadelphia, Pa.: Broadcast, Station WIP (810 kilo); 5:30-6:00 P.M. Sunday School Lesson (every Saturday night). Note: These broadcasts can be heard great distances from Philadelphia.
- Oct. 6-9—Hazleton, Pa.: Monthly Bible Conference, under direction of Earl S. Tschudy; evening meetings.
- Oct. 12, 19, 26—Trenton, N. J.: Trenton Community School of Religious Education, Y. M. C. A.; 8:45-9:45 P.M.
- Oct. 13-18—Philadelphia, Pa.: Dispersing Bible Study Meetings. Town Hall, Broad and Race Streets; 3:00 and 7:45 P.M.; with Dr. Carl Armerding as Speaker; Dr. Homer A. Hamman, Music Director.
- Oct. 20, 27—Trenton, N. J.: Christian Fellowship Center, 98 Carroll St.; 8:00 P.M., Studies in Ephesians.
- Oct. 21, 28—Philadelphia, Pa.: Morning Cheer Book Store, 1109 Walnut St.; 12:30 P.M.; broadcast over Station WIBG; Studies in Ephesians.
- Oct. 22—Baltimore, Md.: Northminster Presbyterian Church, S. E. corner St. Paul St. and North Ave.; 3:00 and 8:00 P.M. Monthly Meetings.
- Oct. 28-30—Denver, Pa.: Open Bible Testimony Conference; Third and Main Streets; 7:30 P.M.

OUR HOPE

O CHRIST, WHAT BURDENS BOWED THY HEAD!

O Christ, what burdens bowed Thy head!
 Our load was laid on Thee;
 Thou stoodest in the sinner's stead—
 To bear all ill for me.

A victim led, Thy blood was shed;
 Now there's no load for me.

Death and the curse were in our cup—
 O Christ, 'twas full for Thee!
 But Thou has drained the last dark drop,
 'Tis empty now for me.
 That bitter cup—love drank it up;
 Left but the love for me.

Jehovah lifted up His rod—
 O Christ, it fell on Thee!
 Thou wast forsaken of Thy God;
 No distance now for me.
 Thy blood beneath that rod has flowed:
 Thy bruising healeth me.

The tempest's awful voice was heard,
 O Christ, it broke on Thee!
 Thy open bosom was my ward;
 It bore the storm for me.
 Thy form was scarred, Thy visage marred;
 Now cloudless peace for me.

For me, Lord Jesus, Thou hast died,
 And I have died in Thee;
 Thou'rt risen: my hands are all untied;
 And now Thou liv'st in me.
 The Father's face of radiant grace
 Shines now in light on me.

—Mrs. Cousins.

The New Great World Crisis

BY ARNO C. GAZBELZIN, D.D.

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We write this on September the second, which date may be termed the "forgotten German Day." It used to be widely celebrated in Germany. During the Franco-Prussian War of 1870-1871 the Prussians gained a great victory over the French at Sedan; their armies were captured as well as Emperor Napoleon III. While this was considered by the Prussians an outstanding achievement, it was in reality a terrible tragedy. For at that time through Bismark's statesmanship the German Empire came into existence and with it that obnoxious, overbearing national spirit of egotism began to possess the Teutonic race. The Hohenzollern swung fully into the saddle and the first steps toward the world-tragedy of today were taken. It was then they began their sing-song of "*Deutschland, Deutschland ueber Alles, ueber Alles in der Welt.*" (Germany, Germany over everything in the world); the devil began to dangle before their deluded eyes the fatal dream of a Germanic world empire. The national pride of superior German culture, German fitness and genius was born. Forty-three years after the Franco-Prussian war with its outrageous peace-settlement the Hohenzollern Kaiser William II one of the greatest egotists of all times plugged the European continent, in fact, the greater part of the world into what we call now "World War Number One." The Kaiser's dream, lest we forget, was, the creation of a great Empire which he called "*Middle Europa*", an empire which was to consist of Austria, Bohemia, the Balkans, parts of Russia and other sections, as well as Turkey. The Kaiser also included Palestine in his plans. With arrogant pride he announced beforehand a great conquest for his well trained hordes. What they did to Belgium, to France and other countries is too well known to need repetition. Suddenly God acted and the complete defeat for the proud, boasting Kaiser followed speedily and all his ambitions ended in a terrible smash-up. It would fill scores of our pages were we to describe the conditions

politically, economically, financially and socially. Defeated Germany became a terrible chaos. Unspeakable sufferings followed; starvation stared them in the face; internal revolutions undermined the Reich and Communism in its original cast became the great menace of those days.

In writing "Current Events" in *Our Hope* during the war and after the war we made two positive statements: (I) that Germany could not win the first world-war and that no great German Empire would ever rule over Europe and (II) that the first world war would not be the last but would be followed by another which would lead to still greater disaster. More than once we were ridiculed for the latter assertion. That was at the time when the "Christian Endeavor Society" adopted the slogan—"A warless world by 1923."

We also hinted that the settlement of the first world war contained in it the seeds of another war. Out of the terrible after-war conditions in Germany arose a leader. The leader was not another Hohenzollern. It was Hitler, not a General of Prussia, but a Corporal. Not a full-blooded German, but an Austrian; not a highly educated man, but a paper banger. He came to power, wrote a rather large and startling book in which he outlined his ambitions. After the death of the last President of the German Reich, von Hindenburg, Corporal Hitler, whom we call Hitler, the Monster, came into power. He did what Kaiser William II never dared to do, glorified the German race, its Aryan ancestry and aimed at something more than the establishment of an Aryan domination in Europe, but world-rule became his satanic delusion.

Not gradually, but suddenly Monster Hitler developed a *devilish mania to persecute and exterminate the entire Jewish race*, an ambition which he has pushed more and more to the front and in which he persists today as never before in his bloody and despicable career.

We have shown in these special articles on the World Crisis, which now involves the entire human race, how Hitler has swept on and on. Not alone has he instituted the worst program of Anti-semitism known in history, but he is turning more and more against everything religious;

he persecutes all Christian believers, Catholics and Protestants alike; he hates the Bible, because he thinks it is a Jewish book. With some equally despicable minions he advocates a Germanic religion, the foundation of which is pure paganism and its aim the glorification of Nazism as the world's great Saviour. Others before him were equally blinded by the devil to find out later to their everlasting suffering and shame that God, His Christ, our Lord, His holy Revelation, the Bible, the true Church and Christianity *can never be overthrown*. Like Julian the Apostate, Minister Hitler too will shake some day his helpless clenched fist toward Heaven and say with the serpent's hiss—"O Nazarene, Thou hast conquered."

What then can be expected from such a hell-inspired, satanically-guided monstrosity? Not mercy nor kindness, no change for the better but increasing deeds of violence, everything which is opposed to the Spirit of Christianity and its undefeatable, victorious head in glory, the Lord Jesus Christ. One illustration of scores of others we mention. A few weeks ago several Norwegian Christians met two poor Russians who were on the verge of starvation. These Norwegian Christians did what the Spirit of Christ demands—*"if thine enemy hunger, feed him."* When this deed of kindness was discovered these Norwegians were murdered in cold blood. In the Netherlands fifteen outstanding, Christian, highly educated Hollanders were also murdered by the Monster's order because a railroad train of Nazi soldiers was wrecked. Of course the murdered victims had nothing whatever to do with it. And now the vicious invaders have put aside hundreds of Dutch hostages who are facing the same fate. In the stolen territories pillage continues. These enslaved countries are robbed of everything—clothing, shoes, linen, the foods they raised, their cattle are driven off, their homes stripped bare—and all these outrages are committed to keep up the fast tottering morale of Nazi Germany. And here are more of the Monster's deeds.

During the summer Hitler stole one million dollars from the remaining Jews in the Netherlands. Nazi pressure in Hungary continues and as a result of the Gestapo raids on

Jewish homes has resulted in a wave of mass-suicides. Hungarian troops under Nazi command occupying Northern Yugoslavia have slaughtered over 100,000 Serbs and Jews, wiping out almost entirely the population of Banat and Bačka. In the Baltic States conditions are even worse. In Lithuania during the last year 250,000 Jews were murdered. From Stockholm comes the ghastly story that in Wilno during the month of May, 1942 over 60,000 Jews were executed. Men, women and children were taken in trucks to a suburban village where they were stripped of their clothing and then machine-gunned. Similar reports come from Latvia, the terrorism of hell continues in Czechoslovakia, Bulgaria and elsewhere. The following we quote from the *Contemporary Jewish Record*, published by the "Jewish American Committee," a publication we consider trustworthy.*

Apparently eager to make Slovakia the first *Judenrein* (Jewish-purged) country in Europe, Minister of the Interior Sano Mach, in the face of reported intervention by the Vatican for humane treatment of Jews, ordered the expulsion of all remaining Jews by September 1 to Poland and White Russia, it was established May 13. Formal approval of this action by the Diet did not come until May 16, when 32,000 had already been deported and 30,000 were said to be awaiting expulsion in ghetto centers on the Polish border. By the end of May, the number of deportees was reported to have reached 43,000, or half the former Jewish population. As a sop to the Church, the Diet exempted Jews baptized before March 14, 1939, ordering them placed in segregated areas together with about 7,500 "economically indispensable" others.

Bodies of hundreds of Jews who died of starvation while hiding to escape the order were found in the woods near Bratislava, the Nazi newspaper *Grenzboten* was said May 17 to have asserted, while a May 26 dispatch revealed that two more Greek Catholic priests were arrested for attempting to baptize Jews.

Meanwhile, following an announcement on May 26 that the government rather than the Hlinka Guard will assume control of all Jewish property, a June 2 dispatch revealed that the last 34 Jewish-owned enterprises were to be liquidated by June 8, bringing the total to 10,125.

Widespread opposition to these atrocities was in evidence. A June 29 report told of hundreds of Slovaks risking their lives to help Jews escape, while two weeks earlier it was learned that a pastoral letter condemning the government's "reckless anti-Semitism" was read in most Protestant churches.

We do not mention unhappy Poland which Hitler has vowed to destroy. Nor do we mention the occupied part of France. We pass by unhappy, suffering Greece with its increasing famine. We turn to the progress of the war itself.

**Jewish Contemporary Record* is published every two months, each issue having 100 pages. Price \$2.00 per year; published a few doors from the office of *Our Hope*.

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The greatest struggle of the war continues in Russia. Over a million men are fighting on the banks of the Volga. For several weeks the important industrial city of Stalingrad has experienced the fiercest onslaughts from the Nazi forces. Several times the lying Berlin propaganda has claimed great victories and predicted within a short time the complete occupation of the city. We write this early in September. The situation is extremely serious and by the time our readers read what we write the fate of Stalingrad will be known. The Nazi hordes have advanced slowly but steadily; they are now at the very gates of the city. The price they paid has been enormous. Thousands upon thousands dead with thousands taken prisoners. Expert militarists believe that Hitler is making his supreme effort, a gamble upon which he stakes everything. His manpower is getting less and less and that is the reason why he tries now to gather new victims of his vicious, brutal and criminal warfare in the countries he has brought under his illegal control. The Russians have also had big losses, yet comparatively less than those of the enemy. It almost looks now, with more encouraging reports of Russia's heroic fighting, as if the beleaguered city may hold out and that the Nazis may be forced, as they seem to be already, to slacken their desperate attacks and that ere long they may have to stop of sheer exhaustion. Russia has an enormous manpower in reserve and when it enters the final struggle it will assure the defeat of the remnant of the Hitler armies. *May it please God to give Russia an early and severe winter such as wrought such havoc with the invading forces last year.* The Nazis have also pressed forward in the Caucasus. A decisive advance will meet great obstacles; nor will the Nazis find, in case of a partial conquest, the much coveted oil-fields intact.

Turning to Western Europe, the outlook is far more cheering. Many thousands of our own soldiers were successfully transported to Great Britain and to Ireland where they are awaiting the orders for participating in the conflict, perhaps in the long planned invasion of the continent, which has been demonstrated is more than feasible.

One of the leading Hitlerite criminals is a certain Hermann

Goering. He assured the deluded German people a year or so ago that they need not fear air-raids over Germany. We wonder what the liar is lying about now. The Nazis devastated parts of England; they did not spare the most historic places; their aim was not the destruction of military and industrial centers, but they aimed at the civilian population to break down their morale. Hitler's master, Satan, is after all a stupid fellow. Such criminal actions can never break down the morale of intelligent people; it will strengthen it. In spite of Goering's lies Germany has suffered frightfully through air-raids. Cologne, Bremen, Hamburg, Essen, Duesseldorf, Karlsruhe, Frankfurt, Mainz, Berlin and other centers have been partially destroyed, the loss is staggering. This is only the beginning of what is yet to come. At the same time the spirit of revolt is growing in the different countries stolen by Hitler, the world gangster number one. When new fronts are established in continental Europe then Hitler will read the handwriting on the wall, as he probably does already.

Hitler seemed to count more or less on his good friend General Franco of Spain, that he would join the Axis. Recent happenings in Spain make this very doubtful; nor has Hitler succeeded in lining up Turkey. In Africa the outlook is far brighter than it was a month or two ago. After the fall of Tobruck it was feared the combined Nazi and Italian forces would sweep through Egypt and seize the Suez Canal. And now they have been forced to halt; they are being pushed back and all look hopeful for the Allied Nations. Mexico and Brazil have also made the right decision.

Equally hopeful are recent events in the Pacific. We do not go into details. Our heroic Marines have done excellent work in the Solomon Islands. Japan is receiving a few initial payments on account of her atrocious treacheries. A few months ago she proved the perfect monkey of Hitler and Goering by claiming that she had successfully destroyed the American Navy. She had the audacity to ask—Where is the United States Navy? Our President gave her a brilliant answer. And now the Japs are forced, after scores of her fighting ships are no more, to admit that the American

Navy is superior over what is left of hers. Several months ago we stated in these articles that the invasion of the Aleutian Islands would turn out to be a subterfuge, a camouflage to strike somewhere else, probably in staging a war against Russia. This seems to be the case now. The Japs are just waiting Hitler's success in Central Russia. We listened to the address of our Ambassador to Japan, Mr. Grew, after his return from the Orient. It was shocking to hear how these vicious, grinning, yellow demons treated our American fellow-citizens, the inhuman tortures they used—we fully agree with the ambassador that such a nation must be *totally* and forever defeated.

And *China* is fighting on heroically; she has gained many victories driving out the yellow demons from positions they gained after enormous sacrifices. Let Japan be crippled more and more, as she surely will, and the prize she is still trying to obtain, the conquest of Australia, will never come to pass.

The submarine menace which up to date since Pearl Harbor's fatal beginning of war with us, has resulted in the loss of over 450 merchant ships, is not yet fully overcome. There has been much success in slowing down these attacks, but the removal of this menace is not yet in sight.

In our country the most pressing problems which interfere with an early and victorious termination of this war are likewise unsolved. Strikes upon strikes, still more threatening strikes, selfish labor leaders reaching for power, increase month after month. Internal political agitations by men who want more and more power, add to the confusion. The old and true saying seems to be forgotten — United we stand — Divided we fall. Perhaps the most deplorable fact is that we put as a nation all the emphasis on the efforts *we* are making, on the *material needs* for a complete and decisive victory and the other side, the spiritual, occupies the back part of the stage. The spiritual must come to the front. Ours is but a small voice. Oh! for an outstanding spiritual leadership, a leadership which leads back to the Bible, back to faith in God, back to the true Gospel which still offers individual salvation and promised victory through the Mercy of God. Alas! we see

no sign anywhere, not even a little cloud on the horizon, as Elijah beheld, of a coming return to God preceded by national repentance and confession of sins. Remember America—no blessing from God, no Victory such as it is needed, without a whole-hearted return to the faith of our fathers!

(To be continued D. V.)

MEDITATION

The leaves of autumn's glory go their way,
My favorite maple naked stands today.
Its beauty is not gone,
Its symmetry remains
Although its pointed leaves fall and decay.

So, naked before God my soul doth stand.
All ornaments of heart are contraband.
He sees the inner self
To men invisible.
Each thought and motive He doth understand.

The contour God doth choose for us to seek:
A heart in all resigned, submissive, meek.
The beauty of His Son
In spirit echoing.
He gives His perfect strength to us so weak.

O naked tree, you stand there unashamed!
O soul of mine, why dost thou shrink from view?
If Christ within thy heart doth reign supreme
With Him thou need not fear a rendezvous.

—Gertrude Hill Nyström.

THE MISERY OF THE DOUBLE STANDARD

A lady in her early thirties, who professed to be a Christian, lay upon her death bed. She had attempted to be faithful to what she had learned as a child in a Christian home, but at the same time to hold on to the world and all its attractions. When her physical condition became hopeless a friend called to see her and asked: "Are you not sorry to be going when still so young?"

"No, I'm not," she replied, "for at least I shall be done with the endless misery of a double standard."

How happy she might have been had she heeded God's Word which declares: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Stony Brook School and the War*

BY HEADMASTER FRANK E. GARSELEIN

Education for Character

Aims

Since its foundation the Stony Brook School has consistently stood for Christian education of the most forthright type. Working with boys of varied backgrounds, Stony Brook has succeeded to a widely recognized degree in correlating the spiritual values with the life and work of the college preparatory school. It has not deviated from its acknowledgment of the Bible as the Word of God, Christ as the only Saviour, and Christianity as applicable to the whole of life. Through courses in Bible, through Chapel services, through the influence of Christian masters and students, it has been the means of affording boys a vital spiritual experience.

In a memorable address at the inauguration of the School on September 13, 1922, Dr. Francis L. Patton, former president of Princeton University, hailed Stony Brook as putting "The Fourth R," religion, back into education. Now, twenty years later, its international reputation is bound up with its endeavor to make Christ a living reality to schoolboys and thus to future leaders of our country.

The Fourth "R"

What of this emphasis today? Surely the answer is plain. Who can doubt the timeliness of Christian education now? On all sides thoughtful observers are recognizing that spiritual failure lies back of world catastrophe. Out of suffering and tragedy is springing up a new appreciation of the liberty of the soul. Freedom of religion has an honored place among the four freedoms for which we are fighting. Educators everywhere are admitting the spiritual sterility of much of modern education and deploring its neglect of "The Fourth R." England is witnessing a stirring move to put Christianity into the education of the nation. America is beginning to realize that the only ultimate answer to totalitarianism,

*This article, reprinted from a special Stony Brook Bulletin, should be of genuine interest in its analysis of the place of Christian education in war time.

which indoctrinates youth with loyalty to a dictator, is the kind of education that leads youth to full loyalty to the living Christ. Back to the Eternal Verities is one of the trends of our day.

Stony Brook is in the vanguard of this movement. Since 1922 it has been sounding the missing note in American education. That it has not done so in vain is evidenced by the number of alumni who on its campus have found faith adequate to the present test and who, in the joy of this faith, are now serving God and country.

Few things are more precious than our Christian schools and colleges. By reason of their emphasis upon the things of the spirit, they are indispensable. History, today so dramatically repeating itself, shows that those who know God through a living faith in Christ are invincible. To send out young men anchored in such faith is the high privilege of Stony Brook.

Preparation for Government Service

Stony Brook, however, is more than a religious school. It is a preparatory school not only for college but also for life. Its curriculum stresses English, languages, mathematics, science, and social science. It is a school standing for intellectual discipline and cultural enrichment.

Cultural Influence of Campus Life

Let us consider this fact from the widest perspective. Let us suppose, despite all of our hopes this war is a protracted one. Many a boy now in his teens will never have a chance to go to college, or if he goes to college his program will be "accelerated" with the loss of many enriching cultural influences. Such a boy will be deprived of the experience of four years on a college campus of well-loved buildings, shaded lawns, and wide playing fields which he may call his own. Going into the armed forces at a comparatively early age, he will miss that companionship with understanding teachers and friendship with others of his age which life away at school or college alone can give.

The wise parent, looking ahead to the demands of the armed services, is saying, "My boy needs a few years at a

good boarding school now more than ever. Such a school will give him many of the rich opportunities he is obliged to miss in college."

Let us turn from the realm of the heart to that of the mind. Sentiment will not win a war. There must be training for service. Stony Brook has a special mission to perform in giving its boys such thorough preparatory training that they will succeed in college enlisted reserves.

Preparation for the Armed Forces

High government officials realize that in a long war the country must have a steady flow of well-educated young men upon whom to draw particularly for officer material. With commendable foresight, various branches of the armed services have now set up plans whereby a boy who is able and who has a good secondary school education may join one of the enlisted reserves and go to college with draft deferment. If he shows real promise in college work, he has every expectation of being allowed to complete his college course, at least under an accelerated program.

Thus a boy is best serving his country by *securing all the education he can* under the enlisted reserve system. Far-sighted parents are realizing the increased value of thorough college preparation, and Stony Brook is accepting its own obligation to see that its graduates have just the kind of training to give them the best college opportunity under present day conditions.

But there are some who ask, "Is the college preparatory curriculum* justified in this time of stern devotion to the mightiest war effort in our national history? Or must it, either in whole or in part, be set aside for special war courses?"

We may answer these questions with direct quotations from high educational and military authority. For example, Dean Karl G. Miller of the University of Pennsylvania, writing as secretary of the Middle States Association of Colleges and Secondary Schools, has transmitted to all member institutions of the Association this word regarding the Navy Department's V-1 accredited college program:

*It is worthy of remark that this is to some degree the secondary school counterpart of the liberal arts course in college.

"Specifically the Navy asks secondary schools to see that their students study algebra, plane geometry, physics, American history, and English. Preparation in a foreign language is recommended. . . . The Navy emphasizes that this program is not a request that schools and colleges abandon their general academic work to put in technical and scientific programs, or that they add highly specialized courses to fit pupils for particular duties. Schools cannot help the Navy as much by doing either of these things as they can by continuing to do honest, high standard work that will prepare their students for the specialized training the Navy will give."

And what of the Army? The Division of Secondary Education of the University of the State of New York has just conducted a comprehensive investigation of basic educational requirements of the various branches of the military service. Some quotations from the report follow:

"In response to an inquiry as to the value of special courses that might be organized at the secondary school level, the Commanding Officer* and his staff stated that, in their judgment, such courses would be of little value to boys who are entering the armed forces. It is their belief, however, that it is possible to include in the present mathematics and science courses materials that would be of great help."

"There was a unanimous expression of opinion of all responsible officers in this school† that the secondary school could make its best contribution in providing training basic to the field of aviation by offering to interested boys at the secondary school level courses in arithmetic, elementary algebra, intermediate algebra, plane geometry, solid geometry, plane and spherical trigonometry. The importance of satisfactory training in the social studies field was also emphasized. . . . The term Americanism was used again and again. . . . The value of good English instruction was also emphasized . . . as was physics as a basic foundation course."

Training in the Basic Subjects

These excerpts and others like them answer the question as to the place of the college preparatory curriculum in

*Fort Belvoir (Corps of Engineers).

†Fort Monroe (Coast Artillery Corps).

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wartime. Unanimously they stress the very courses that are the foundation of this curriculum. One cannot read these and other authoritative pronouncements without being impressed with the high value set upon the study of English, mathematics, science, social studies, and—in the case of the Navy—languages. Also significant is the warning against attempting to introduce extensive technical war courses into the schools. To be sure, the use of illustrative material of a war nature in mathematics and science is recommended, but this is simply in accord with the well-known teaching principle of relating subject matter to contemporary life.

Accordingly there will be no great shift of subject matter at Stony Brook. Boys will continue to receive through training in English, mathematics, science, social studies, languages, and, of course, Bible. Especially in the mathematical and science courses, frequent applications will be made to war problems. The science department in particular will be strengthened and enlarged and the work in physics especially will be intensified. There will be added to the curriculum, for example, an elective course in elements of aeronautics.

Training in Leadership

Above all, the teaching at Stony Brook will continue to be thorough and the standard high. It is indeed significant that the average intelligence quotient throughout the School is above 110. This means that Stony Brook is training a group of boys of much better than average mentality, boys who by reason of their natural gifts should go on to college to prepare for leadership in the armed forces as officers and, in peace time, for leadership in business and professional life. The best service the School can render such boys is to maintain its intellectual standards and to resist any tendency to deviate from its primary aims.

Special Training and Self-Help

Two other fields of training—general discipline and physical education need to be considered. Intimately identified with both is the matter of military training.

Student Training Corps

Stony Brook is not a military school. Yet it would be

narrow indeed not to appreciate the value of military training, especially in its modified application to the non-military boarding school. Accordingly, the second semester of the year 1941-42 witnessed the introduction at Stony Brook of the Student Training Corps, under which a regular period was set aside for drill, calisthenics, First Aid, and other related subjects.

This course provides an opportunity for inculcating such values as responsibility, initiative, posture, courtesy, promptness, and obedience—the background of leadership. In a modified form it may very probably be continued during the war emergency. It will not, however, supersede the Stony Brook physical education program, which has in the past enabled every physically able boy to participate in some form of athletics. Rather will it supplement this program.

Democratic Spirit and Self-Help

The charge has sometimes been made that the independent or private school is undemocratic. But through careful guidance the responsibility of the individual to his social group helps do away with emotional disorders producing cliques. Luxurious equipment and corps of servants are a thing of the past in the realistic and practical training of boys. Some of the most elaborate of the boarding schools have very recently been putting into practice self-help programs whereby boys care for their own rooms, wait on table, and assume other fundamental responsibilities.

All this, however, is far from new at Stony Brook. Since its foundation every boy has waited on table and cared for his own room. And, during the past four or five years, this program has been extended to include student assumption of building and grounds duties. Here no modification but the simple continuance of an established policy is another Stony Brook contribution to the training of boys.

Today every American boy should ask himself, "What is my duty in this national crisis—my duty to God, to country, and to my parents?" It is our earnest hope that many worthy boys will continue to be helped to the right answer at Stony Brook.

Do the Work of an Evangelist

By EOWIN FESCHE*

Just prior to his martyrdom the Apostle Paul penned his last recorded message; it was to his son in the faith, Timothy, and is known as his Second Epistle to Timothy. Fully aware of the ever increasing opposition the numerous forces of evil would constantly arraign against Christianity, Paul's last words abound with sound counsel, staple encouragement and a preparedness for any eventuality in the professing church. Ere the inspired pen is laid down a solemn charge is given and part of it becomes a regular staccato of commands. Like the "halt" and "forward march" of a drill sergeant come these quick behests of the Apostle, "Preach the word!" "Reprove, rebuke, exhort!" Then, climaxing all the rest comes the final order of the day, "Do the work of an evangelist." The day for obedience to these particular commands will not end until our Lord comes for His own.

Timothy, whose name significantly enough means "honoring God," stands as the representative in this Epistle of all believers whose chief aim, no matter what betide, is to honor God. The Apostle has just outlined developments of most distressing conditions that will be found in the professing church after his departure. All of this, however, is not to be the occasion for any let up. We are to be "Timothys" entrusted to continue where others have left off, to honor God when and where He is being the most shamefully dishonored.

Although Timothy's gifts were especially suited for pastoral work, and during his stay at Ephesus he is to give most of his attention to teaching, church order and discipline, still, he must by no means overlook the important task of the evangelist. One may not be a carpenter but may often be called upon to do the work of a carpenter. Most Christians will be called to exercise their talent in other spheres than that of the evangelist, but this is never to mean one may exempt himself from doing his best to take the message of

*This is the second article that we have had from the pen of Brother Fesche, who has a work in Baltimore, Md., among defense industries, etc.

salvation to the lost. We fear that many have specialized themselves as correspondents, teachers or students of prophecy and at the same time failed to develop an adaptability and passion to save the lost.

Here then, we have a general command—that all of us will do well to obey. Those who covet the Master's "Well done, good and faithful servant," will discover their greatest title to such praise found in their obedience to all that has been commanded. The first recorded words of the Lord Jesus breathed the spirit of obedience, "Wilt ye not that I must be about My Father's business?" (Luke 2:49). This obedience of ours is not to be something sporadic, depending upon whims, feelings and certain impressions, but rather a steady sustained attitude of fidelity toward our Lord and Master. His commands broke all human authority. The edicts of men can prohibit us from conducting tent services or other forms of evangelistic campaigns, and even refuse us the use of our buildings, and to these edicts Christians must conform. Such stringent measures are in force in many parts of the world and our God may permit them to be imposed upon us, but such, however, would not stop the mouths of "Timothys," who must continue to tell sinners of God's wondrous love and salvation, even upon pain of death. Like the threatened apostles before them, they would say, "We ought to obey God rather than men" (Acts 5:29).

Results are not to be the motive for obedience. As we hasten to the close of this present dispensation the conditions of Noah's day will more and more prevail. Then, as now, violence and corruption went on apace while Noah's preaching went entirely without result. Nothing is more likely to dull our ardour for souls and encourage us to cease holding forth the word of life than the lack of results. Yet, says Paul, even when the time comes in which men will not endure sound doctrine and turn from the truth to fables, we are to sound out our ministry fully and not to be unmindful of that special place evangelism should ever occupy. Our present article is not so much concerned with the problems that will inevitably be encountered but to urge all actually to get into the work. Certainly the Christian that is on his face before God saying, "Lord, what wilt Thou

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have me to do?" will find that God does not run a tardy employment agency. Nor do we believe that it is necessary to be called to the foreign field to do whole time work; rather, let some abide by their trades and assume some definite responsibilities for God. Every city block is a potential sphere for Gospel activity, for every "gang" of children roaming the streets is probably as ignorant of God's truth as those in heathen lands. Distant fields always look greener but none need to discover any greater field than that which his own city or neighborhood presents.

All honest efforts to reach the lost constitute a real work of God. Many have failed to realize this, or, because it is work, are shunning it. There are few that will credit Bible study and prayer as work. The only burdening task the average Christian knows is the time spent in the office, workshop or kitchen. And so, as soon as Bible study or prayer become an effort they are relinquished as intrusions into what is considered well earned leisure. Yet, not until such a point is reached are these things likely to be very effective. It is certain that unless such is behind our public ministries our efforts to reach the lost will be of a sickly nature.

If it is not pleasing God to save men in large numbers in our own land today let us not be discouraged but settle down to these grim facts and go ahead and God may and often will exceed our expectations. It is also important to remember that often God is more interested in the worker than in his work. Not only must sinners be saved but the Christian's life must be saved from the many pitfalls and sidetracks that abound on every hand. Perhaps no phase of Christian activity is more stimulating to normal growth in grace than to be engaged aggressively in seeking the lost. Where Gospel effort is given up, or there is failure to get behind it, the result is just like the lack of a vitamin in our diet—certain deficiencies and weaknesses soon show up. When Christians are not burdened for souls they inevitably spend their precious energy upon side issues, useless arguments, or the insisting upon things that are purely personal facts. Yes, it is better to burn out in some obscure Sunday School, giving out tracts or working in a rural school house, than to hold out for things that if gained profit neither saint nor sinner. We insist that

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no one who is up to his eyes in Gospel work is being sidetracked by petty issues. It is true that all cannot preach the Gospel, in fact, real evangelists are rare; still we must in some way be positively behind these front line workers. It is estimated that there are twelve workers behind the lines for every soldier fighting at the front. Something like this is true in the Lord's work. God equally appreciates both kinds of work as seen in David's words, "But as his part is that goeth down to the battle, so shall his part be that carrieth by the stuff; they shall part alike" (1 Sam. 30:24). Let us remember, too, that nothing will commend the Gospel more than a godly walk. A Christian was once asked, "By whose preaching were you converted?" The reply was, "Nobody's, I was saved by the way my aunt lived the Gospel." Paul wrote back to his Thessalonian converts soon after he had left them saying, "And ye became followers of us, and of the Lord." They were first impressed with the walk of Paul and Silas; then they were prepared to listen to their talk. Yes, if we are really out to win others we will realize above all things we must live out the message.

This living for others will save us, not from hell, thank God the Cross has settled that issue once and for all, but from a misspent life. Our Lord said, "For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it" (Matt. 16:25).

Where'er you ripened fields behold
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some saintly soul been crucified;
Some one has suffered, wept and pray'd,
And fought hell's legions undismay'd.

New Arab Demands. It is reported that following recent military setbacks by the British at Tobruk, Arab leaders of Palestine, backed by Emir Abdullah of Trans-Jordan, are demanding the appointment of Arabs to the high administrative positions of Palestine. Influenced by Axis propaganda as to the "Jewish menace" in Palestine, the Arab leaders are trying to threaten Britain with non-cooperation such as the latter are struggling against in India.

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter VIII (Verses 31-33)

"And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And He spake that saying openly. And Peter took Him, and began to rebuke Him. But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou sauest not the things that be of God, but the things that be of men." (Mark 8:31-33).

"And He began to teach them, that the Son of Man must suffer . . ." At first reading this appears to be a kind of anticlimax. Simon Peter had just made the glorious confession of his faith in Jesus—"Thou art the Christ"—and then the Lord "began to teach them that the Son of Man must suffer." Now, one would think (and unquestionably the disciples did think), He would reveal how He was going to establish His Kingdom, and the part that His faithful followers would have in it. But, no! He began to teach them something concerning which they had thought little, of the suffering Servant. This was exactly the time to instruct them fully about that which was to come to pass. Before their minds were convincingly established as to His Messiahship they could not have borne the truth He was now beginning to teach. But it was not a new truth; the vicarious death of Christ was determined in the counsels of the Godhead before the world began. And it had been prophesied by God through His servants from olden times. Of whom and what was Isaiah writing when He declared: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we were healed . . . He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death" (53:5, 8, 9). What did Daniel mean

when he prophesied: "And after threescore and two weeks shall Messiah be cut off, but not for Himself" (9:26)? These men wrote as the Spirit of God gave them utterance and they foretold the suffering of Christ, the Messiah of God. But sluggish and unwilling spiritual leaders had lost sight of the suffering that He was to bear in emphasizing earthly hope and deliverance for an earthly people. Thus they were false teachers, as men today play false with the Word of God who speak only of the love of God and ignore the fact that in His righteousness He must also judge sin.

So our Lord began to teach His disciples, and He continued to instruct them after this fashion until He was taken. What did He teach them?—that the Son of Man must suffer. It was a divine imperative. If atonement was to be made, it was necessary that Christ, the sinless Son, should shed His blood, for without that shedding of blood there could be no remission. Observe how the Lord Jesus linked Himself with human needs. He had just been declared the Christ of God, but He referred to Himself by the title which He so often employed: the Son of Man. It was ordained that as the Servant-Son He should serve by the sacrifice of Himself. And He was faithfully setting His Face toward Jerusalem to that end.

Our Lord had always known that which was to take place, and under whom it should be accomplished—the elders, chief priests and scribes, that is, the ruling body of Israel. These three groups made up the Sanhedrin: the elders, who were the political and social big-wigs; the chief priests, including the high priest (and the high priest emeritus if there was one) and the priests of the various "courses"; and the scribes, the scholars. Thus, officially, those who represented the nation politically, religiously and in the realm of thought, rejected Messiah. And our Lord knew also the way of His suffering, and its glorious outcome—He was to be killed, but He was also to rise again. That His prophecy was true to the letter is established by irrefutable record, and it has been known through the centuries in the four corners of the earth.

"And He spake that saying openly (vs. 32). The word *openly* would be better rendered *plainly*. For this was not

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the first time that the Lord Jesus referred to His suffering and death and resurrection. But heretofore it had been spoken parabolically, as it were; and it was not understood by His disciples. We need only to cite a few examples. It was of His death and resurrection that He spoke when He said to the Jews who asked a sign at Jerusalem: "Destroy this temple, and in three days I will raise it up" (John 2:19). The twenty-first verse of the same chapter tells us that He was speaking of the temple of His body. Again, when our Lord was conversing with Nicodemus He uttered those words so well known: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life" (John 3:14, 15). Or once again, shortly after the feeding of the five thousand the Lord Jesus gave His discourse on the Bread of Life, wherein He declared: "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world" (John 6:51). That the Twelve discerned His true meaning only vaguely is evident throughout the records up to this time; but now that they were fully aware of His Messiahship, now that His passion was approaching, now that they should be ready to learn and comprehend, He spoke of His suffering openly, plainly. But what happened?

"And Peter took Him, and began to rebuke Him." Matthew gives us Peter's words. The disciple took the Lord, that is, he drew Him away from the others, and said: "Be it far from Thee, Lord: this shall not be unto Thee" (16:22). That Simon Peter was presumptuous in this act is self-evident. He presumed to rebuke the Lord of glory! But we are convinced that his was thoughtless and not designed presumption. His hopes had just been raised to the highest degree in our Lord's acceptance of his homage. His heart had just been filled with joy at Christ's commendation of him. And so, as was so characteristic of this man, he spoke in haste and thoughtlessly exactly what came to his mind. "Lord, not that! Be it far from Thee to suffer, Lord; this shall not be unto Thee." Peter loved his Lord dearly, and he expressed that love ardently, but not wisely.

Perhaps he thought himself to have this privilege because of the words of praise that he had just heard. He did not realize that his confession of our Lord as the Christ was not of his own wisdom; it was revealed to him by the Father in Heaven (Matt. 15:17).

Peter's audacity was met by one of the sternest rebukes that ever fell from the lips of Christ. For we read (vs. 33): "But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan." Our blessed Lord saw in this remark by Simon Peter something far deeper and more sinister than appeared on the surface. He turned about, obviously turning His back upon Peter, as part of His rebuke, and looking at the other disciples, in the hearing of them all, spoke as though the words of Peter had come from Satan. And indeed they had! It was not, "Get thee behind Me, Peter!"—Peter was already behind the Lord. But our Lord recognized Satan's guile in Simon's exclamation. The very temptation of the wilderness was repeated here at Caesarea Philippi. After the wilderness experience it is said: "And when the devil had ended all the temptation, he departed from Him for a season" (Luke 2:13)—not forever, but *for a season*, you will observe.

Certainly Satan knew that the hour of his failure was coming. Assuredly his temptation to the Lord was that He should forego the Cross. But the Cross was the very essence of Christ's mission. He had power to turn aside from it, but the love and mercy which brought Him to earth demanded that He should give His life a ransom, to make atonement for sin. And our Lord knew immediately that behind Peter's thoughtless words was the intended enticement of Satan to draw Him from the pathway which was to lead to man's salvation and the devil's defeat. So it was that to Simon Peter, and yet to the one who had touched Simon's lips, the gracious Saviour uttered the stern rebuke, using the very words of the wilderness: "Get thee behind Me, Satan" (cf. Matt. 4:10). And then He added: "For thou (Peter) savourest not the things that be of God, but the things that be of men." *To savour is to think, to put the mind to.* Peter was minding the things of men, he was looking at things from the human viewpoint rather than from God's perfect knowledge.

It is the way of the flesh to look for glory without suffering. But God's way is that the Cross should come before the Crown. Our Lord Jesus Christ was the King when He presented Himself to His people, but, oh, how much more worthy (if we may speak thus of the One Who has always been altogether worthy) He is for the many crowns which He shall wear as King of kings and Lord of lords, simply because He bore our shame and suffered and bled and died on Calvary.

And though Peter erred grievously on this occasion, let us not forget that we too can fail the Lord in like fashion. Whenever we place pleasure or comfort before duty to God we are following the path that Peter trod on this occasion, and which he sought to impress upon the Lord Jesus. The fact that Simon Peter had previously received such unstinted praise from the lips of Christ was no guarantee that Satan would not buffet him. To the contrary, the Adversary knows that he who stands highest falls farthest, and it is quite often right after our mountain-top experiences that our greatest temptations come. Let us pray that we may be kept from Simon Peter's great error, by dependence upon the only One Who is able to keep us from stumbling (Jude 24), our blessed Saviour, Jesus, the Christ of God.

(To be continued, D. V.)

LORD, THOU HAST DRAWN US AFTER THEE

Lord, Thou hast drawn us after Thee,
 Now let us run and never tire;
 Thy presence shall our comfort be,
 Thyself our hope, our sole desire.
 Our present Saviour, while nor fear
 Nor sin can come if Thou art near.

What in Thy love possess we not?
 Our Sear by night, our Sun by day,
 Our Spring of Life when parched with drought:
 Our Wine to cheer, our Bread to stay,
 Our Strength, our Shield, our Safe Abode,
 Our Robe before the Throne of God!

Unchangeable, Thy gracious love
 Our earthly path has ceaseless viewed;
 Ere knew our beating heart to move,
 Thy tender mercies still pursued;
 Ever with us may they abide,
 And close us in on every side.

—*Toplady.*

Current Events In the Light of the Bible

By E. SCHUYLER ENGLISH

Perspective. The past thirty days of World War II have not brought a very great change in frontiers or in the hopes of either side. They have brought the final shot thirty days nearer, and in them political and strategic patterns have been laid toward that end, plans about which only those in highest authority are informed and which we can merely surmise. Yet we would be blind if we could not observe certain highlights.

On the Russian Front we see, as it were, the irresistible force meeting the immovable body. The Nazi *Wehrmacht* moves on toward its goal in the east, the Caucasus and Baku, on the Caspian Sea, toward the south, where, as we have written before, lie one fourth of Russia's cultivated land and four fifths of its oil supply. North of the Caucasus the German machine drives toward the Volga via Stalingrad. These two movements comprise the so-called irresistible force. The immovable object, for the moment at least, is the Russian resistance; for none can gainsay the fact that Stalin's army and the citizenry of the U. S. S. R. have fought bravely and ably to hold back the Nazi surge. Russia fights to protect more than a city as it defends Stalingrad, for the city itself is like many another that has fallen—important because of its industrial power which would be lost with it. The nation fights to hold the river behind Stalingrad, the Volga, the great midland river artery of supplies from the United States through Iran. That Hitler hopes to establish his Winter Line along the Volga is evident. But he must win the river and hold it, and winter is not far distant. Of course, to the south the winters are less severe, and it is the thrust to Baku and below upon which he is counting for oil, and to meet up with a successful(?) Rommel in Egypt.

On the Egyptian Front it is clear that the Nazi general has been awaiting reinforcements from home. At any time another drive toward Egypt may eventuate. But Rommel

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will find stronger resistance than ever before, for he will meet on the east a more fully manned and equipped army than has yet shown itself there. He will be inspired, however, by the grand prize of the southerly *Drang nach Osten*, the fertile Nile Valley, the naval base of Alexandria and strategic Suez Canal and the Persian Gulf.

On the Indian Front all is quiet as we type these lines, though perhaps artificially quiet through censorship. It may be that this is the calm before the storm. The imprisoned Gandhi and Nehru await Britain's capitulation, while Britain awaits theirs. Meanwhile Japan may be awaiting the termination of the monsoon, and more favorable weather for a movement through Burma to capture India and meet with Axis forces in the west.

On the Chinese Front favorable news is ample; at least, it appears to be favorable. Certainly Chiang Kai Shek's troops are recapturing major strongholds which Japan has held. It is a matter of doubt whether this has resulted from strengthening Chinese forces. Rather, it appears that the Nipponese have withdrawn in preparation for activity elsewhere: perhaps in India, or in Siberia. A commentary on the dishonesty of international relationships appeared in a cartoon recently, in which a number of Japanese officers were shown in consultation, one of them being made to remark: "It is too bad we have a Non-Aggression Pact with Russia, for now we shall not surprize them when we invade Siberia." Whether this is Japan's appointed hour to strike there is not clear; but it may be.

On the Allied Fronts there are some indications of an offensive decision and of the fact of a long war. The battle front is around the world and it becomes increasingly clear that 1942 and even 1943 will not see the conflict's end, unless God intervenes.

We have briefly summarized the major movements. It is too early to reach a conclusion. "But," some one may object, "what you have written has to do with Current Events, but what are the significances of these activities in the Light of the Bible?" The answer is: "None—at present." Yet the stage is being set, perhaps, in the theatre of fulfilled prophecy. We are not to look for a re-

vived Roman Empire! Our hope is in the coming of the Lord for His own. We are not to see a great Russo-German confederacy today! We are to observe the times and the seasons. We are not to speculate as to the identities of the World Dictator or the Anti-Christ! We already shall have been taken when they appear upon the scenes. But we can see in world events today many, many indications that prophesied national federations and dictatorships and all the conflict and blasphemy that go with them, are strikingly foreshadowed by them, and that tomorrow's turn of events may not take place until the Church has been taken away. So Christian, look up! The dawn may soon be breaking!

Vichy France Deports Jews. There has been a mass deportation of Jews from unoccupied France, following the pattern of Nazi held territories. It is reported that to date 10,000 Jewish refugees, who had sought asylum in unoccupied France, have been loaded in hulk under brutal and heart-breaking conditions into trains headed toward eastern Europe, specific destination unknown. There are not many places east of Vichy France not held by the Nazis, so that the fate of these unfortunate Jews, and those to follow them, is terrible to consider. The State Department at Washington has prepared a vigorous protest which is to be sent to Petsin.

Archeologist for a Half Century. Sir Flinders Petrie, a distinguished pioneer in the field of Biblical Archeology, passed away in Jerusalem during the first week of August, at the age of eighty-one. Fifty of these years were spent in Egypt, Palestine and Syria, and through his desert explorations in these countries he confirmed the truths of many Bible passages. His most notable work, perhaps, was done near Gaza and Mt. Sinai, where he unearthed Hebrew tablets relating to Moses and his writings.

Proposed Jewish-Arab State in Palestine. From Jerusalem comes word of the formation of a new organiza-

tion formed to deal with the after-war Jewish problem in Palestine. Among its organizers are Professor Martin Buber of the Hebrew University; Henrietta Szold, an American woman; Julius Simon, President of the Palestine Economic Corporation of New York City; Mosha Smilansky, leader of Palestine Jewish farmers; and Rabbi J. Uuna, Jewish scholar. The organization is called Union Association, and while it expresses itself as not opposed to Zionism in that it favors Palestine as the national home for the Jewish people, it is officially opposed to the land of Israel being either exclusively a Jewish or an Arab State. It declares, to the contrary, "a union between the Jewish and Arab peoples as essential for building up Palestine and for meeting its basic problems." The Union Association will "strive for cooperation between the Jewish world and Arab world in all branches of life—social, economic, cultural and political—thus making for revival of the whole Semitic world."

Two observations occur to us. *One*, the Union Association, striving "for cooperation between the Jewish world and Arab world in *all branches of life*" (italics ours), appears not to consider religious convictions as one of life's branches. Certainly orthodox Jews and Arabs cannot agree thereto. *Two*, the aim of the Union is doomed to failure in the end. The land of Palestine has been pledged by God to the Jews *as their own, and not as half theirs.*

13,000,000 Opium Addicts. The absolute and diabolic inhumanity of pagan and godless mankind is evidenced by a report out of Chungking that of the 30,000,000 Chinese in the northeastern provinces, 13,000,000 have become opium addicts as the result of a *deliberate Japanese policy* of poisoning the minds and bodies of their enemies in Manchuria. The Japanese are forcing upon the Chinese inhabitants of Manchuria, for example, the planting of the poppy (from which opium comes), and are encouraging their *smoking it or using other habit forming narcotics.* No fouler scheme of subjugating the enemies has ever been devised and established. It is in striking contrast to the policy of China's Christian leader, Chiang Kai Shek, who daily

prays for his enemies, the Japanese. "If any man be in Christ, he is a new creature; old things are passed away; he hold, all things become new" (2 Cor. 5:17).

Another Refutation of Charles Darwin. Charles Darwin's masterpiece, *The Origin of Species*, long outmoded among men of science, is still the handbook of many an agnostic and critic of the Bible revelation as to the creation of man. *The Origin of Species* and the Darwin theory were again challenged in July *Hibbert Journal* (British), this time by Richard Wheeler, Ph.D., M.Sc., F. L. S. Even more than he refuted Charles Darwin Dr. Wheeler sought to silence the disciples of Darwin and "the non-biological proficers of evolutionary theories." Said Richmond Wheeler: "Biologists must think these things out for themselves, and not be hypnotized by Darwin's reputation or his melancholy way of regarding facts. . . . Darwin had very poor health most of his life; this probably colored his outlook on things."

We mention this for the sake of college and high school students who are often led astray by chronically sceptic professors who may be up-to-date in the subjects in which they specialize, but are tragically behind-the-times when they quote citations from Charles Darwin's writings.

Bishop Manning, *Whither Goest Thou? The (Roman) Catholic Encyclopedia* has this to say about a 17th-Century Italian Franciscan, St. Joseph of Cupertino, who from his eighth year was subject to ecstatic visions: "Frequently he would be raised from his feet and remain suspended in the air." So it is that he has been designated (by the R. C. Church, we expect) as the protector of fliers, and his image, flying through the air with the greatest of ease, embossed upon metal and made into medals, is carried by airmen here and abroad.

Says the R. C. Rev. Boadventure Fitzgerald: "In these days of mental fog we need a spiritual beam to guide our blind flying, and certainly St. Joseph is this." This is to be expected of a Roman cleric. But *Time* (8/24/42) reports that Episcopal Bishop William T. Manning of New

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York commends the medal's "true and human appeal." Where are you going, Bishop Mangin? Is it possible that you are suggesting that men shall trust for their safety graven images, and not the Lord. In the last days, Paul tells us, men shall have a form of godliness, but shall deny the power of God; *from such turn away* (2 Tim. 3:5).

Less Prayer in Britain. Wishful thinking on the part of Christians to the contrary, *Newsweek* (9/7/42) reports that as the British people were called to a National Day of Prayer on the third anniversary of the war (September 3, 1942), little response was expected. It appears that the English people are showing less enthusiasm for supplication to God than they did earlier in the present conflict, and much less than in World War I. In the House of Lords the Earl of Glasgow declared: "The British as a whole are no longer a God-fearing nation." If this be true, it is a tragic condition. In our prayers for victory for the cause of the United Nations we had better plead earnestly that God will send the spirit of revival upon Britain and America. It is more important that our nations get right with God than that they win the war, and unless the former is accomplished we have little right to expect the latter. God save America and Britain, trustees of the Gospel of Christ!

CONTENTMENT

He who has learned 'mid trials so severe
To trust to God to wipe away each tear;
And leans on Him, contented there to rest,
Safe from all ills—upon His loving breast,
Is happy even though his way may lie
Through darkened paths, beneath a darkened sky.

He who has learned to take from His dear hand
Whatever God sees fit in wisdom to command,
And never murmurs, though He may not give
The thing he wants and most desires to have,
Will rest content beneath His loving eye
And never ask from Him the reason why.

—Mabel Maxwell Jones.

Question Box

No. 825. Has any Christian preacher the right or authority to claim that a divorced person commits no sin when he or she marries another, while the divorced husband or wife is still living?

In all the New Testament references about marriage the only possible exception to the marriage relationship being unbreakable is found in the words of the Lord Jesus Christ, recorded in two places in Matthew, chapters 5 and 19. We quote one of the references: "Whoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). There is no excuse for divorce, it is evident, except unfaithfulness on the part of one of the married couple. The second clause of the verse cited gives clear indication that he (or she) who marries the guilty party of such a divorce is himself (or herself) guilty of adultery. But what about the injured party? There would seem to be little reason for divorce except to allow the injured party to re-marry. It is quite true that in Romans we are told: "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2, 3). Here it is clear that as long as one party is living the other party is not free to marry. But in the case of divorce (on the only permitted ground), the innocent party can no longer be called the husband (or wife). The most liberal consideration of the matter possible will interpret the Scriptures to teach, (1) that divorce is allowed on the ground of unfaithfulness, and (2) that the very fact that divorce is permitted on that one ground implies that the innocent party (only) may re-marry. The writer would add, however, that it is far wiser, especially for Christian leaders, to refrain from re-marriage even if they consider their divorces approved on Scriptural ground. We are called upon to bear many trials for Christ's sake; is it too much to deny self in the matter of marital relationships for His Name and glory?

Our readers, who have boys of High School age, should read carefully and prayerfully the article in the current issue, written by the Headmaster of the Stony Brook School and act also.

Besides praying for our government, for our President and those in authority, remember this educational effort and its needs in your prayers.

A Message for Each Day

BY FRANK E. GAEBELEIN

October 1. "How often would I have gathered thy children together . . . and ye would not" (Matt. 23:37).

Let us consider two contrasting phrases: "How often would I"; "but ye would not." Looking out over the city so soon to betray Him, the Lord Jesus tenderly voiced His will to gather His erring people to His loving heart. But knowing everything, even the heart of man, He had to conclude with that realistic statement of human rebellion, "but ye would not."

In the Greek Testament this passage contains in each instance the strong word for will or desire, "thelo." So it sets before us the spiritual conflict of the ages—Christ's supreme desire for man to come to Him versus man's stubborn desire to resist Christ's saving invitation. Oh, the sadness of those words, "and ye would not." In them is crowded all tragedy. Because man would not and will not come to Christ, sin continues, sorrows are multiplied, and war today covers the face of the earth.

What about us? Does our Lord ever have to say of any of us, as He looks down into our hearts and notes our obstinate refusal of His holy will, "but ye would not"?

October 2. "And then shall many be offended and shall betray one another, and shall hate one another" (Matt. 24:10).

There are some who have become so much interested in the dramatic outward signs of the days leading up to the prophesied tribulation before the visible return of Christ that they are in danger of forgetting that there are also spiritual signs of this great event. Those so minded should look closely at the words we have chosen for today. "Many shall be offended and shall betray one another and hate one another." Few who know Scripture and are alert to modern happenings will deny that never have these spiritual forerunners of the tribulation been more widespread than now. What hatreds are in the world by reason of this global war! What betrayals not only of individuals but of whole nations! Surely the present-day accumulation of enmity has never been surpassed.

"Many shall be offended and shall betray one another and hate one another." The very accuracy with which those words describe our times should remind us Christians that peace on earth will come only to men of good will (Luke 2:14). And the good will which conquers hatred comes only as the result of the Spirit's life-giving work through the application of the Gospel to men's hearts.

October 3. "And then shall appear the sign of the Son of man in Heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven with power and great glory" (Matt. 24:30).

"Then shall all the tribes of the earth mourn." How differently the coming of the Lord will affect unbeliever and Christian. For the world

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He comes in judgment, an unwelcome and awful Visitor. His second advent spells the end of man's day with all its rebellion and proud defiance of everything holy. Thus He Whose right it is to reign will be received with consternation by the worlding; for the unsaved His coming will indeed be the greatest of calamities.

But with believers it is far otherwise! A close reading of prophecy points to the fact that all who have trusted Christ for salvation will be with Him during the future time of tribulation. And when He returns in glory to assume world-wide sovereignty, He will be accompanied by His saints. For us who believe, therefore, there is no event more joyfully to be awaited than the return of our Lord.

October 4. "And the disciples did as Jesus had appointed them" (Matt. 26:19).

The words we have quoted are in reference to the preparation for the last supper. Let us, however, consider them in their applied meaning. Whether it is in preparation for the Lord's supper or in daily work, there can be no finer comment upon any Christian's life than those words: "he did as Jesus had appointed" him. We make a mistake if we fail to see that to us as well as to the first century disciples our Lord has given explicit directions. To Peter, James, John and the others He spoke audibly. They heard His voice and many times, as in this case of our text, did exactly what He told them to do. To us He does not talk with His own human voice, yet He nevertheless speaks. Through the Bible, in quiet moments of prayer and meditation, through the lips of some consecrated preacher or friend, we hear His voice. Of this we may be assured. It is not Christ's purpose to leave His disciples without directions for His service. Therefore, if we do not do that which He has appointed us, it is never His fault in failing to give us clear instructions. Our part is always to keep an open mind and heart, so that, when He speaks, we may hear His message and, putting all else aside, carry it out in our lives.

October 5. "But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26:54).

"Thus it must be." Here we see the imperative of the spiritual life. The Lord Jesus has just been betrayed. Rebuking Peter for rashly drawing the sword against the High Priest's servant's etc, our Lord reminds him that, were He to ask the Father, He would immediately have more than twelve legions of angels fight for Him. "But," He continues, "how then shall the Scriptures be fulfilled, that thus it must be?" Nothing was more important to Jesus than the fulfilment of the Scriptures. He knew the ignominy and torture facing Him. He was aware of the angelic reinforcements at His command. But He was equally cognizant of the Scriptures regarding His passion. And so, because God had prewritten it, He was willing at infinite cost to Himself to have the Scriptures fulfilled. "Thus it must be." Not only on this occasion, but at various times during His passion, we see our Lord's supreme concern with carrying out God's Word.

Oh, what a rebuke His divine example is! Would that we had the merest fraction of His zeal for the fulfilment of the Word of God! There are many, many things in Scripture written expressly for you and me, for all who have received Christ as Saviour. And a large number of these things require for their fulfilment definite action on our part, often to the extent of great personal sacrifice. May God give us a larger appreciation of the overwhelming importance of Scripture worked out in our lives!

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October 6. "They cried out the more, saying, Let Him be crucified" (Matt. 27:23).

Sin is neither reasonable nor fair. It wants only and always its own evil way. To obtain its way it will over-ride all dictates of sanity and finer feeling. As an illustration we have only to look at the situation suggested by our verse for today. Having examined Christ, Pilate declared Him innocent. But as soon as the words left his lips than the hate-crazed mob cried out "the more," as Matthew tells us, "let Him be crucified." Think of it! A Man declared innocent by the highest governmental authority. And yet the mob, completely unwilling to listen to reason, demanded His death.

"Ah," someone says, "that is just the mob spirit. Mob psychology is a strangely powerful thing, but it does not apply to the individual." Yes, mob psychology is a strangely powerful thing. But it does apply to the individual. For sin comprehends within itself all the evil of fallen human hearts. It enters our lives only to topple over discretion and sanity and substitute for them its own evil clamor. Like the spirit of the mob it is irresistible to the natural man. Only He Who for our sakes suffered death can overcome the irrationality of sin.

October 7. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it" (Matt. 27:24).

"See ye to it." The purest water ever to flow from earthly spring could never cleanse Pilate's hands from the stain of Christ's unjust trial. Though he wash them for all eternity, the stain of Christ-rejection will forever defile the hands of the Roman Governor. "See ye to it." So lightly did Pilate think to evade the eternal issue he himself had voiced a moment before in the question, "What shall I do then with Jesus which is called the Christ?" But the answer to that question can never be delegated to another. Pilate thought to shift to the Jews his responsibility for the crucifixion. But he could not. To be sure, the Jews demanded the crucifixion. Having done all they could to bring about this greatest of crimes, they incurred an everlasting guilt. But the guilt was also Pilate's. He could not escape the punishment for his own Christ-rejection by shifting the blame to the Jews.

How is it with you? Have you ever faced once and for all the question as to what you will do with Jesus which is called the Christ? Or are you like so many today shifting this great spiritual decision to your religious relatives and friends, thinking that somehow you can evade a decision as to the place of Christ in your heart? We do well to remember that it is impossible for anyone today or in any day to wash his hands of Jesus Christ.

October 8. "Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified" (Matt. 27:26).

This is the record of one of the most shameful things ever done by a man wielding governmental authority. What a spectacle! Pilate had declared Jesus innocent, having openly said, "I had no fault in Him"

(John 19:4). He had publicly tried to wash his hands of responsibility for the Lord of glory. And then, as if it were not enough to deliver Him to be crucified, he scourged Him. Such was the depth to which compromise brought the proud Roman governor. Having rejected Jesus in his own heart, he delivered himself over to the most horrible perversion of justice in all history. Even today as we read the narrative, indignation rises. But let indignation be swallowed in wonder at the grace of the Lord Jesus Christ. If Pilate's actions seem outrageous to us, what must it have been to Him Who was truth and righteousness and justice personified. At the marvel of His gracious submission to indignity for us, we can only bow in worship.

October 9. "And sitting down they watched Him there" (Matt. 27:36).

Although this stands as a separate verse in our English Bible, it is originally the final clause of the sentence beginning with verse 25. Therefore, it refers to the soldiers who by gambling for Christ's garments were fulfilling the prophecy from Psalm 22:15. "And sitting down they watched Him there." Did ever men behold a more hateful scene than did these soldiers at the foot of the cross? Their eyes were looking upon the most important event in world history. Did they realize its significance? Honesty compels us to answer, "No." Blinded by sin, hardened by long practice of brutality, they could sit unmoved while the Son of God was suffering as no one before or since has ever suffered.

But let us not be too hard on these soldiers. What they have done multitudes throughout the ages have also done. All over the world men and women have "watched Him there." The spiritual obtuseness of the Roman soldiers is repeated every time anyone sits unmoved by the preaching of the Gospel of salvation. Whenever God's Word, as it sets forth the redeeming work of Christ, is read without personal reception of its meaning, someone is merely sitting by and watching Christ. It is, therefore, not enough to behold the Saviour. Everything depends on how we look at Him. Those who see Him impersonally do so at their soul's peril. Those who behold Him with repentance and faith do so to their soul's eternal blessing.

October 10. "And set up over His head His accusation written, 'THIS IS JESUS THE KING OF THE JEWS'" (Matt. 27:37).

There is a word in this well-known sentence vividly illustrative of sin's power to twist spiritual values. It is the word "accusation." The Greek Lexicon gives for its meaning "crime." So sin distorts truth. It was and is Christ's eternal prerogative to be "King of the Jews." In the sight of God His sovereignty is unquestioned. But man has usurped the sovereignty. Wherefore Christ's just claim to kingship becomes in the eyes of His persecutors an actual crime. Oh, when will man realize the awfulness of Christ-rejection! What happened at Calvary is happening today. Wicked men hate with all their hearts Christ's claim to kingship. In their eyes His Lordship is the crime of crimes, for it implies sovereignty over their rebellious lives. There is no surer touchstone to spiritual health than your reply to the question, "How welcome is the Lordship of Christ to you?"

October 11. "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple" (Matt. 27:57).

The description of Joseph contained in this verse literally reads as follows: "a rich man of Arimathaea, named Joseph, who also was himself discipled by Jesus." "Discipled by Jesus." It is a lovely phrase. The verb is in the passive voice, reminding us Christians that it is the Lord who has taken the initiative in making us His own. If we are followers of Christ, it is He Who has first laid hold of us and placed us in His service. Through His Holy Spirit He Himself is the great Discippler of men. O Christian, rejoice in your privilege of being discipled by your Lord. And as you do so, give Him all the praise, for He is worthy.

October 12. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:20).

Of the many precious sayings of the Lord Jesus, this is one of the most helpful. Every word is a treasure worthy of the deepest meditation and fullest trust.

Let us look at some of the things of which it assures us. First of all, it is a verse of relationship. "I am with you." "I . . . you." There is the ultimate expression of personal Christianity—the Lord in His relationship to you, the Lord in His relationship to me. When this relationship becomes real to our souls, we find that we need nothing more. Christ fully trusted is completely satisfying.

Again, this beloved verse assures us of the duration of our all-important fellowship with Christ. "Lo, I am with you all the days, even unto the end of the age." How comforting! "All the days" means, as J. R. Miller well put it, the dark as well as the light days, the tragic as well as the happy days. It means the days of success and the days of failure, the days of victory and the days of defeat. And it means today, this very day with its joys, sorrows, and urgent needs. Always Christ is with His own, and He will keep on being with them even unto the end of the age, when time shall be no more and the blessedness of eternity shall begin.

October 13. "Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left" (Josh. 23:6).

The last words of a great man are always significant. But when the man is a man of God, then they are doubly so. It was Joshua who spoke these words in his last counsels to Israel. The keynote of his life, as every Old Testament student knows, was courage. This virtue is much in our minds today. But we do not ordinarily think of it in the association in which it appears in this verse. Nevertheless, in exhorting Israel to be very courageous and to keep and to do all that is written in the book of the law of Moses, Joshua was giving very important advice. It does indeed take courage to keep and to do the Word of God. In fact, we may truly say that full obedience to God's Word is more of a test of valor than going into battle. There are few men or nations lacking their share of physical courage; there are many lacking moral and spiritual courage. Only God can make us strong and very courageous to keep and do everything written in His Word.

October 14. "And, behold, this day I am going the way of

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all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you and not one thing hath failed thereof" (Josh. 23:14).

Take note of the word five times repeated in this great verse and stamping it with the mark of universality. Joshua is telling the people that he is going the way of *all* the earth. Looking back over his long and courageous life, he appeals to the experience common to *all* their hearts and *all* their souls, "that not one thing hath failed of *all* the good things which the Lord your God spoke concerning you; *all* are come to pass unto you and not one good thing hath failed thereof."

Let us hasten to point out that this glorious testimony is not peculiar to Joshua. Through the long ages since he lived, hosts of God's children have been able to look back over their lives and utter similar words. Yes, there have been failures. Joshua himself was not always successful. But he knew that the failures were his, just as we know that our failures are our own. Far different is it with God's promises. We too who know Him and are leaning on the everlasting arms are certain in all our hearts and all our souls that for us not one thing has failed of all the good things which the Lord our God has spoken concerning us. The farther we go in life and service for God the more He reveals the trustworthiness of all His promises.

October 15. "Therefore it shall come to pass, that as all good things are come upon you, which the Lord God promised you; so shall the Lord bring upon you all evil things, until He have destroyed you from off this good land which the Lord your God hath given you, when ye have transgressed the covenant of the Lord your God, which He commanded you and have gone and served other gods, and bowed yourself to them (Josh. 23:15, 16a).

This verse is different from the one we were considering yesterday. Yet we need it also. For there are some who would read only the comforting and reassuring portions of the Bible. The many passages of solemn warning are for them almost non-existent. Yet it is dangerous to neglect any portion of Scripture. All that God has caused to be written in His Book has its meaning for His children. The promises of blessing are balanced with warnings of judgment. God's principles of dealing with men and nations are not capricious. We are indeed under grace so far as our salvation goes. Nevertheless, when it comes to the conduct of men and nations, the principle of obedience has never been set aside. To take God off the throne of our hearts, to forget Him and bow down to our own strength and our own ambitions brings dreadful judgment. Our need in the struggle of today is for more repentance and humiliation, both individually and nationally. We need to confess that we too have transgressed and that only God in His forgiving love and redeeming grace can save us.

October 16. "Fear the Lord, and serve Him in sincerity and in truth" (Josh. 24:14).

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Human folly knows no bounds. Consider, for example, the implications of this noble challenge. The fact that Joshua was charging God's people to "serve the Lord in sincerity and truth" meant that there must have been those who were doing the opposite. They were trying to serve the omniscient God in insincerity and falsity. Could anything be more foolish than for a sinful man to imagine that he could possibly serve the Lord whose gaze searches "the secrets of men" (Rom. 2:16) with insincerity and lies? Yet exactly that is going on all around us; hypocrisy and self-deceit are the persistent enemies of spiritual well-being. We who serve the Lord need to examine ourselves, remembering that only what is done for God in the sincerity of consecration and under the dominion of the truth as it is in Christ is acceptable to Him.

October 17. "And Joshua said unto the people, Ye cannot serve the Lord; for He is an holy God; He is a jealous God; He will not forgive your transgressions nor your sins" (Josh. 24:19).

Reading this verse, someone might remark, "Typical Old Testament truth, quite alien to the gracious mercy of the Gospel." Yes, it is a stern verse. But it teaches something of great importance. Joshua had just set before Israel the issue; in memorable words he had cried out, "Choose ye this day whom ye will serve" (vs. 15). And as one man the people responded, "We will serve the Lord." Then the great soldier held up his hand in warning. "Listen," he seems to have been saying, "the service of the Lord is not a thing to be lightly undertaken. It is serious business. To serve the Lord is a solemn matter because of God's character. 'He is an holy God; He is a jealous God' (i.e., He will not share the throne with any competitors); 'He will not forgive your transgressions nor your sins'" (cf. the following verse referring to idolatry, that also which stifles forgiveness because it cuts the soul away from the very source of forgiveness in worship of the one true God Who alone can forgive sins).

We are obtuse indeed if we fail to read between the lines and discern one of our present-day failures. Think of the men and women who so lightly assume the obligation of baptism, the solemn vows of church affiliation, or the binding pledges of matrimony! All these are allied to the covenant obligation to serve God. To enter upon them thoughtlessly is a hazardous thing. Let us by all means bind ourselves to the service of the Lord, but let this warning of the valiant Joshua remind us of the cost of discipleship (Luke 14:28-30).

October 18. "Blessed is the man whom Thou chooseth, and receivest unto Thee: he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple. Thou shalt show us wonderful things in Thy righteousness (Psa. 65:4, 5, Coverdale).

For all ministers and Christian workers, yes, for all who in any way serve the Lord, this is a great text. It is a wonderful thing to be chosen of the Lord and received unto Him. All who are thus singled out are not only set apart for the holy purpose of bearing fruit for Christ (John 15:16), but they are also marvelously recompensed. As this Sixty-fifth Psalm tells us, the man whom God "chooseth and receiveth" shall

have a three-fold reward: (1) he shall dwell in the courts of the Lord; (2) he shall be satisfied with the pleasures of God's house; (3) God will show him wonderful things in His righteousness.

Surely this is an inspiration to faithful service. To dwell in the courts of the Lord is the Psalmist's way of describing nearness to God. To be "satisfied with the pleasure of (God's) house" transcends all worldly satisfaction. And to have the Lord reveal the wonders of His righteousness, ah, that means the unspeakable privilege of hearing the Author of our salvation unfold the treasures of His righteousness. What a trinity of reward is this for God's chosen servants!

October 19. "O that my ways were made so direct that I might keep Thy statutes" (Psa. 119:5, Coverdale).

Straight living and obedience to God are related. The life that is devious will never keep the commandments. God is a God of truth and righteousness; anything savoring of crookedness is bound to displease Him.

Now in this complicated world decisions are not always easy. Issues have a way of becoming confused; values are clouded. But there is a very simple rule which always points to the right. Ask of every debatable course of action this one question, "Is it straight?" And if the answer is, "Yes, the way is direct, the path straight," you may safely go ahead without fear of displeasing your Lord. Avoidance of deliberate complexities and subtleties in spiritual and moral issues means avoidance of potential dishonesty and compromise.

But the human heart is "deceitful above all things and desperately wicked" (Jer. 17:9). The straight course and the narrow path are contrary to its nature. Therefore, we do well to pray with the Psalmist, "O that my ways were made so direct, that I might keep Thy statutes!" Only the indwelling Spirit, received by faith in Christ, can make in our hearts the crooked straight and the rough places plain (Isa. 40:4).

October 20. "Thou of very faithfulness hast caused me to be troubled" (Psa. 119:75, Coverdale).

"Why?" That little word voices more heartache and anguish than any other in human language. "Why?" We speak it when trouble comes. We whisper it amid tears of bereavement. As we behold the devastation wrought by war, we cry aloud, "Why?" Let us not be ashamed of this word. Every thoughtful soul grapples with it at one time or another. Hanging on the cross, our Lord Himself cried out with a loud voice, "My God, My God, Why hast Thou forsaken Me?"

No, we ought not be ashamed of our "whys" when they come from the depths of our soul's experience. Nay more, we ought to thank God for them. For every "why" uttered by a troubled heart points to the sovereignty of God. When the tears are dried, we remember Who it is Who permits our trial. And as we recall that the sovereign Lord knows our troubles, comfort comes. For of this we may be assured: every trouble which enters a Christian's life is a permitted trouble, foreseen by our loving God. And if He sees fit to allow or even to cause us to be troubled, He does it "of very faithfulness." These words of the Psalmist are simple, but volumes of theology are implicit within them: "Thou of very faithfulness hast caused me to be troubled."

October 21. "Mine eyes anticipate the night watches; that I might meditate on Thy Word" (Psa. 119:148).

There is a quality of spiritual experience in the Psalms which we today seem almost to have lost. How little we know of the state of soul which longs for night because of the opportunity it affords for meditation upon the Word of God.

"Mine eyes anticipate the night watches; that I might meditate on Thy Word." Think of being so eager for meditation as to long for the darkness of night, when the sights of the world are shut out and the heart can feed quietly upon the Word, treasured not only upon the printed page but also in the heart. That is what the Psalmist means by this lovely verse. To lie quiet in some wakeful hour of the night may be a rare spiritual privilege. But it can only be enjoyed by the Christian whose memory is stored with the material for meditation which is the Word of God.

Perhaps you were not so fortunate as to have been taught much Scripture in your youth. Well, by learning a verse from God's Word you can begin right now to rectify the omission. A daily verse thus memorized will soon furnish your heart with spiritual riches so attractive that you will begin to understand the Psalmist's feeling in looking forward to the friendly darkness and companionable quiet of the night.

October 22. "When my spirit was overwhelmed within me, then Thou knowest my path" (Psa. 142:3).

The suggestion is one of deep comfort. It amounts to this: God is nearest us, when we are in direct trouble. Think of an Alpine guide leading his companion over some perilous traverse. As the danger increases, the guide stands by; when the danger lessens, the guide may withdraw to remain within reach, of course, but not so close as in the place of peril. So with the Lord Jesus. As Job cried out long ago, "He knoweth the way that I take" (Job 23:10). His eye is ever upon us; His presence is near; and when our spirits are "overwhelmed" within us and the burden looms so great as to seem to shut Him out, then is He closest of all.

October 23. "Cause me to hear Thy loving kindness in the morning; for in Thee do I trust: cause me to know the way whereio I should walk; for I lift up my soul unto Thee" (Psa. 143:8).

A lovely verse for that essential of the spiritual life, the Morning Watch! Right in its center is the secret of spiritual victory: "for in Thee do I trust." O Christian friend, learn to lean your soul on Jesus. Know the blessedness of raming to Him in the morning before ever the day's work is begun. For as you do so with a trustful heart, He will surely cause you to know His loving kindness and put into your heart His joy. And He delights to lead us in the way wherein we should walk. Oh, the blessedness of lifting up our souls unto Him morning by morning! Why do we ever neglect this pleasantest of spiritual duties!

October 24. "Help me now, O Lord: O Lord, send us now prosperity" (Psa. 118:25, Coverdale).

The Psalms are attuned to every mood and every need of the human heart. Here, for example, we have the voice of urgency. In these few words importunity comes alive. Who of us has not been in some place of overwhelming need, when long prayers fail and we can only cry,

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"Help me now, O Lord: O Lord, send us now prosperity!" Indred it is perfectly certain that this little meditation of ours will be read by some who right now, this 24th day of October, are in the place of desperate need. Aid can no longer be delayed; help must come at once; the siege of the enemy must be lifted immediately. So you feel, and so you voice your cry. Take courage! Your Lord hears you. The help is yours. What matter if you do not recognize it or see it coming? Your Lord has heard and His very hearing is the guarantee of your deliverance.

Finally, remember that it is not you who need pity so much as the poor, blinded souls who are in even greater peril and know it not! How many there are who, unsave and unrepentant, need more than anything else to cry to God, "Help me, save me now, O Lord," but, unawakened to their need, are going on in false security. Pray for them; that they may realize the urgency of their need and call upon the Lord for salvation now.

October 25. "I have set the Lord always before me"
(Psa. 16:8a).

God's generosity is indeed widespread. He loads us with all manner of blessings. Not only does He sustain our lives, but He also feeds our souls. To be sure, He gives to His children in varying ways in accordance with the good pleasure of His will. Among the most universal of His blessing is that of good counsel. It is sadly true that the children of God are all too prone to stray from the paths of righteousness. But if we do stray, it is never from want of divine counsel and heavenly advice. These things God gives abundantly to all His children. In Him is enshrined the highest wisdom. No one who heeds it with heart yielded to Christ will ever go astray. We do well, therefore, to place high on the list of God's benefits the counsels He graciously makes available for us not only through His Word but also through the leading of His Spirit. Let us thank our God for these blessings.

October 26. "And in my prosperity I said, I shall never be moved. . . . I cried to Thee, O Lord: and unto the Lord I made supplication. . . . Hear, O Lord, and have mercy upon me: . . . Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth, and girded me with gladness; To the end that my glory may sing praise to Thee, and not be silent. O Lord my God, I will give thanks unto Thee for ever" (Psa. 30:6, 8, 10a, 11, 12).

Behold in these verses the almost universal cycle of Christian experience. Has it not been true of you, dear friend? You are prosperous and say in your success, "I shall never be moved." Oh, you acknowledge God's goodness to you, but your confidence in prosperity so easily becomes adulterated with self-confidence. Then trouble comes. God hides His face (vs. 7). You cry unto Him and say like the Psalmist, "Hear O Lord, and have mercy upon me: Lord, be Thou my helper" (vs. 10). Then God interposes in your behalf. He turns your mourning into dancing and girds you about with gladness (vs. 11). Trouble and humility have brought you back to Him.

Yes, that has been your experience, and it will be your experience again. Learn, then, the lesson of the close of this most practical Psalm

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as expressed in vs. 12, wherein you are reminded that the purpose of God's goodness is "to the end that (your) glory may sing praise to (the Lord), and not be silent."

October 27. "For look how high the Heaven is in comparison of the earth; so great is His mercy also toward them that fear Him. Look how wide also the east is from the west; so far hath He set out sins from us" (Psa. 103:11, 12, Coverdale).

The great merit of this old translation, antedating the King James Version, is in its use of the word "look." We need to do exactly what the Psalmist directs us to do through this word. We need to get our eyes away from self and the world and look up to the mercy and forgiveness of God.

Said the great poet, Goethe, "If the rainbow stood for a day, no one would look at it." The Heaven is ever over us, high above the earth. But like the ever-present mercy of God, it is so familiar that we too seldom pause to look at it. Similarly God's forgiveness of our sins may be taken for granted like the points of the compass, so familiar and yet so mysterious. Yet when we pause to reflect upon the wonders of the Heaven and its height above the earth; when we take time to open the eyes of our hearts and meditate upon the marvels of space; above all, when we apply these beautiful comparisons of the Psalmist to the mercy and forgiveness of God; then we receive blessing unto our souls. It is a good thing to take time to sit down and look at what God has done for us sinners.

October 28. "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake" (Psa. 115:1).

We have made real strides in personal religion when we can say these words from the heart. They are not easy words. Self dies hard, and the most tenacious part of self-will is that which holds on to personal praise and personal credit for our successes. Nevertheless, it means much in the soul's development to get to the place of first being willing and then being actually glad to ascribe all the praise and every bit of the credit for everything we have, not unto ourselves but unto the Lord. To do so is indeed well pleasing to Him Who has so lavishly given Himself for us. "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake." When a believer can sincerely echo these words, he is in the path of full consecration.

October 29. "The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord" (Psa. 115:17, 18).

The Bible sets before us many signs of spiritual life. Here is one of them. It is not an obscure sign, but one that is quite plain. If it is really in your life, you will know it.

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What is this sign? It is the sign of praise. "The dead," says the Psalmist, "praise not the Lord." To be sure, he was probably referring to the physically dead. But in the light of New Testament truth this statement applies equally to the spiritually dead, those who, never having received Christ, are what Paul calls "dead in trespasses and sins." Such can never know the meaning of praise. Far different is it with the spiritually living. For them the Psalmist has written thus: "But we will praise the Lord, from this time forth for evermore. Praise the Lord." Praise is indeed the occupation of the renewed heart, a great outward sign of inward life in Christ.

October 30. "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob" (Psa. 132:3, 4, 5).

This Psalm takes us back to David when he was truly the man after God's own heart. What devotion he showed for the Lord. It was his burning desire to put all else aside until he had honored the Lord by building the temple. It was not in God's plan for David to carry out this desire, but we can be sure that He nevertheless honored David for his noble purpose.

In the utterly different circumstances of our lives we may be like David. With no outward temple to build, we may nevertheless emulate his adherence to the great principle of putting God first. Only think of the showers of blessing which would result from Christians being so eager to do God's will and to exalt Christ that they could not rest until they had fulfilled this deep desire to attend first to the Lord's business and to give the precedence to honoring Christ.

October 31. "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Psa. 104:33).

Once more we think of praise. In this place it is set before us as the life-long occupation of the Christian. Yes, this is its literal significance. We shall indeed be praising God so long as we live upon this earth. Not only that, but we shall be praising God while we have our being, which means for the redeemed for ever and ever. The praise of the saints will echo throughout eternity. The Book of Revelation with its vivid pictures of the future life makes this very clear.

Think now of the corollary of this fact. Praise is ineluctably linked with joy. Those praise best who enjoy God most. So if praise is enduring, we come to the conclusion that it is enduring, because it expresses the everlasting joy Christ has put into our hearts.

My soul, how easy is thy path
To that the martyrs trod;
Thy way to Heaven is wet with tears,
But theirs was wet with blood!—*J. Graham*

The Heart of the Lesson

FAITH IN CHRIST AS OUR PERSONAL SAVIOUR

October 4. Acts 16:13-15; Rom. 5:1-11

Golden Text: Rom. 5:1

The lessons of this quarter deal with studies in the Christian life as it should be expressed by individuals, in families, and in the church. The present texts give an account of God's application of His grace to an individual, and a paragraph on some of the important values of our great redemption.

I. Lydia—Salvation by Sovereign Grace (Acts 16:13-15)

A. Lydia—a Subject of Salvation. The 16th chapter of The Acts contains the record of the conversions of two well-known individuals—Lydia and the Philippian jailor. In their unregenerate state, these two stood far apart—Lydia being a worshipper of the true God; the jailor, a cruel man who was linked up with apostle-beating magistrates. We mention this fact because we believe that it is at this point that the Holy Spirit begins the narrative of new triumphs of God's grace in Christ. Up until, and including the case of Lydia, we have read of the conversion of such men as the Ethiopian eunuch, Saul of Tarsus, and Caraelius, individuals who had a high standing in the religious society in which they moved. In the verses that follow our lesson, Luke was inspired to portray the salvation of a cruel Roman. Taking these things together, it is as if the Holy Spirit had been teaching the Church step by step: first, that Jews needed and could have salvation by God's grace through faith in the Lord Jesus Christ; second, that Gentiles too could be saved on these conditions; and third, that wicked men could be delivered from their sin. Lydia's case seems to have brought to a climax the second of these steps in the Church's teaching; and the jailor's, the beginning of the third. Lydia is therefore not a universal representative of the subjects of conversion. Yet, though we so write, we wish to guard against being misunderstood; for we remember that it is written: "All sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24). Salvation, in the sense of regeneration and justification, is not like education in which one approaches graduation through various grades. That is to say, because He saves by grace, it was not easier for God to save Lydia than the Philippian jailor; nor did this good woman have an advantage over this bad man. Yet, we would rather see a man or woman in a prayer meeting than in the company of those who belong to this world.

B. Lydia—an Object of Salvation. In what we have just written, we have sought to give due credit to God's grace for Lydia's salvation. We want now to emphasize that credit. We have, however, taught Pauline truth long enough to know that expositions on the Sovereignty of God are not always accepted with profit. We approach this subject here, therefore, in the hope that we may not say too much, nor the reader receive too little, of the great truth recorded for us in this text. Note, that although Lydia was a worshipper of God and bowed before Him in prayer, her heart was closed to saving truth. Now, we think we may say of her, that, unlike Saul of Tarsus, she did not want it to be shut to the Lord; yet nothing that she had been able to do, had opened it to Him. Observe therefore carefully what Luke wrote of her: "Lydia . . . one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul." What else does that spell, but salvation as a gift of God, and

nor of works (Eph. 2:8, 9)? J. M. Stiffer is to be credited with one of the finest comments on this Scripture, for he writes: "The artist arranges his plate and adjusts it to the object to be pictured. But, until he can have the sun's rays, he can have no picture, and when he gains one it is rightly called a photograph. The light made it, not he. Paul can adjust the Gospel to the hearer, bring his heart before the truth. The truth is printed on that heart, because God acts upon it, and in a vastly higher sense the believer is a photograph, the light lines being graven on the inner man by the Spirit." So it was not Paul, or Paul's preaching, that saved Lydia, but the Lord Himself.

C. Lydia—Active in Her Salvation. We think we see in verse 13 a threefold revelation of Lydia as a Christian: first, she was baptized; second, she walked humbly before God and men; third, she manifested her thankfulness to the Lord by her hospitality to the preachers. She was baptized. That was to be expected, for the Lord had commanded nothing less for believers in Him. Yet we rejoice to mention it in Lydia's favor because of the promptness with which she seems to have begun to do the Lord's will. She said to the preachers: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." "If ye have judged me to be faithful to the Lord"—how beautiful of her soul to say that! Since the Lord had been willing to indwell her, would she not be worthy therefore to house the missionaries? Of course, she would. But think of that from the standpoint of the feeling of the new reverence that had come into her soul. In gratitude to Christ she immediately offered help to the Christians who had come to her with the Gospel. By that attitude she was joined in spirit to all those early Christians whose love to Christ overflowed with hospitality to His own. Christians to assist after Pentecost; the Philippian jailor after he had believed on the Lord Jesus. At least four men she constrained to abide with her—Paul, Silas, Luke, and Timothy. No small order! But the measures of Christian love and gratitude are large.

II. Some Important Values of Our Great Salvation (Rom. 3:1-11)

The first half of the 5th of Romans has been approached from various points of view by those who have sought to be faithful to the Word of God. One quite commonly held interpretation of this Scripture is that it lists results of justification. Another is, that it offers proof that the justification described in the preceding chapter and a half embodies eternal guarantees of redemption. Without wishing to set such views aside, we suggest the following threefold treatment of this paragraph.

A. Established Facts (1a, 2a). The apostle mentioned three facts that belong to the fundamentals of Christian experience, privilege, and duty. They are: justification by faith, the sphere of grace, and access into it by faith. Paul credits the reader of Roman: 5 with knowledge of what he had written in chapters 3:21-4:25 about justification. Therefore, if that disclosure is not fresh in the teacher's mind, he should review it. Justification is not an act, but a statement of God to the effect that the believer in the Lord Jesus Christ is acquitted just in Him. This is fundamental in the Gospel and in the Christian life. Because of, or in order to—certainly in harmony with—this fact, the Christian has access to God's grace. Paul seems to picture grace here as a Seld; and he puts the verb "access" into the perfect tense, whereby he not only shifts the beginning of this wonderful privilege to the past, but asserts that it continues and abides as an ever present reality for the believer.

B. A Threefold Appeal (1b, 2b-3a). Since the above named facts are beyond question, the apostle asks Christians to do three things. First, "Let us have peace with God through our Lord Jesus Christ." It

seems to be certain that this is the right rendering of Paul's verb form here. From what we noted under "A" above, we know that we already have peace with God; therefore the meaning of this subjunctive must be something like this: "Let us enjoy our peace with God," in the spirit in which we urge one another to possess our possessions. Second, in the same tenor, "Let us exult in hope of the glory of God." Third, "Let us exult in our tribulations," for the reasons given.

C. *Fundamental Reasons for Our Security (38-41)*. Here again Paul's thoughts divide themselves into three groups. First, the Holy Spirit's indwelling of our hearts establishes the reality of our hope. Second, the death of the Lord Jesus Christ really saved us, who were not righteous or good, but weak, ungodly, sinful, and accounted enemies. Third, because of the astounding fact of this redemption—which Paul seems to sum up under the new phrase "justified by (or, in) His blood"—other blessings are much more (1) certain, namely, our salvation from God's wrath into His life; which in our everlasting experience will be a life of being reconciled with and rejoicing in God through our Lord Jesus Christ.

LOYALTY TO CHRIST

October 11. Mark 2:14-17; John 6:66-69; Phil. 3:7-11

Golden Text: Philippians 3:7

"Loyalty to Christ" is our subject, but our texts (athom depths even deeper than that. Levi had not known Jesus long enough at the time of his call and dinner to have earned the credit of constant fidelity to Him, but the things reported about him in our text had profound significance. Peter was hardly thinking only of being true to Jesus when he uttered these words to the Lord's searching question. He was thinking of the basic thing that made loyalty by him to Christ possible, namely, his own salvation. And Paul also is not merely boasting of his faithfulness to Christ in the words which we have here from his pen. He, too, was weighing the fact of how much he needed H¹ to attain to the high goal which the Holy Spirit had put into the longing of his soul. Let us, then, look at these texts from these larger points of view.

I. Levi's Response to Jesus' Call (Mark 2:14-17)

Ignoring for the moment the passing fact of the scribes' criticism of our Lord, we can think of this first text as setting forth four facts in a beautifully balanced arrangement: first, Jesus calls Levi; second, Levi obeys; third, Levi invites Jesus, Jesus' disciples, and some of his old associates to a dinner in his house; fourth, Jesus accepts this invitation and justifies His acceptance of it. This outline puts two references to Levi in between two about the Lord: as if to show that from the very beginning his life had been hid with Christ in God. We know not whether or how much Levi had been prepared by the Lord to hear the command of Jesus aright. Nor need we try to go into that matter. It is enough for us to know that our all-knowing and all-wise Saviour saw him at the place of toll and called him to follow Him. Jesus had His own reasons for this act; and subsequent developments amply justified them, for, among other things, the first of the four Gospels was written by him. In that Gospel Levi presents Jesus as the divinely royal fulfillment of the Old Testament's Messianic predictions. One, anything less than loyal to Christ, would hardly have written so well of His kingship.

But at the time of our text Levi was not yet writing his Gospel; yet he was doing something exactly in line with the purpose for which all the Gospels were written, namely, that sinners might have an opportunity to hear about, or to hear, the Saviour and live eternally. It

is most edifying to note that Levi invited not only Jesus and His disciples to his house but "sinners and publicans" as well. Here was loyalty to Christ that expressed itself in a passion for the salvation of his old associates. Here was a man who by his first recorded act as a follower of Jesus manifested the missionary spirit that ought to characterize all Christians. Levi learned early that he could count on Christ's fellowship and championship for an undertaking of that sort. What were just "sinners and publicans" to the hard hearts of the scribes and of the Pharisees, were precious souls needing the Physician in the eyes of Jesus—and through Him, in the eyes of Levi.

II. Peter's Question-Answer (John 6:66-69)

We come now to an altogether different scene. At the time of Levi's dinner, the followers of Jesus were many; now many of His disciples went back and walked no more with Him. John's statement about this is quite strong: he says, that as a result of the Lord's great words to the Jews, "many of His disciples went away from (Him) to the things behind, and walked about no more with Him." Now men, who had accompanied Him in His crisscross journeys throughout the land, deserted Him—many walked backward from Him. It was as if the whole crowd had unravelled and left only twelve men standing before Him, and of that number one was a demon. Under such circumstances Jesus asked the Twelve this pathetic question: "Do ye also will to go away?" Observe, that the Lord used two verbs in this question—the verb "to will" and the verb "to go away." He was not simply contemplating some future possibility of the recanting of faith in Him on the part of His apostles. He was doing far more than that: He was searching their hearts with respect to their present plans concerning Him. Only as recently as John 5:40 did Jesus have to say to some Jews: "Ye will not come to Me, that ye may have life." Were His disciples now to join up with such and all other Christ-rejectors? That was the question the Lord Jesus Christ asked His apostles.

The answer of certainly eleven of them came over Peter's lips. These are his immortal words: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God." Call that loyalty to Christ, if you like. We say it is more than that: it is a redeemed soul searching the very foundations of its everlasting existence and finding that only the Holy One of God can give it eternal permanence and glorious substance. We think that it is only after a soul has been granted that vision of itself in the hands of the redeeming God, that there can be any thought of loyalty to Him. And without that vision, there just need be no talk about loyalty to Him at all.

III. Paul's Passion to Gain Christ (Phil. 3:7-11)

These five verses from Paul's personal testimony to the Philippian church contain the nucleus of his mental life-passion. That this deep interest in Christ amounts to strong passion is evidenced by the whole tenor of his lively declaration. We call attention to two of its vivid characteristics. First, the opening words of verse 8, which in our English Versions are only three (Authorized Version, "Yea doubtless, and;" American Standard Version, "Yea verily, and"), are no less than five in the Greek: "But, verily, therefore, at least, and." Men do not pile up such particles in their speech to say nothing. The string of them here shows feeling in force. Second, the apostle's statement of the extent of the sacrifices he had and was making to gain Christ is further strong evidence of the intensity of his zeal to experience and express his mental life-passion. He says: "Howbeit what things were gains to me, these

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have I counted loss for Christ." Observe the use of the plural in his description of what was once dear to him. A glimpse at the preceding context will give some idea of what had once claimed his chief attention. Now it is as if he had gone down to some safe deposit box, and while taking out its contents piece by piece, giving each one its proper value, he marked down each former investment as just so much refuse in contrast to the purity and wealth of Christ. All of Paul's actions in these verses deal with the negative side of his zeal, the clearing out of the refuse. His only plan for the gaining of the values which he seeks in Christ is expressed in terms of faith in Him.

Let us take a glimpse at the values which the apostle places at the head of his list. His tabulated words and phrases in the limits of our text are: Verse 7, "Christ." Verse 8, "The excellency of the knowledge of Christ Jesus my Lord;" "Gain Christ." Verse 9, "Be found in Him;" "Having . . . the righteousness which is from God on the condition of faith." Verse 10, "Know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformable unto His death." Verse 11, "Attain unto the out-from-among-resurrection from among the dead." Without counting what may be duplicate conceptions in this list, we must credit Paul's zeal, as expressed in these verses, with being at least sevenfold. Needless to say, much of our church-life would be vastly different if its members, one and all, had such a daily goal before them.

GROWTH IN CHRIST

October 18. Luke 2:40, 52; 2 Peter 1:1-8

Golden Text: 2 Peter 3:18

Looking at our texts through the eyes of our subject and golden text, it may be permissible to group their ideas under four headings: first, Our Example in Spiritual Growth; second, God's Provision for this Growth; third, Prayer, in behalf of it; fourth, Our Experience of It.

I. Our Example in Spiritual Growth (Luke 2:40, 52)

If the Scriptures had not given us these clear statements concerning the physical and mental growth of our Lord, not a few among us would have been very slow to speak of it at all; for the obvious reason that the mystery of our Saviour's personality is so great, that we would fear to say something wrong about it. Even now we take pains to keep our thoughts within the limits of Divine revelation, lest we speak untruly above that which is written by the Holy Spirit. Our topic certainly takes physical growth in us for granted. So we need not refer to that phase of our Lord Jesus Christ's development. Passing over for the moment the physical, then, this is about what Luke was inspired to write concerning His early growth: "Now the Child kept on . . . increasing in wisdom, and the grace of God was upon Him." "Meanwhile Jesus kept making progress in wisdom . . . and in grace by the side of God and men." "Grace" in these sentences does not, of course, mean the redemptive unmerited favor which God exercises toward sinners that accept His mercy by faith in His Son. It must here be understood as signifying "favor," "pleasure," "delight," or some word describing a supremely blessed relationship, apart from any thought of sin, of which He was never guilty. The meaning of Luke's words is, that our Lord in the humanity of His childhood and boyhood developed, in the presence of His Father and men, according to the normal Divine plan for His being.

II. God's Provision for Our Development (2 Peter 1:1, 3, 4)

2 Peter addressed his Second Letter to those who "have obtained an

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equally precious faith . . . in the righteousness of our God and Saviour Jesus Christ"; and he tells them that God's "Divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him That called us by His own glory and virtues; whereby He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of a Divine nature, having escaped from the corruption that is in the world by lust." We have cited these verses—especially 3 and 4—at length because their *importance urges us to remember them repeatedly as the days go by.* In Ephesians 1:3, the Holy Spirit tells us that God "hath blessed us with every spiritual blessing in the heavenly places in Christ." If we may say that Ephesians 1:3 speaks of our possessions, we may speak of 2 Peter 1:3, 4 as listing God's provision for their maintenance. If Ephesians 1:3 be the automobile, 2 Peter 1:3, 4 is everything necessary to keep the vehicle in use—if such an earthly illustration is allowable. See, then, the claim that the apostle makes for God in these verses. He says that God has granted us all things that pertain unto life and godliness. Had we doubted that He had done just that? If so, away with such mist above the soul, and let us take Him at His word. Now, our lives all differ from one another; yet their varying needs have a common storehouse of supply and replenishment. It is found in the knowledge which He has given us of Himself, and the exceeding great promises which He has made to us. Whether tempted, tried, or doing, Jesus Christ our Lord found weapons and strength in the Word of God.

III. Prayer for Our Spiritua! Growth (2 Peter 1:2)

Peter did not depend on the mere mention of God's bounty to us to effect a blessing in the lives of his Christian readers automatically. He prayed for them. Though brief, his supplicating salutation is precious. Here it is: "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord." Growth by addition is appreciable; but how much more growth by multiplication! But whether it be the one or the other, the mysteries of the workings of God's grace call for a watering of prayer upon the use of God's provisions for the maintenance and growth of every one of our spiritual blessings in the heavens in Christ. Crops just do not grow spontaneously in any of the great fields of earth. Somehow there must be a sowing to provide for a harvest; and much faithful attention to the field in growth will have much to do with the kind of a harvest that may be expected. What the farmer's care is to his seed and field, that is what prayer is to Christian character and service. Those are sad words which James had to pen: "Ye have not, because ye ask not" (James 4:2). How much sweeter these of Christ: "If ye shall ask anything in My name, that will I do" (John 14:14). And it is because of these graciously encouraging words of Christ, that the indictment of some of James' readers is so great. No Christian has ever delighted the heart of God by growth in His grace without trusting prayer to Him in Christ. Here we have intercessory prayer for others' growth.

IV. A Divine Program for Christian Growth (2 Peter 1:3-8)

On this list of Christian duties occur the word "faith"; but it is not listed as one of those duties. Faith is mentioned here as something by which these duties can be done. Here, then, are things to be done by the Christian; yet though they are done on his part, he can do them only by Divine power through faith in the Lord Jesus Christ. Faith, therefore, is the medium through which the soul takes these exercises toward fruitfulness unto the knowledge of our Lord Jesus Christ. One other thought needs to be added before each of these exercises of faith is considered. It is this: it does not seem to be Peter's thought that

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we should start with some good spiritual fact and then add various other good items to it; but rather this, that each of these exercises of faith is to be used as a new proving-ground for the next Christian duty. We have a similar idea in Romans 5:3-5, where Paul writes: "Let us exult in our tribulations; knowing that tribulation worketh steadfastness; and steadfastness, approvedness, and approvedness, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit Which was given unto us." Here the Christian is exhorted to bring in by the side of God's precious promises, as his response of faith to the Lord's grace, first of all, diligence. In our faith we are then to sponsor virtue. On this higher ground we are hidden then to supply knowledge. In this knowledge we should develop self-control; in self-control, steadfastness; in steadfastness, godliness; in godliness, love of the brethren; in love of the brethren, love for all men. In full possession of such ever-widening circles of these Christian graces, we shall have the consciousness of being faithful unto the knowledge of our Lord Jesus Christ: a knowledge, to be sure, not simply of the head but also of the heart, to the glory of God.

STEPS TOWARD SOLUTION OF THE ALCOHOL PROBLEM

October 25. Eccl. 10:17; Amos 5:21-24; Rom. 14:19-21;

2 Cor. 6:17; 1 Peter 4:1-3

Golden Text: Amos 5:24

In discussing this subject, "Steps toward Solution of the Alcohol Problem," we may arrange its texts in the following order: first, God's Moral Demands of His People; second, The Happy State of a People whose Rulers are Temperate; third, The Call to the Christian for Separation; fourth, The Behavior of Christians among Themselves; fifth, The Pears of Christians in their New Life.

I. God's Moral Demands of His People (Amos 5:21-24)

A great deal is said these days about ethical requirements. Much of this talk comes from those who have lost sight of the real redemptive center of God's revelation. A man whom we had learned to respect, because we had seen him carrying a Bible on his way to work, approached us recently with another book in his hand, and with an expression as if he had something very important to say to us. As he spoke, he pointed excitedly to a sentence which he had underlined in this book, which he had been reading with delight. As we recall the incident, it seems that the author had written something about what Jesus was supposed to have said about Democracy. We immediately became suspicious of that book, and declared: "If you read this whole book, you will not find six words about the Gospel in it, in spite of the fact that its title claims it to set forth studies in the New Testament." Our acquaintance replied: "But you have to preach ethics." "Yes, we do," said we, "but these fellows always get the cart before the horse, and they never really get to preaching the Gospel at all." We then recommended a book by the editor of this magazine, and he promised to read it.

We have taken so much space to record this incident because we believe that there is an amazing amount of ethics-talk in church circles that masquerades under the label of "New Testament Studies" or "The Christian Way of Life," etc., although it is a complete stranger to the Gospel of God's Grace. The Jews also did a great deal of talking about righteousness, but that brand had but little ethical content. Claims for it made the Lord stigmatize some of its possessors hypocrites.

And Paul wrote of them generally: "Being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." In these respective cases, the Lord denounced their wickedness; Paul, their legalism. In the text from Amos, we have Jehovah's denunciation of Israel's simulative substitution of ceremonies for obedience. Not one of the repeated pronouncements of the Lord against Israel's sacrifices is ever meant to reject the Mosaic or Levitical sacrificial system as such, nor does any of them demand works of righteousness instead of the blood of atonement. Each of them was a call by God to His people to bring their sacrifices with hearts and hands that were willing to be made clean. God's justice needed the sacrificial blood to affect the atonement of the sinner, but it could not accept such blood from the disobedient. Here, then, is the basis for a God-pleasing society—blood-atonement working itself out in righteous, fruitful living.

II. National Felicity Through Temperance (Eccles. 10:17)

The plea of Jehovah in the above text from Amos covers the moral requirements of the personnel of this text also; but there are at least two differences between these Scriptures: unlike the exposure in Amos, the Preacher expresses himself about the happier side of life; and while Amos speaks of Israelitish sinners in general, the Preacher speaks of the king and the ruling classes. Says he: "Happy art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Our subject takes courage in what is said here about rulers eating to live, rather than living to eat. Now, we have a good God: He poured His goodness into our creation, and He continues to do the same in His providence over us. It is His will that we enjoy our living; and that includes the plan that even our eating and drinking be delightful experiences. When it is not, that failure is due to want, sickness, or intemperance. When we in any exercise or indulgence overstep the limits of God's will, satisfaction decays into satiation and even corruption of the most violent kind. Health in such cases gives way to infection. When rulers are intemperate their people suffer; but when rulers are temperate their people are happy. One who has not observed it may be surprised to find how much emphasis the Bible puts on the responsibility of those who are in position of power. More often than not, a church is shaped by the character of its elders; a Sunday School, by its teachers; a nation, by its congress. Therefore, the character of the life in Washington, D. C., is tremendously vital to every hamlet, town, city, and state in our nation.

III. The Call to Separation (2 Cor. 6:17)

What is the Christian to do when the society of his environment gets bad or so bad that it seems to be beyond repair? To this question our third text may give the answer: "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you." An act of this kind should not be resorted to before fervent and unceasing prayer concerning it has gone up to the throne of grace in sincerity. In matters of this kind, one must be certain of his motives. Among other things, he must remember that our Lord prayed: "I make request not that Thou shouldst take them out of the world, but that Thou shouldst keep them out of the evil (one). They are not of the world, even as I am not of the world. Sanctify them in the truth: Thy word is truth. As Thou didst send Me into the world, even so sent I them into the world." In, not of; not members of it, but missionaries to it: that is our Saviour's will for us in the human relationships which press upon us.

IV. Christians Among Themselves (Rom. 14:19-21)

The Corinthian text of which we have just taken note is a text concerning church life, although our subject has relegated it to a nationalistic consideration. This text from Romans would scream if it were so handled. It belongs expressedly to the Christian brotherhood. That means, it belongs to the society of those who have by grace through faith in the Lord Jesus Christ been saved. Quite apart from anything that is right or wrong on the outside, it bids Christian brethren to follow after the things that make for peace and edification among themselves. Passing over, as taken for granted, the moral code as such, it asks believers in the Lord Jesus Christ—to use the language of another Pauline text—to subject themselves one to another in the fear of Christ (Eph. 5:21). Children are tempted to disobey their parents not so much in the things that are categorically right or wrong as in the things that come under the more or less arbitrary, positive laws of a home. So in the church, the testing ground is often found in the things that are neither right or wrong in themselves, but in those that are right or wrong according to circumstances. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

V. Delivered Christians (1 Peter 4:1-5)

But we must not suppose that Christians need concern themselves only with proper conduct concerning the things that are in themselves neither right or wrong. As long as we are in this world our lives will be assailable by temptation to positive wrong. This danger arises from the presence of the flesh within us and from attacks by former relationships with sin. The Christian needs, therefore, to keep on trusting Christ for deliverance from backsliding into a former manner of life, and for victory over any new temptations that may show their heads. Peter was concerned very much in this text about the pressure that might be made upon these early converts to Christ by their former associates to do again the things they used to do. He encourages them to faithfulness to the will of God by a reference to the sufferings of Christ for them; and he warns them against lapse into sinning by a reminder of the account that will be required of us by our Judge in respect to the life that we will have lived. These pointers to Christ as Saviour, and God as Judge, bring this whole discussion to the solid rock of Deity and Redemption on which alone our house of morals and worship can stand. Ethics without Christ is a hollow thing. Christ responding to the believer's faith spells victory, victory which, among other things, includes the proper relation to the alcohol problem.

Book Reviews

By E. SCRUYLER ENGLISH

An Historical Sketch of the Brethren Movement. By H. A. Ironside, Litt.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth binding, 216 pages. Price \$2.00.

These papers appeared originally as a series of articles in *Serving and Waiting* magazine, no longer published. They have been revised and added to for this volume. The book, as its sub-title indicates, is an account of the inception, progress, principles and failures of the movement generally known as the Plymouth Brethren (though not so called

by its adherents), and brings out lessons for present-day believers from the history of the Brethren.

There is no question of the fact that the Church today owns a great deal of its knowledge of God's Word, especially in connection with our Lord's return, to the industrious searching of the Scriptures carried on by the Brethren (who do not use the capital "B" in speaking of themselves, but prefer to be known simply as *brethren* or *believers*) since the early 19th Century. Many of our greatest contemporary Bible teachers received their knowledge of the Scriptures (sometimes unconsciously) from the teachings and writings of this group of believers. We need mention only a few names, for example, to show the wide influence of their pens: J. N. Derby, F. W. Grant, George Mueller, Samuel Riddout, Walter Scott, Malachi Taylor, J. G. Bellitt, and so on, *ad infinitum*. Our brother, Dr. Ironside, has fellowshiped with the brethren for many years.

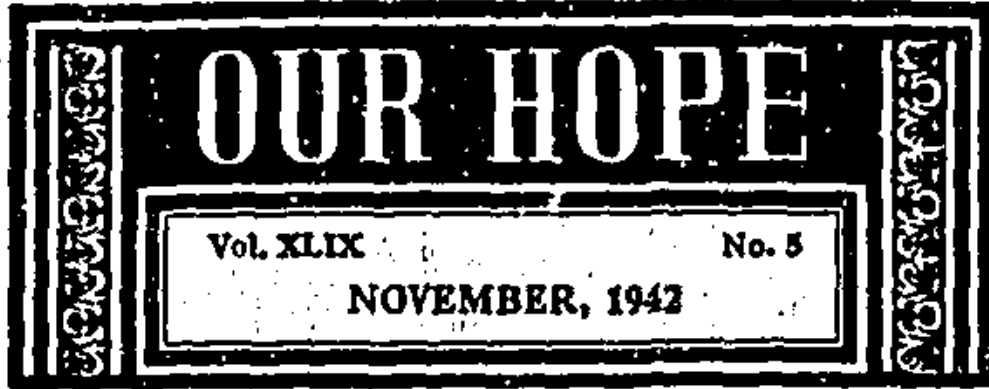
The "Plymouth Brethren Movement" is not a denomination, yet sectarianism has crept in among some, and divisions have been too numerous. Division has come, however, through zeal for abiding by the Word of God, and not through apostasy—there is no "Modernism" among the Brethren.

Dr. Ironside has given us in this volume a very fair examination of the doctrines and divisions of these brethren, and of their strength and their weaknesses. The book will be very enlightening to those who are interested in this great Movement which has been so blessed of God, and has been most helpful to this reviewer, who believes that in principle the "Plymouth Brethren" come nearest of all the modern movements to the New Testament teaching as to Church order.

BY SAMUEL K. BELL

Simple Talks on the Tabernacle. By D. H. Dolman, M.A., D.D. Published by Zondervan Publishing House, Grand Rapids, Michigan. Cloth. 228 pages. Price, \$1.50.

In twenty-four brief chapters Pastor Dolman reviews the elements of the Jewish Tabernacle and their teaching of Christ. The enveloping theme of all the talks is the Gospel as the power of God unto salvation. Exhortations to holiness are encouraged as the outcome of contact with the manifested glory of God—the Shekinah. The book does not aim to be theological, yet does not fail to present the limitless Christ as a contrast to the dimensional character of the Tabernacle. It is the prayer of the author (p. 100) "that the Tabernacle may teach . . . more of the length, breadth, depth, and height of that love which passeth all understanding." The simple style with its capacity for homely illustration is supported by deep conviction and a wide experience. There are a dozen illustrations, some of which still contain German words, which might well have been translated. Although most of the references deal with Exodus 26 and 27, other important Scripture passages have not been omitted in the discussion (Lev. 1:4-6; Num. 17:8-10; Zech. 4:2-4; Rev. 21).



Editorial Notes

His Joy and Glory in Suffering

Almost two thousand years ago an oriental chariot with a jolting gait was traveling slowly over a dreary desert road. The traveler was an unusual person, a citizen of Ethiopia of great authority. Ethiopia at that time was a country of much wealth and influence. The man in the chariot was none other than the Secretary of the Treasury of the ruling Queen Candace. This prominent Ethiopian was homeward bound after a visit to the famous City of Jerusalem in Israel's land. What was he doing there? He had been there to worship as a Proselyte who was dissatisfied with his pagan religion. He was hungering and thirsting for something, for something which would satisfy his craving soul and give him peace, which he evidently had not found in the Holy City. In spite of the swaying back and forth of the chariot he tried to read papyrus leaves probably written in Greek. Suddenly the Ethiopian spied a man in the road. The stranger in seeing the chariot ran as fast as he could towards it.

The stranger was also an unusual person. Weeks before he had been most active in the province of Samaria. Thousands crowded around him as he preached the Gospel of God's love and grace, heralding Him Who, a short time before had been crucified outside of the city wall of Jerusalem, as the all-sufficient Saviour of man. Miracles of power were performed by this glowing Evangelist. His name was Philip. He was not an Apostle, nor was he a so-called ordained minister of the Gospel, a "clergyman" authorized by some human organization. He had been ordained of the Lord to the office of a deacon. As the perse-

cuted church in Jerusalem had been scattered, the Spirit of God led Philip to go to Samaria, where he preached Christ unto them. But one day in the midst of his greatest activities an angel of the Lord brought him a strange message. "Arise and go toward the South unto the way which goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26). He obeyed at once. He might have questioned the wisdom of such a move and raised the question why he should go to such a dreary, uninhabited desert country, when thousands were still crowding around him in Samaria eager to listen to the Gospel story. But he obeyed. And finally he saw in the distance the jolting Ethiopian chariot. Suddenly a divine command came to him. "Then the Spirit said unto Philip, Go near, join thyself to the chariot." Again he obeyed. What a precious story this is! While the Ethiopian eunuch traveled along the Gaza road, yearning for true salvation, the eye of the Lord was upon him and soon the heart-bunger and soul-thirst of the Queen's treasurer was to be satisfied. So He still knows the hungry hearts, still He knows how and when to meet their needs, for He is the Lord Who chaogeth not. Oh! for swift feet to obey the Lord's guidance as Philip did.

When Philip reached the chariot he heard the Ethiopian reading aloud. He learned that he was reading the Book of Isaiah. For Philip it was a familiar portion from which the Ethiopian was reading, the fifty-third chapter. So he asked the traveling proselyte—"Understandest thou what thou readest?" Then the Ethiopian gave Philip a ride, invited him to climb into the chariot to be taught by the Evangelist. Once more the Ethiopian reads—"He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth." Then the eunuch asked an intelligent and important question. "I pray thee of whom speaketh the prophet this? of himself, or of some other man?" Philip had the right answer for him—"He began at the same Scripture and preached unto him Jesus." There could be but one result with such a text, with such preaching, the Ethiopian accepted the message,

was saved, and, as it should be with every person who is truly saved, "He went on his way rejoicing."

Should this experience be repeated in our times and a Gentile Modernist be asked the same question as to the One of Whom Isaiah wrote, what answer would he receive? Or perchance a Rabbi of Reformed Judaism answered the question, what would he say? *Both* would answer alike—Isaiah does not speak of a person, he speaks of the nation Israel. He did not write of the promised Redeemer, the Messiah and His redemption work, they tell us. They stab with their daggers of unbelief, under the camouflage of scholarly criticism, at the very heart of Christianity, for the denial of the messianic prophecy in this great vision of Isaiah robs Christianity of its supernatural character and power. Modern Gentile destructive criticism and Reformed Judaism have joined unholy hands in this denial. But let anyone read the fifty-third chapter of Isaiah and apply it not to the Person of Israel's Redeemer but to the nation Israel suffering in a substitutionary way among the other nations, the utter nonsense of such an application becomes at once apparent. Not in that illustrious portion of Isaiah we find the greatest, the most blessed description of the Redeemer, His sufferings and His glory, in the whole Bible, fulfilled in Christ Jesus our Lord. The events on the road to Gaza give the evidence that its messianic meaning was almost two thousand years ago believed and accepted. Long before the Lord Jesus Christ came to earth, law and prophet believing Jews interpreted the chapter as a messianic prophecy. The infidel view which denies this is indeed *modern*. The entire New Testament in its sublime teachings as to our salvation, not by character, but by the blood of the Lamb of God, echoes and re-echoes the prophecies of Isaiah and their minute fulfillment in our Lord, the Man of sorrows, acquainted with griefs.

Look at it for a moment and take a glance at the blessed things revealed.

The chapter contains (I) a description of the Servant of Jehovah, Who is Jehovah Himself, manifested in the flesh, the Virgin-born Son of God; His sufferings and Exaltation; (II) His life on earth and His rejection by the nation;

(III) His substitutionary sufferings as smitten, afflicted, wounded and bruised; (IV) His death, burial and resurrection; (V) His glorious reward.

His sufferings were vicarious. He suffered as a lamb in patience. He had done no violence, neither was deceit found in His mouth. He suffered for others, yea for the nation itself (John 11:50-51). Twelve great statements are made by the Holy Spirit covering His entire work of atonement in which He put away sin by the sacrifice of Himself. (1) He hath borne our griefs. (2) He carried our sorrows. (3) He was wounded for our transgressions. (4) He was bruised for our iniquities. (5) The chastisement of our peace was upon Him. (6) With His stripes we are healed. (7) The Lord has laid upon Him the iniquities of us all. (8) For the transgression of the people was He smitten. (9) He made His soul an offering for sins. (10) He bore their iniquities. (11) He bore the sins of many. (12) He made intercession for the transgressors.

We also get a deep glimpse of the great mystery of the atonement—Jehovah, the righteous, holy God laid upon Him our iniquities; stricken and smitten of God and afflicted, God dealt with the Holy One in our place, as guilty and lost sinners. It is a comment on the sufferers' cry of deepest agony—"My God, my God, why hast Thou forsaken Me" (Psalm 22:1). Well may we give a shout of praise as we read these familiar truths once more, and say, "Hallelujah, What a Saviour!" There is nowhere in the Bible a greater and more blessed unfolding of John 3:16 than the fifty-third chapter of Isaiah.

It is right in reading this great prophecy to tarry around the Cross and its great saving message, written in the blood of Christ, the Lamb of God. But we must not forget, as is so often done, the glory side, which is also prominent in this chapter. "*He shall see of the travail of His soul and shall be satisfied.*"

We confine ourselves to this one precious sentence and its meaning. It shows that while He suffered as sin-bearer, His great sufferings were tempered by joy and glory. Here is the Spirit's illuminating comment: "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). But when was the joy set before Him? When did He see the travail of His soul, the seed, the spiritual offspring, which would be His? Not in time but in eternity, before He ever appeared in the garb of a servant, before He ever left the bosom of the Father. Yes, it was in eternity, before the foundation of the world. As God in the Holy Trinity, Father, Son, and Holy Spirit, the councils of the Godhead were not a secret to Him. He knew them as God knew them for He is God. He knew them as He walked in humiliation on the earth. Perhaps in His prayer nights, alone with God His Father, He conversed with Him over these councils. The great outcome in Jerusalem which was the topic between Himself, Moses and Elijah on the Transfiguration mount contained the notes of joy and glory. But above all, the joy and glory were before Him in His passion, in His scourging, in the cruel crowding; it was before Him, when they nailed Him to the cross. It was then that for the joy set before Him He endured the cross, stood all the mockeries and despised all the shame. His joy and glory consisted in His omniscient gaze into the future. *He saw!* He saw what was well known to Him that Israel having rejected Him, the Father would give Him to be the Head over all things, the Head of the Church; He knew that His seed would be the great multitude which would constitute His mystical Body; He knew that He would bring many sons to glory. He knew and saw that *some day Jerusalem would welcome Him with a joyful, glorious shout: "Blessed is He that cometh in the Name of the Lord."* Not a crowning with thorns would follow, but He would wear the many diadems. He saw the travail of His soul—all the earth in worship, nations saved, His kingdom from sea to sea! He saw and He was satisfied! He is now in His glorified humanity at the right hand of God, crowned with glory and honor. He waits for the coming day, when He shall have the travail of His soul, when He as Saviour and the multitude of saved ones shall meet in glory everlasting. He is satisfied now. He will be still more satisfied when He beholds His own, face to face, and when He can crown His own with the glory He received and which He

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bestows upon each member of His body. Hallelujah what a Saviour!



I Shall Be Satisfied When— The seventeenth Psalm has a beautiful, most blessed ending. "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness" (Psa. 17:15).

Strictly speaking this Psalm is also Messianic. We hear the voice of Christ in prayer and learn of the path He followed in His life on earth. We must remember that the Only Begotten of the Father, Who shared all His attributes in His eternal existence became in His Virgin-birth Son of God in incarnation. His goal was the work of the cross. In His resurrection and exaltation, in His glorified body, He became the beginning of the new creation, its glorious Head and the Head of the Church. As such He is the forerunner and those for whom He died, who have accepted Him, who have been washed in His blood and received His life, who are one with Him are destined to follow Him, to reach ultimately the same goal, to enter into the same Heaven of heavens where He is and to share fully the glory which is upon Him now as the First-begotten among many brethren.

The previous Psalm, the sixteenth, reveals Him in His life of trust and obedience on the earth, and contains the assurance of His physical resurrection, made so prominent by the Holy Spirit on the Day of Pentecost (Acts 2:25-31). The last verse of this prophetic Psalm contains the great hope of the Risen One. "Thou wilt show Me the path of life; in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore." The quoted verse of the seventeenth Psalm is closely linked with this. As He came back to His eternal dwelling place, no longer a Spirit-Being but clothed with a human body, welcomed by the Father to take His place at the right hand of God, the majesty on high, He beheld His face in righteousness and the likeness and the glory of God rests now on Him; and then He, Who was dead and is alive forevermore declares, "I shall be satisfied." This has the same deep meaning as His being satisfied in seeing the travail of His soul and beholding His seed.

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All His own can say individually what He said, and shall experience what He experienced. The righteous dead will have an awakening as to *the body*, for the soul cannot sleep but is conscious at all times, hence soul-sleep is nothing but an invention. All the righteous dead will pass through the heavens in company with the multitudes of living believers, who were not *unclothed* as to the body but *overclothed* (2 Corinthians 5). Then follows the great and glorious moment when faith is no more, when sight, the actual sight of what we believed, begins, never to end again. It is just His path we follow; His hope is our hope; His anticipations so gloriously realized are our anticipations; His glory will be fully our glory. Therefore we too can say as individual members of His body, "As for me, I will behold Thy face in righteousness (His face as He beheld the Father's face); I shall be satisfied, when I awake with Thy likeness."

And what a glorious commentary John, the beloved disciple has left us, illuminating the words before us! "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the children of God, and it doeth not yet appear what we shall be, *but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is*" (1 John 3:1-2). Such is the true and blessed hope. And St. Paul penned the same precious hope. "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" (Romans 8:29). This is the hope of God's calling! This is redemption's goal and destiny in which the Love of God has exhausted itself. Think it over! Then stop asking for what is already yours in Christ and go to your knees to worship and to adore! God gave His Son that you sinner and enemy by wicked works might also be His Son; He highly exalted Him that you might share His exaltation; He gave Him all the glory that you might share it, to be a son and heir of God as He is in yonder glory.

I shall be satisfied. It is blessedly true, Christ alone satisfies. He satisfies now. All else in earthly things and possessions can never satisfy; all is fleeting. Bring whatever you may of

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worldly things and all is nothing but husks. Yet though Christ satisfies now, meets all our need, fills us in believing with joy unspeakable and full of glory, the Spirit-filled and Spirit-led heart longs for that which will completely and eternally satisfy. We are here but strangers and pilgrims; our blessed home is not here in this desert, but up yonder where He is. Our bodies are still the mortal bodies, subject to increasing decline in disease and pain. But we look up to Heaven for the Saviour, the Lord Jesus Christ, Who shall change our death-doomed bodies, that they may be fashioned like unto His glorious body (Phil. 3:20-21). We still look into a glass darkly, nor do we know as we are known. We long to see His face, to be changed into the same image from glory unto glory. Only then shall we all be satisfied. But we know it is all coming, it is daily bearing. Let the Holy Spirit fill you daily with true and heavenly home-sickness that your poor wandering heart may be weaned away from the seen things which are but for a moment. When sorrows, losses come, when some of your boys and loved ones, who have gone forth in service, never return, remember—"our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

So look up in faith and hope; pray and long for that blessed day when the day dawns and the shadows flee away. Long for Him and for the blessed face to face meeting. Blessed are the home-sick for they shall get home.



The greater part of the Book of Job is taken up with the controversy of Job and his three friends. Job had maintained his own righteousness and while his three friends had condemned Job, they had not found an answer to the burning question, "Why do the righteous suffer?" Then came Elihu, another of the wise men speaking words of wisdom and rebuked both Job and his three arguing friends. Finally the Lord Himself speaks, asking those great questions concerning Himself, His unfathomable wisdom—and power, declaring that which humbles men into the dust. Majestically Jehovah speaks of His own creation, of the time

"when the morning stars sang together, and all the sons of God shouted for joy." He spoke of the sea, of which centuries later the Psalmist said, "the sea is His and He made it." For the raging sea He set bars and doors. And here is that majestic word filled with comfort, bringing blessed peace into troubled, yet trusting hearts, in these dark days.

"*Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed*" (Job 38:11). Both at the Red Sea and on the banks of Jordan, the Lord manifested His power over the dashing waves and controlled them. But look at that little ship sailing on the Galilean sea long ago. A great storm is on and mighty waves break again and again over the struggling craft. It is filling with water. A number of terror-stricken men run hither and thither. Despair is written on every face, for according to their reckoning it is only the question of time and the little ship will go down, when all must perish. But One is in the ship resting in sound and refreshing sleep. The dashing waves, the howling hurricane do not affect Him. Some awake the sleeper and rebuke Him for His seeming unconcern—"Master, carest Thou not that we perish?" In a moment He is awake and rebukes the wind and looking upon the great waves of the sea He speaks one word of command—"Peace! Be still!" What happened? "And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly and said one to another, What manner of man is this, that even the wind and the sea obey Him?" (Mark 4:35-41).

They had addressed Him as Master (Rabbi-Teacher). They should have spoken to Him as Lord. No human master or teacher has such power as He displayed in calming the wind and the waves. What manner of man is this? Not man, but God, Jehovah, manifested in the flesh. None other than He Who spoke to Job, Who created the sea and Who command the waves of the sea, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." If those in the ship had fully known Him they would have known that traveling with Him they could not perish.

Let us pause a moment and think of what the turbulent

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sea, the restless sea, the sea which cannot be quiet, the storms of the sea, the angry waves represent. All is symbolical of the nations, the nations which fight each other, the nations which are hateful and hating each other. Sin and behind sin the dark shadow of the Prince of the power of the air are responsible for the restlessness of nations, responsible for "nation against nation and kingdom against kingdom, for wars and rumours of wars." But above all is He Who through His prophet declared: "All nations before Him are as nothing, they are counted to Him less than nothing, and vanity"; "Behold the nations are as a drop in the bucket" (Isaiah 40: 15, 17). So let the nations rage, let them imagine vain things—He that sitteth in the heavens laughs at them and holds them in derision (Psalm 2). But He also has power to curb their wrath. If He has set the bounds of the storm waves, if He but says—Peace be still!—and storm and waves are no more, so can He control the restless nations. More than once in human history, especially in sacred history as recorded in the Bible, has He acted and shown His power when He commanded—"Here shall thy proud waves be stopped." He can do so again; He will do so again and ultimately when He arises, as He arose in the little ship, when the storm is at its height, when man's help no longer exists, He will speak His majestic Word. And after that no more storms, no more wars, but peace like a river glorious.

Child of God, as it is getting darker, as the final struggle nears, keep your eyes in faith on Him Who has set a limit, as He has limited the sea waves, on Him Who still speaks—"Peace be still."



The Moral Slump The great prophecy of St. Paul as to the moral conditions during the last days of our age written by him in his second letter to Timothy (2 Tim. 3:1-5) becomes more and more a fact. The fulfillment of it is right in our midst. Such trustworthy agencies as the Federal Bureau of Investigation and others tell us that crime is on the increase throughout our land. The most terrible thing is that the vast majority of the criminals are young people. The Editor has lived for almost fifty years in Westchester County of the State of

New York. Just ten miles from where we write this paragraph a few weeks ago a horrible crime was committed. A young man, age seventeen, kidnapped two small girls, age seven and eight, and after attacking them sexually, murdered both in cold blood. In Brooklyn, as well as in many other communities in different States, similar cases of rape have taken place. This morning's papers (October 3) bring the report of two youths in one of Brooklyn's schools murdering a teacher because he had objected to a boy's smoking in the school building. St. Paul wrote of those who are "disobedient to parents"; it is more than that. We read of several cases where enraged, disobedient youngsters killed their parents. There are also everywhere hundreds of cases of vandalism, besides housebreakings, thieveries, highway robberies and various other crimes nearly all committed by young people. Lovers of pleasure more than lovers of God! How sad it is to see on the Lord's day lines of women with small children, and lines of boys and girls, all waiting till certain show-places are opened, while churches are only partially filled. Often as it has been proved certain "Movies" were responsible in suggesting crime to the minds of the young. Self murders of children as well as aged people are frightfully on the increase.

Is there an remedy? Of course there is. It is the Gospel of our Lord Jesus Christ. But that Gospel which is *the power of God unto salvation*, salvation from the guilt and power of sin, power to live a new life soberly, righteously and godly, is being pushed more and more into the back ground. There is more preaching in churches than ever before, but much of it is nothing but powerless words. Sin and its destructive outworkings is rare. In addition, benevolent salvation such as a sinner needs, which the Gospel has so abundantly provided in His Son, is dropped out of much preaching altogether. The Cross of Christ is even held up to ridicule. The Master who bought us with His precious blood is denied. This is not religious liberty; it is religious blasphemy. The men who have no use for the Bible, who attack it, try to get it out of the world, the men and women who malign that worthy Name, the Lord Jesus Christ, and all their infidel evasions are enemies within our country. In a time

when a spiritual revival is needed, one of the great essentials for victory out and out, these men and women with their atheistic views, anti-Bible, anti-religion, anti-Christian are undermining more than any thing else the morale of the young and the morale of the men in service of their country and in their fight for right. They rob them of the faith which gives both courage and comfort. *Atheism is the one great road to defeat.*



Mr. George E. Sokolsky, author, lecturer and A Splendid and industrial consultant, an American Hebrew Well Deserved of international experience, widely known, Rebuka writes daily in the *N. Y. Sun* comments on "*These Days*." These comments are very readable and instructive. Recently in one of his paragraphs Mr. Sokolsky quoted several passages from the Bible. He received a number of criticisms for having done this. Among these was one coming from a "clergyman." Referring to Mr. Sokolsky and his Bible passages this preacher said—"His bringing the Bible to bear evidence for him (struck me) as disreputable." We quote now part of the commentator's answer.

"I find in the Bible accounts and in Biblical guidance the Bridge that carries me across this age of madness. The particular clergyman resents something I said about Mayor LaGuardia and objects to my using the Bible to make a point. Yet it is natural for me to turn to the Bible as it is for him, perhaps, to turn to a modern writer. I find a wealth of analogy there . . . I am sure that one of our major difficulties—and when I say *our* I mean the whole of mankind—is that we have lost guidance. We are moving rapidly without a compass. The end of the nineteenth century threw God over as guide and accepted Science, but Science offered only facts but no guidance, knowledge but not wisdom, details of the minutiae of the electron but no philosophy of life. And in the twentieth century we accepted the great teachings of economics and sociology and our prophet was Karl Marx—and where are we? We are confused and perplexed. We are like madmen, hating each other. Every miserable prejudice and pettiness of the most primitive savage has become a way of life adapted by millions of people and praised as an ethical procedure. We shall soon be erecting totem poles in honor of the greatest haters and

building idols of clay to mark our descent from civilization. Two thousand years of slow, painful efforts to lessen the bestiality of man, to civilize him and soften his nature has been wiped away by the resurgence of brutal materialism.

"And yet it is a clergyman who says in a letter: 'The bringing the Bible to bear evidence for him (struck me) as disreputable.' Where shall one turn these days for guidance? To politicians who deceive? To clergymen who have become politicians? For the man without guidance lives in a vacuum; nothing has come before and he can find no road to the future. I turn to the wisdom of the ages and find there a transcendent comfort. For those who destroy are a multitude, but the builder is often and wearily alone."

Thank you Mr. Commentator! Clergymen of this kind who call Bible quotations disreputable are at best nothing but the blind leaders of the blind. They are something worse. When they were ordained they promised solemnly to uphold the Bible as the Revelation of God and to defend it. But now they betray the Book of books with a Judas kiss. In spite of these "clerical" sneers the Bible remains. The Voltaires, Renans, Bolingbrokes, Ingersolls come and go. The Rock of all rocks remains, both the written Word and the living Word. It is akin to crime, in a day when men and women should cry out in their deep distress, out of the night of uncertainty—"Lead me to the Rock which is bigger than I", when professional clergymen try to destroy and besmear that rock. There is but one Book in this wide world which brings light and life, peace and comfort, guidance and hope into our human existence—THE BIBLE. Go there and find what you need.



Next year—1943—is the Centennial of the birth of A Commemorative Edition Dr. Cyrus I. Scofield, the author of the Reference Bible which bears his name. Some 50 years ago he delivered in his first pastorate in Dallas, Texas, a series of lectures on prophecy, written in a lucid and fascinating style. They have been out of print for some time. The Editor has written this fall a treatise on "Our Age and Its End," which appears in the new commemorative edition of Dr. Scofield's work. This article will bring the lectures right up to date and the whole forms a valuable contribution to Biblical eschatology.

It is a book of the usual size of over 150 pages in paper cover. As we want to see this new volume out in the largest possible number, we make the price as near to cost as we can without losing money in the publication. Others would charge a dollar or more for a book of this size. The price is fifty cents postpaid.

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But we need the cooperation of thousands of our readers to produce the widest circulation. It will do much good to our young men in their noble service for our country. We need your financial support in this undertaking. Please order at once.



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There have been showers of blessing through the messages of "Our Hope." Some write, "Our Hope gets better and better." Our Editorial Notes during the last five or six issues have helped a very large number of our readers. The articles on the war are read monthly with deep interest; the same is true of "Current Events" and the Daily Scripture meditations. But we want at least 1,000 more readers. We still offer the magazine for a year to strictly new subscribers for one dollar. You are doing a good work if you subscribe for your pastor, for a Sunday School worker or for anyone else. Do have others share your blessings through this magazine with you. You cannot invest a dollar in a better way.



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**New York
Broadcast**

The Lord willing, it appears to be very likely, as we go to press, that the radio ministry of Dr. English will be heard over a New York City station as well as from Philadelphia beginning on the first Saturday in November, that is, November 7th. This is our brother's seventh season of broadcasting the S. S. Lessons in Philadelphia (programs known as The Pilgrims' Broadcasts), and God has blessed in such a way that this enlargement of the testimony seems to be of Him.

The messages are designed to help Sunday School teachers, but they are also delivered so as to reach other Christians, and to have a word for the unsaved as well. Fine Gospel music is brought into each program. In Philadelphia the messages go out over WLP (610 kilocycles), and the New York station will be WMCA (370 kilo.). Both of these outlets reach wide audiences. The time is 5.30-6.00 P. M. on Saturdays.

It will be of considerable help if our readers, especially within the hearing radius of Station WMCA, will make these broadcasts as widely known as possible. Your daily remembrance of them before the Throne will be greatly appreciated.

**Do Not Forget
Us in Prayer** Pray daily for our three editors, for the magazine, for a wider circulation of Gospel Truths and for the oral ministry. Ask the Lord's blessing upon the Radio testimony of Dr. E. Schuyler English, upon the monthly meetings in Baltimore, Md. Pray also for the work of the Stony Brook School For Boys; pray for the newcomers that they may be led to Christ.



As to the Editor, we thank the Lord for His mercy. He giveth more grace and makes good His precious promise, "As thy days are so thy strength shall be." We miss, however, the fellowship of the saints, but try to make up for it in daily prayer of intercession.

SPEAKING ENGAGEMENTS

(For your information and prayers)

Dr. Frank B. Gaebelin:

Nov. 1—Toronto, Canada: Eglinton Baptist Church, 11:00 A. M. and 7:00 P.M.

Nov. 2—Toronto, Canada: See local papers.

Nov. 3—Toronto, Canada: Business Men's Fellowship, 6:00 P.M.

Nov. 10, 11, 12—York, Pa.: York Bible Conference.

Dr. E. Schuyler English:

Nov. 7, 9, 16, 23, 30—Trenton, N. J.: Trenton Community School of Religious Education, Fourth Presbyterian Church; 8:45-9:45 P.M.

Nov. 3, 10, 17, 24—Trenton, N. J.: Christian Fellowship Center, 98 Carroll Street; 8:00 P.M., Studies in Ephesians.

Nov. 4, 11, 18, 25—Philadelphia, Pa.: Morning Cheer Book Store, 1109 Walnut Street; 12:30 P.M.; broadcast over Station WIBG; Studies in Ephesians.

Nov. 6—Bronx, N. Y.: Bronx Messianic Center, 1216 Washington Avenue (corner of 168th Street and Washington Avenue).

Nov. 7, 14, 21, 28—New York and Philadelphia: Broadcast Stations WMCA (370 kilo) and WIP (610 kilo); 5:30-6:00 P.M. Sunday School Lesson (every Saturday night). Note: These broadcasts can be heard great distances from New York and Philadelphia.

Nov. 15—Philadelphia, Pa.: Church of the Atonement, Green Street at Walnut Lane; 11 A.M. and 7:45 P.M.

Nov. 19—Baltimore, Md.: Northminster Presbyterian Church, southeast corner St. Paul Street and North Avenue; 3:00 and 8:00 P.M. Monthly Meetings.

Nov. 29—Burholme, Pa.: Fourth U. B. Church, Algon and Cottman Avenues; 7:45 P.M.

The New Great World Crisis

By ARNO C. GAEBELIN, D.D.

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Another month is past and Stalingrad is still standing in spite of the announcements of the biggest Ananias Club in the world, the Berlin Propaganda Bureau of Lies, Adolf Hitler, President. Two years ago as the Nazis swept into Russia with their *Blitz*, which like lightning, not always strikes disastrously, they declared that Russia had been successfully crushed. They boasted that the Soviets had been conquered. They sent forth one report after another that Stalingrad, that important industrial center on the Volga, had been taken and was in the hands of the Nazis. Hitler's hordes drew nearer and nearer; they entered parts of the city. But all at once they met the most terrible resistance. The heroism of the Soviet troops is almost incredible. They accomplished what seemed to be the impossible. In spite of the frantic appeals of Hitler, the madman, to occupy Stalingrad, to destroy it completely at any cost, the Nazis have not captured the city. Better than that, they have been pushed back in the fiercest fighting in different sections of the city; the powerful tanks of Hitler did not succeed in a decisive conquest. According to the latest reports the Soviets are still pressing onward and forward, while the Nazis, as it is also reported are becoming exhausted. The special envoy of President Roosevelt, Mr. Wendell Willkie, sent also encouraging news stating that in his opinion the Soviet armies will hold out and can never be defeated. He urged that a second front should be at once established, that it would be the greatest help to the Soviets if it were done now; he added "next year it might be too late." The writer thinks that Mr. Willkie's word is not final; such an important step should be left entirely in the hands of our military leaders and strategists. Then Winston Churchill spoke which dampened immediate action on this question. He gave information hitherto unknown, telling us and the allied nations that the invasion by way of Dieppe had cost England dearly, resulting in a 50% loss. Then came Mr. Stalin's appeal for a second

front. He made some statements which indicate strongly that he was not fully satisfied with the help the allied nations had extended to Russia. Here are his own words: "As compared with the aid which the Soviet Union is giving to the Allies by drawing upon itself the main force of the German Fascists, the aid of the Allies to the Soviet Union has so far been little effective. In order to amplify and improve this aid, only one thing is required *that the Allies fulfill their obligations fully and on time.*"

Mr. Stalin was asked as to the Red Army's capacity for resistance, which he answered by saying, "I think that the Soviet capacity of resisting the German brigands is in strength not less, if not greater, than the capacity of Nazi Germany or any other aggressive power to secure for itself world domination. Surely if the Soviets had not fought and sacrificed as they have done in the battles of Stalingrad, if the Nazis had been completely successful, it would have released close to a million Nazi troops to do their work of destruction elsewhere. And there arise interesting questions which will have to be faced when the Allied Victory comes. In a recently published volume* the author brings these questions to our attention: "How will Russia fit into the postwar settlement? Will Stalin try to create a Soviet Europe when the war is won? Will he return to the old ideal of world revolution? Will the allied nations be able to deal with Russia after the war? What kind of policy will America have to pursue toward the Soviets?" Just a few more days and General Winter will march into Russia with his ammunition of ice and snow. If last year's winter was such a blow to Hitler's troops, how much more will it be in the coming season after all the exhaustive battles! What it cost Hitler in dead and wounded in his fool-campaigns is hard to learn. Ribbentrop, the erstwhile peddler of champagne, lied when he (evidently to comfort Germany) said that the Russians had lost fourteen million men. In the Caucasus the Nazis have made little headway; more than once they have been pushed back.

The vicious deeds of Monster Hitler continue in the stolen

**Our Present and Future Relation to Russia.* By Wallace Carroll. 264 Pages, Price \$2—Houghton, Mifflin Co., Boston, Mass.

and now completely enslaved territories. To maintain his cruel domination he is using now a new weapon—it is *starvation*. One country after another is robbed by him of their food supplies—grains of various descriptions, butter, eggs, meats and other supplies.

Large herds of cattle are systematically driven out of Denmark, the Netherlands, certain Balkan States, Belgium, parts of conquered France and Norway. After the first world-war when thousands of Germans, especially women and children were starving, Norway acted in the real Christian spirit and donated millions of dollars worth of foodstuffs, saving by this noble action many thousands of lives. But what does the despicable, Aryan gangster do now? He is bleeding Norway white. Their potato crop this year was very small, but the Nazi Pirate confiscated it all. All these stolen goods are stored up in "Hitler Reich." In spite of the strict censorship the news has leaked out from Germany that food shortage has become there a great menace. For all Europe including Germany, famines and pestilences are looming up. The spirit of revolt throughout Hitlerized Europe is constantly increasing—and so are the unspeakable atrocities of the Gestapo—not a well ordered police organization, but an organization of demon inspired beasts who murder monthly thousands of innocent victims.

The Hitler slaves are now transported by the thousands to Germany and forced to uphold the tottering regime of the great criminal. One hundred and thirty thousand Frenchmen, by the command of Hitler, fully sanctioned by puppet Laval, are now on the way to do slave work. Elsewhere almost unbelievable cruelties are committed by the gangster and his companions in crime. Thousands of families are dissolved; husbands forced to do war work; their wives sent elsewhere and the children are put into certain institutions.

And Jewish atrocities continue; thousands are added here and there to the steadily increasing lists of innocent victims. "*I will curse them that curse thee,*" the faithful covenant keeping God thus spoke to the father of the Jewish nation, to Abraham. Hath God forgotten? Certainly not! "*Vengeance is Mine, saith the Lord I will repay.*" The day is coming when the curses of Almighty God will strike the guilty

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ones. Our President said recently that when victory comes on our side, and it will surely come, these criminals high and low will be dealt with without mercy. Hitler, Himmler, Goering, Goehls, Rosenberg and thousands of others equally guilty know what is in store for them. One of them expressed it by saying, "Our defeat will be the end of Germany." God is God and God is not mocked. What these monsters have sown they will surely reap.

In our brief recording we must not overlook heroic China. Mr. Wendell Willkie is greatly impressed with them. They have not fought and died in vain. Under the able leadership of Generalsissimo Chiang Kai-Shek the Chinese have most successfully driven out the grinning Japs from many parts of China they had overrun. The Chinese will need our full support as much as the Russians do. When our productions speed up still more they will get it—then woe unto Japan!

Speaking of our productions, our President reported from his tour of inspection that all is functioning well. It is beginning to tell. While the submarine menace is not yet fully conquered, the loss in our shipping and the other allied nations has become gradually less. The devastating bombings in Germany in great industrial centers such as Cologne, Bremen, Hamburg, Flensburg, in the Ruhr, in Crefeld, Essen, Karlsruhe, Mannheim, etc. have slowed up the Nazi productions, besides greatly undermining their morale.

Another great step toward victory is the invasion of Madagascar, a most strategic move. The war in Africa has likewise developed favourably and halted the Nazi hordes from any further advance toward the Suez Canal.

Good news comes from the Aleutian Islands. The Japs have fled from their position in some of these islands. At present the allied forces are hammering away at the island of Kiska and it looks as if in a short time nothing of the Jap invaders will be left. In the Pacific the outlook is encouraging. The Jap losses have been enormous; in spite of their repeated attempts to regain their losses. In the Solomon group our machines have not only held their gains but have advanced.

It looks now as if a great turning point in the war has been reached; *the tide is beginning to turn* and perhaps a decided change for the better is about to take place. Let us hope so.

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Our own heroic and sacrificial efforts are beginning to tell. We do not blame certain military leaders for not consenting at this time to the establishment of a second front; if not altogether successful at this time, it would only encourage our enemies, and loud-mouthed Hitler and his comrades would make coin out of that. Great wisdom is needed on the part of our national and military leaders.

We do not know how many of them are earnest Christian believers in prayer; we know General MacArthur is, and undoubtedly many more. But we can pray for them. May God give them wisdom and guidance. But our whole nation needs a spiritual awakening. It must begin with humiliation, confession of sins, repentance, and after that trust in Him Who is the destined King of kings and Lord of lords. This is the road which leads to complete victory, for it brings God fully on our side. And if God be for us who can be against us!

(To be continued, D. V.)

LEST WE FORGET!

O that we never might forget
 What Christ has suffer'd for our sake,
 To save our souls and make us meet
 Of all His glory to partake;
 But keeping this in mind, press on
 To glory and the victor's crown.

But, gracious Lord, when we reflect
 How apt to turn the eye from Thee,
 Forget Thee, too, with sad neglect,
 And listen to the enemy,
 And yet to find Thee still the same—
 'Tis this that humbles us with shame.

Astonished at Thy feet we fall,
 Thy love exceeds our highest thought;
 Henceforth be Thou our All in all,
 Thou Who our souls with blood hast bought.
 May we henceforth more faithful prove,
 And ne'er forget Thy ceaseless love.—R. Finney.

What Our Saviour Saw From the Cross

A Devotional Study

BY FRANK E. GARBELEIN

In the nineteenth chapter of the Gospel of John these words occur: "When Jesus therefore saw His mother, and the disciples standing by, whom He loved, He saith unto His mother, Woman, behold thy Son!" (John 19:26). "When Jesus therefore saw." That fragment of a verse will serve to direct attention to the subject of this devotional study.

No event of the world's history is more inexhaustible than Calvary. Just as one of the old Puritans said of the Bible, "God has yet more light to shine forth from His Word," so may we say, "God has yet more light to shine forth from the Cross." The most profound scholars and theologians have searched deep into the mysteries of Calvary. The greatest of the world's artists—men like Rubens, El Greco, and Rembrandt—have painted that scene. But always their portrayal has been from the point of view of the bystander. There is, however, another way of looking at the crucifixion. "When Jesus therefore saw His mother and the disciple standing by, whom He loved . . ." says John's Gospel. Our Lord was conscious during His suffering for the sin of the world. From the many who thronged the Cross, He singled out two, Mary, His mother, and John, the beloved disciple. The four Gospels unite in showing us a Saviour in possession of His faculties during His agony.

What, then, did our Saviour see from the Cross? Well, art has at least one representation of what He saw. It is a picture painted by James Joseph Tissot, a French artist who in middle life had a spiritual experience which led him to spend ten years in Palestine. It was there, steeping himself in local scenes and customs, that he prepared himself for the painting of his great series of three hundred fifty water colors illustrating the life of the Saviour of the world. Among them is a picture entitled, "What Our Saviour Saw from the Cross." It is painted as from a slight eminence, looking down upon various figures and groups clustered about the

Cross of Calvary. It is, to be sure, just one man's conception of the scene. Yet in it Tissot has given the world a deeply significant picture.

But what did our Saviour see from the Cross? In answer to that question we shall do two things: first, we shall endeavor reverently to consider the scene which lay before our Lord's suffering eyes, remembering that for our guide we have not a human artist's painting but the inspired record of New Testament history; secondly, we shall earnestly seek the meaning of the scene for us. And as we begin, let us remember that, because of the realities of sin and human need, what happened at Calvary nineteen hundred years ago was, as Dr. James Stalker of Scotland has so well said, "the greatest event of the universe. Angels and archangels were absorbed in it. Millions of men and women are looking back to it today and every day." Yes, that great event is of ageless significance. This very day there are multitudes of troubled humanity whose sorrows would be eased and whose souls would find lasting joy and peace were they but really to see and believe on Jesus Christ and Him crucified.

Let us devote a moment or two to the background of our meditation. Now while scholars have disagreed as to the place of Calvary or Golgotha, we may be certain that it was located in or very near the city of Jerusalem. And we may be further sure that from His Cross the Lord Jesus could see Jerusalem, the city of David, that metropolis which less than a week before had received Him in triumph as a King but which now spewed Him out for a criminal. He loved it with a yearning love, and just a few days before had uttered over it those tender words: "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).

However, it is of the foreground of the scene that we are especially to think. What did our Lord see from the Cross? He saw not just a city, but human beings—saw them at their worst and, in a few cases, at their best. Who were they? Well, the Gospels answer that question. They clearly show us five groups of people at Calvary.

First, there was the crowd. It was the Passover season when Christ was crucified. Jerusalem was teeming with thousands of pilgrims, assembled from all parts of Palestine. Thus we read in Luke that "there followed Him a great company of people" (Luke 23:27). This was as He was painfully making His way towards the place of execution. We may be reasonably sure that the crowd grew rather than lessened as the procession slowly proceeded to Calvary. This multitude doubtless took their place on the outskirts of Golgotha, near enough to see but not so near as to impede the brutal business of erecting the three crosses with their suffering burdens. It was made up largely of the common people. Some were merely curious; others had heard Christ's teaching in the temple a few days before. Still others, perhaps, had actually seen His miracles in Galilee and elsewhere. But now they are gathered to see Him put to death. After all, an execution, whether it be crucifixion in the first or a lynching in the twentieth century, draws a crowd. And so Luke adds the words, "And the people stood beholding . . ." (Luke 23:35).

But the crowd makes way for another group, a group whose importance gives them a preferred place. They are the rulers of the Jews, the High Priest and Scribes, members of the high court of the Sanhedrin. It was they who had planned His death and had rushed Him through an ecclesiastical trial bristling with illegality. They had hurried Him before Pilate; and when Pilate had found Him innocent, their clamorous threat of political blackmail had extorted His crucifixion. They had incited the people, when Pilate made his last attempt at compromise, to prefer Barabba to Christ. They had cried out "His blood be on us, and on our children" (Matt. 27:25). And now they are standing in the forefront of the mob. Let Matthew describe their attitude. "The chief priests," he writes, "mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him" (Matt. 27:41, 42). Not satisfied with the sight of their tortured Victim, they whet their hatred with insults in His dying moments. And so our Saviour saw the rulers of His nation, saw their gloating eyes and sneering lips enjoying His painful agony.

Again we look, this time more closely, and see a very small group, composed of three women and one man. They are, as John states, Christ's mother, His aunt, Mary Magdalene, and the beloved disciple himself. This group, according to the record, is "standing by" the Cross. At them also the Lord Jesus looks and, gazing down into their faces, sees not hate but love, love stricken but enduring even the destruction of its hopes. In these upturned faces the dying Saviour has an oasis of faith and love to which to turn from the desert of curiosity, cruelty, and malice that surrounded Him.

Now if there is one thing harder for a victim to bear than the hatred of his persecutors, it must be insensitive indifference. And that also was seen by our Lord from His Cross. For nearby sat some Roman soldiers. They had just driven the spikes through Christ's hands and feet. For them a crucifixion was a commonplace of everyday business. Hardened by scenes of torture, they were gambling to while away the time until the victims died. As Matthew describes it, "They crucified Him and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots" (Matt. 27:35).

Thus our Lord looked down from His Cross and saw prophecy fulfilled. A full thousand years before this day of suffering King David had written a Psalm beginning with the very words of agony Christ was so shortly to utter: "My God, My God, why hast Thou forsaken Me?" (Psalm 22:1). That Psalm is nothing less than a miracle of literature. It is a poem painting a vividly circumstantial picture of death by crucifixion at a time when crucifixion was not known among the Jews. Not only that, but it paints this picture no less than one thousand years in advance of the event it is portraying. "They pierced My hands and My feet," writes David. "I may tell all my bones." "They part my garments among them, and cast lots upon My vesture." Yes, from His Cross our Lord saw prophecy fulfilled. Those Roman soldiers did not know the Psalms of David. They were not interested in the Jewish religion. Yet, in spite of this, their idle dicing for the few pitiful garments of the crucified Saviour was carrying out to the very letter the prophetic Psalm written a millennium before.

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And now we draw very close to the Son of God, as He suffered on Calvary. By a tortured torturing of His thorn-crowned Head, He could see two other crosses, one on either side of Him. Upon them hung two thieves paying the price for their crime. As the Saviour could see them, so they could see Him. But what a difference in the way in which they looked upon Him! "And one of the malefactors," says Luke, "which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this Man hath done nothing amiss" (Luke 23:39-41). Whereupon he turned to Christ and said these very remarkable words, "Lord, remember me when Thou comest into Thy kingdom." And to Him the Lord Jesus gave the divine pledge, "Verily I say unto thee, Today shalt thou be with Me in Paradise" (Luke 23:43). Two men, both sinners; but one is saved and the other lost! Thus it is that men are looking at Christ today, for the Lord Jesus could see in those two the response of humanity through the ages to His death.

Let us go deeper. Let us reverently seek to interpret what our Saviour beheld from the Cross. Surely we have seen enough to realize that there was a sharp element of contrast in what met His eyes during those dark hours. There were the jeering leaders of an apostate nation rejecting their rightful King. But there also was His mother in all her holiness of life and deep loyalty to her divine Son. There were the coarse soldiers, callously gaming for the blood-soaked garments. On one cross was a dying thief reviling and cursing Him. On another cross was another thief, calling upon Him as Lord.

But, despite all the difference of outlook and heart, all whom Christ saw that day had one thing in common; they were human and, being human, they were sinful. That is why He was hanging there, looking upon them with suffering eyes, but eyes devoid of any glance of malice. That was why, His life's blood ebbing away, He looked in love upon the motley crowd and uttered these divine words, "Father, forgive them; for they know not what they do" (Luke 23:34).

They whom He saw from the Cross represented the lost world, and He was dying to save it.

We make a very wrong distinction indeed when we place the blame for the death of Christ upon any one people only. Christians must be very careful as to how they consider the Jewish responsibility for the Cross. For a mistake here contains the seeds of anti-semitism. It is perfectly true that the Jewish nation rejected Him. As John puts it in the first chapter of his Gospel, "He came unto His own and His own received Him not" (John 1:11). It is perfectly true that they cried out before Pilate, "His blood be on us, and on our children" (Matt. 27:24). But they are not the only ones responsible. One of the wicked charges of anti-semitism is that upon the Jewish race alone rests the responsibility for the crucifixion. No! The whole world put Christ upon the Cross. Gentiles as well as Jews are responsible. Let us Gentiles never forget our Lord's words in Luke 18:32, "For He shall be delivered *unto the Gentiles*, and shall be mocked, and spitefully entreated, and spitted on."

What made our Lord go to Calvary? Sin. Whose sin brought Him there? The sin of humanity of all times and ages. Said Martin Luther, "No man can understand Scripture except he be acquainted with the Cross;" and we today may add, "No one is truly acquainted with the Cross who does not see and acknowledge his own responsibility for it."

One of the most beautiful of the negro spirituals has those poignant words:

"Were you there when they crucified my Lord?
Were you there when they nailed Him to the Tree?"

What is the tragic answer to that question? It is simply, "Yes." You and I were there when they crucified our Lord; no matter where we are now, we *were* there when they nailed Him to the tree. We were there in the person of our sin. We are *all* to blame.

How truly Horatius Bonar spoke for you and me in this matter:

I see the crowd in Pilate's hall
I mark their wrathful mien;
Their shouts of "Crucify!" appall,
With blasphemy between.

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And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

Around you cross the throng I see,
Mocking the Sufferer's groan;
Yet still my voice it seems to be,
As if I mocked alone.

'Twas I that shed the sacred blood,
I called Him to the tree,
I crucified the Christ of God,
I joined the mockery.

What, then, did our Saviour see from the Cross? He saw sinners whom He loved enough to save by His death. He saw sin at its blackest. And finally, as darkness came and with it that last hour which plumbed the depth of His passion, He voluntarily took upon His own body and spotless soul the burden of the world's sin. Wherefore His Father Who is of too pure eyes to behold evil (Hab. 1:13), had to turn away His Holy face and there was rung from our Lord's lips the broken cry, "My God, My God, why hast Thou forsaken Me?" (Psalm 22:1).

In the second chapter of John's Gospel there is this revealing word about the Lord Jesus: "He knew what was in man" (John 2:25). Able, therefore, to look into men's souls and able also, as we know from His prophetic utterances, to look into the future, Christ saw more than the immediate scene of the Cross. He Who knew what was in the heart of men saw all humanity, past, present, and future with its heavy burden of sin. He saw the world today. He saw us with all our need for cleansing and strength, power and victory.

Who of us will deny our need of Christ now, when the adversary has his ruthless way, when war is being waged and liberty itself endangered? What an unspeakable comfort, however, to know that the Lord who beheld from His Cross the picture we have been considering is living today. He did not remain upon that Cross, but rose from the dead. We worship a living Christ able to save all men to the uttermost. But for Him to save us, we must first of all see Him.

And so we turn back again to our blessed Lord; drawing very near Him, we see those two sinners crucified by His side.

Now both of these men had something to say to the Lord Jesus. But one passed from suffering into the spiritual darkness of eternal separation from God. The other went straight to Paradise with His Redeemer. Why? Why this eternal gulf between these two souls, both guilty sinners? This is the reason. One man turned to our Saviour on the Cross. He called him "Christ." But he made a fatal mistake. He prefaced His Name with a deadly little word, "if." "If Thou be Christ, save Thyself and us" (Luke 23:39). Oh, let us be sure of this. No one, man, woman, or child, has ever been or ever will be saved with an unbelieving if in his heart as to the Saviourhood of Christ. God does not demand deep knowledge or great understanding of us sinners, but He does ask that we do one thing; He asks that we turn completely from self and sin, and trust wholly, without any qualifications and without any ifs, in the Lord Jesus Christ.

The other thief? Well, he simply turned and said, "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42). He merely asked not to be forgotten. But it is ever characteristic of our gracious Lord to give more than we ask. Therefore, to this man the Saviour immediately gave that sovereign word of assurance, that pledge of Heaven itself, "Verily I say unto thee, today shalt thou be with Me in Paradise" (Luke 23:43).

Two words! But they make all the difference in this world and the next for you and me. "If" and "Lord." Which is yours, which is not only on your lips but in your heart today concerning the Lord Jesus Christ? As you are looking with the eyes of your heart at the Saviour Who beheld you from His Cross, is the word of your heart "if" or "Lord"? May God grant that all of us may say, "My Lord and my God."

"Be thou an example . . . in word, in conversation, in love" (1 Tim. 4:12).

Moral impressions are almost indelible, and our influence for good or evil is eternal. We influence more or less every soul with whom we come into contact.

—W. Scott.

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter VIII (Verses 34-38)

"And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark 8:34-38).

It is a singular matter how far unbelief will go to attempt to find inconsistencies in the Word of God. Here again it pounces upon this passage in conjunction with a parallel account in Luke, affirming that the latter declares (9:18) that our Lord was alone praying, and that His disciples were with Him when Peter's confession was made, and that Mark also indicates that the Lord Jesus was with the Twelve only (vs. 27). "How then" unbelief questions, "could Jesus have 'called the people unto Him' (vs. 34)?" First of all, that our Lord could be with His disciples and yet apart alone for prayer is not inconceivable. They were simply some paces distant, perhaps about a stone's cast, as later in Gethsemane (Luke 22:41). As for the people, it was a rare occasion indeed that the Lord Jesus, during His earthly ministry, was able absolutely to be apart from a multitude of people, seeking Him out of curiosity, for their physical needs, or because they really believed in Him. The critic finds himself so barren of real evidence of contradictions in the Bible that he strains at the slightest hope and refuses to accept in the Word of God that which he allows in his own reasoning.

There is the closest possible connection between the passage before us and that which directly precedes it. Simon Peter, in the energy of the flesh and under the hand of Satan

had just protested against our Lord's death. "Lord, this shall not be unto Thee" (Matt. 16:22). In answer, the Lord Jesus, when He had rebuked Peter, called the people to Him, thus signifying that what He was about to say was not for the Twelve alone, but for all who would follow Him, and said: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me" (vs. 34). *Whosoever* does not mean the twelve disciples only, or so-called Christian ministers or workers or foreign missionaries; it means *whosoever* will come after Him, that is, all who believe on Him and confess His Name.

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." There are three things which are required of those who would be Christians. Lest we be misunderstood we would make it perfectly clear that we are not saved by works, but by grace through faith (Eph. 2:8, 9); we become Christians by believing upon the Lord Jesus Christ as the Son of God and our Saviour from sin, by the instrumentality of the Holy Spirit and the Word of God (cf. 1 John 5:5; John 3:16; Acts 16:31; 1 Peter 1:23; etc.). But he who is honest in his profession and earnest in his aspiration must follow his confession of Christ by observing three things: to deny himself, to take up his cross, and to follow the Lord.

First, then, the Christian is to *deny himself*. Does this mean occasional fasting, or even permanent abstinence from certain sins or habits of the flesh? It means far more than that. It is to say "no" to all one's natural desires (some of which may be harmless enough in themselves)—to one's own ambitions, hopes, friendships, and the like—and to say "yes" to the Lord. Self is to be denied entirely, and Christ is to be enthroned in the heart. All is to be subservient to Him—His will is set before the Christian and that alone is to be his controlling influence. To deny oneself is to renounce oneself in the most thorough way possible.

Second, the Christian is to *take up his cross*. It is not the cross of Christ that the Christian is to take up. No one but our Lord could take that Cross, by which redemption was purchased. But he who would come after the Lord Jesus is to take up *his* cross—for the Christian there is a cross. It

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is not simply *some* suffering or trial which we may be compelled to endure; rather, it is that which we suffer for *His Name's sake*, that is, *because we are Christians*. Many trials come upon us in the regular course of human existence, trials which the world bears no less than we. These are not that to which our Lord was referring. Nor did He mean here that the difficulties which some Christians may encounter through their own failures are crosses. No—the cross that each of us is to take up is the cross of shame or suffering which we willingly and gladly bear in witnessing to our Lord. He led the way, enduring the cross with joy and despising the shame (Heb. 12:2) for our sakes, that we might have life. Who, then, are we to shun our cross? "The disciple is not above his master, nor the servant above his lord" (Matt. 10:24). To deny self in, in a sense, the passive attitude; to take up the cross is the active. The cross is the symbol of Christianity. The world that hated and slew the Saviour will hate us (cf. John 15:18, 19). And as our sin was nailed to His Cross and we were thus crucified with Him (cf. Rom. 6:6; Gal. 2:20), so we are to be crucified unto the world and the world unto us (Gal. 6:14).

Third, the Christian is to *follow his Lord*. As Christ Himself went forward to death, so the Christian is not to expect other than the scorn of the world. "Suffering!—be it far from Thee, Lord," was Peter's thought. The Lord Jesus countered with this reply, in effect: "Before the crown there must be the cross. Nor is this for Me alone; it is for all who love Me and who own My name, for every Christian. 'Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.'"

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it" (vs. 35). Our Lord emphasized the need of sacrificial living by reiteration here and in the two verses which follow. The word *for*, which introduces the paradox, indicates its close association with that which He had just spoken. It appears that we have here a contrast between this present life and eternal life. The word which is twice translated *life* in this verse is the same in the Greek as rendered *soul* in verses 36 and 37—*psuche*, sometimes translated *soul*.

(58 times), sometimes *life* (40 times), thrice *mind* and once *heart*. Suppose we use it uniformly, thus: "Whosoever will save his life (eternally) shall destroy it (now); but whosoever shall destroy his life (now) for My sake and the Gospel's, the same shall save it (eternally)." Is not that the sense of the passage? It does not mean, for a moment, that salvation is other than by grace; but there must be that willingness to say "no" to present earthly and worldly satisfactions if the highest good is to be had. Assuredly the "abundant entrance" into glory is for those who deny self and take up the cross, who are willing for self-destruction today in order that they may have fulness of joy today and tomorrow. And the antithetical is likewise true: whosoever will lose (*destroy, lit.*) his life for the sake of the Saviour and His Gospel (the injunction, you see, carries on beyond our Lord's earthly ministry to this very day), he it is whose life will be perpetuated in eternal salvation.

Two hypothetical questions follow: "For what shall it profit a man, if he shall gain the whole world, and lose his own life? Or what shall a man give in exchange for his life?" (vs. 36, 37). What gain is it to gain everything that the world offers—position, prestige, power, wealth—for in death these things are lost, and perhaps, through gaining them for this life, the soul is eternally lost also? What gain to gain the world, and lose both it and the soul at the grave? And supposing this to be so, "What shall a man give in exchange for his own life (or soul)?" There is no payment from temporal gain that can redeem the soul that is lost. Only one price can be paid, and it was met at Calvary. Thus he who would come after the Lord, he who would be a Christian must be prepared to deny self and to take up the cross and follow Him, in suffering and on into glory.

"Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (vs. 36). The application now becomes extremely personal—"Whosoever therefore * * * in this adulterous and sinful generation." The word *adulterous* is undoubtedly used in its broadest sense and thus refers to the idolatry of the nation, and the

pertinency of our Lord's warning reaches out beyond the particular nation and age addressed to every nation and every generation. For in what day has it been untrue that idolatry and sin have drawn men from God? None, of course. So it is that what the Lord Jesus spoke before the people then is relevant in this very hour. Whosoever therefore is ashamed of Him and of His words, of him also shall the Son of Man be ashamed, when He cometh in the glory of the Father with the holy angels." We shall consider the specific aspect of our Lord's return referred to in this instance in the next chapter, where the discussion belongs. Here, let us bear in mind the awful truth that those who are not willing to confess Him before men because they are ashamed of Him, those who prefer their own sins to liberty in Christ, those who are not willing to suffer persecution and trial for His Name's sake—all these He will deny before His Father in that day. "Depart from Me, ye cursed, into everlasting fire!" will be the fearful condemnation that they will hear.

But the converse is gloriously true: whosoever is not ashamed of Him, of him will He not be ashamed, but rather will He honor, when He comes in the glory of the Father. This is all in the matchless grace of Him Who loves us and gave Himself for us.

(To be continued, D. V.)

THE FAITH OF A SOUL-WINNER

There is no work greater or more demanding than that of a soul-winner—he must be a man of prayer, he must know the Word, he must have a burden upon his heart for the lost, he must possess tact, and he must be untiring in his testimony. But what a great foundation he has upon which to stand! And what power is his! The lawyer, pleading the cause of a client, may not always be too sure of his ground, even though he be an honest man. The salesman may be obliged to sell a product to his customer of which he is not entirely convinced that it is better than every other brand of the same commodity. There may be some slight mental reservation, though ever so small, in respect to dispensing the world's goods. But how different the work of a soul-winner! The evangelist knows beyond the shadow of doubt, from the Word of God, from the transformation of his own life and, from the revolution that he has seen it produce in others, that the Gospel of Christ is the power of God unto salvation, which has lifted, and will lift, feet which have been bogged down in the miry clay up onto the Rock. Thus the soul-winner, with a full and convinced heart, can go "all out" in seeking to convince others. His argument is as sure as God's Holy Word, he has the weapon with which to work, the Sword of the Spirit, and the power to wield it, the Spirit Himself.

Russian Events

A Book Review*

By JOHN BLOORE†

In the study of Ezekiel's prophecy concerning Gog which this volume presents, there is much of value and interest, particularly in the matter of identification of those nations which will form the confederacy commanded by Gog (Russia).

Dr. Bauman believes that the present world crisis is the setting of the stage for the scenes which will be enacted during the end time to which prophecy so often refers. This we know will be closed by the appearing of the Son of Man to judge the nations and establish His Millennial kingdom in which the restored nation of Israel will have first place. After giving a vivid picture of the evils of Communism and Nazism, our author leads us into a consideration of that end time of this Gentile age and in particular of those leaders who will dominate the nations in that time. Our chief interest is in this aspect of the subject.

It is gratifying to note that Dr. Bauman emphasizes the translation of the saints, that is, "they that are Christ's at His coming" (1 Cor. 15:23), as taking place *before* the end time and its appalling events occur. Also, that he is firm in his conviction that the Roman empire *will be revived* to play its part under Satanic influence in the last and fateful period of Gentile rule; and that "the kings of the sunrise" are indeed the hordes of Asia which will be marshalled for the great battle of the nations as foretold in the book of Revelation. He also rightly distinguishes between the Ezekiel invasion of Gog and that spoken of in Rev. 20:8, 9.

Turning now to the plan of action and the relation and identification of the principal actors in the events of the end time as presented by Dr. Bauman, the following appear to be the prominent features:

1) There will be the development of Palestine so that its great natural resources and fruitfulness will make it a coveted prize to the envious, hating, and devouring Bear of the North—Russia, identified as Gog in the prophecy.

2) That Gog has been preparing to strike for world-domination, and will continue to do so, gathering under his command those allies mentioned in the prophecy, and that this may well be the outcome of the present terrific conflict. The invasion depicted by Ezekiel will follow

* *Russian Events in the Light of the Bible*, by Louis S. Bauman, D. D., published by Fleming H. Revell Co., New York.

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in due course, allowing, of course, for time to elapse during which the aforementioned development of Palestine will take place. This presumably will be under some form of reestablished Jewish commonwealth.

3) That as another outcome of this present struggle, the United Nations now fighting with Russia will find it necessary to form a confederacy to hold back the Communistic flood which will so ominously threaten them as a result of the place into which Russia comes after the end of the present conflict is attained—that of destroying Nazism. The great part she is playing to attain this end may place her in a dominating role when it is reached.

4) That out of this confederacy which lies outside the orbit of Gog's (Russia's) domination, there will take shape the ten kingdom form of the revived Roman empire under the leadership of the Antichrist. His rise to power is to be contemporaneous with the final mobilization of Gog for his invasion of Palestine.

5) This invasion is set in motion, and a protest is made by the Roman coalition, represented in Sheba, Dedan, Tarshish, etc., mentioned in the prophecy. The invasion proceeds, and brings on the time of Jacob's trouble, the great tribulation.

6) Then the Antichrist, the Roman beast, will be used by God to smite down the hosts of Gog on the mountains of Israel, this being accompanied with terrifying manifestations of God in both heavenly and earthly convulsions.

7) The overthrow of Gog will then be followed by the enthronement of the Antichrist as world-wide ruler, his defecation, and brief reign as Satan's king of kings.

8) This will culminate in the great battle of Armageddon when the Antichrist and all nations will be gathered together "against Jerusalem" (evidently the center of a revived Jewish commonwealth, which it must be supposed will also come out of the present melting pot of the nations) in a fearful outburst of antisemitic hate to crush out forever the woman Israel who bore the Manchild.

9) This universal gathering of all nations is met with judgment by the appearing of the Lord upon Mt. Olivet (Zech. 14), and as the great Warrior of Revelation 19.

This outline, it appears to your reviewer, gives the salient features of the prophetic plan as Dr. Bauman presents it.

Now as we correlate the Scriptures found in Daniel, 2 Thessalonians, Revelation and other prophetic writings, certain elements of confusion appear in the foregoing plan.

According to it Gog's invasion takes place *before* Christ comes to deliver the Jewish people as described in Zechariah 14, for that only takes place at the end of the reign of the Antichrist, which reign only begins as a result of Gog's overthrow according to Dr. Bauman (pp. 186, 187)—an overthrow in which the Antichrist was the sword of God (pp. 169-176).

But if this be so, how shall we explain the quite defenseless state of Palestine as described in Ezekiel 38:8-16—the land brought back from the sword, the people there being gathered out of the nations and these people being Jehovah's Israel, dwelling in safety, not simply the Jews but the reunited nation, Judah and Ephraim, made one again and re-

stored to the land promised of old to their fathers? This is the picture of both land and people at the time of Gog's coming, and it is one which could be true only *after* Christ has come and delivered His suffering "brethren" and commenced His glorious reign in Palestine. The description here given could not apply to any time during which the nations were still preparing for war, and can only be understood as being the condition resulting from the appearing of Christ with the consequent deliverance and restoration of the chosen nation to a state of peace and prosperity. It appears therefore that in the ways of God it has been reserved for Gog and his horde to come up *after* this has been done for Israel "that the nations may know Me when I shall be hallowed in thee, O Gog, before their eyes" (Ezek. 38:16, 23; 39:6, 7). This is permitted as the final and greatest demonstration of the supremacy of Jehovah before all nations. Moreover, no human instrument, such as Antichrist, is seen in the fearful destruction of Gog; no human "sword" is called up against him; it is the immediate intervention of God Himself.

Note that none of the great leaders in world-wickedness of which other prophecies speak and to which later reference will be made, is seen in Ezekiel's prophecy. The reason for this is that they have already met their judgment at His appearing upon Mt. Olivet (Zech. 14) and at Armageddon (Rev. 19).

These considerations place Gog's invasion *outside* the limits of Daniel's seventieth week, and *after* its completion at the appearing of the Son of Man. From Micah, chapters 4, 5, it appears certain that there will be a time of warfare after the Man of Bethlehem has come to rule in the strength of the Lord (5:4). Then Israel will be as His threshing instrument of judgment among the nations, and as a lion which treads down and tears in pieces (4:11-13; 5:8, 9, 15). As a result of this process of judgment and rebuke the nations will be brought to what ch. 4:3 foretells. Isaiah 11:14 is of similar import.

It may be well to mention here that Daniel's last week has to do with the revived fourth Gentile empire (Rome) which is the great agency of Satan in carrying to its consummation his mystery of iniquity in the two beasts of Revelation 13; with the time of great tribulation, and with the desolator who will sweep through the land as God's scourge because of the abomination set up in Palestine under the Antichrist, the *second* beast of Revelation 13. Gog and his realm are out of this sphere of action. Daniel's prophecy deals with the course of the four great Gentile empires which began in his day. Their sphere is south of the Danube, west of the Euphrates, and around the Mediter-

ranean. The Northeastern confederacy of Gog, the kings of the sunrising, nor the Americas come within Daniel's range of vision.

Further confusion arises from applying to *one* personage, called the Antichrist, such passages as Daniel 11:36, 41-45; 2 Thessalonians 2; and the two beasts of Revelation 13 (see pp. 141, 170, 171, 174, 185, 187). Again, Daniel 11:40, 41 is applied to Gog also (p. 99). Now these verses cannot apply to both Gog and the Antichrist; then too their application to the Antichrist makes him to be the same person as "the king of the North", while also the head of the revived Roman empire (pp. 172, 173). Here identifications are certainly confused, for it is plain upon examination of these passages that *not one but several world-leaders are in view.*

In Revelation 13 the two beasts are distinct in origin, character, and action, though doubtless allied and energized by Satan—the evil trinity of the mystery of iniquity. The first is the deified head of Roman power; the second is the Antichrist received by the Jews, the one coming in his own name, who is the wonder-working false prophet to the first beast. *It may be that he rises to such assumption of power as the wilful king of Daniel 11:36 that he becomes an object of attack from both South and North, but it is the king of the North who is predominant as a result.* It would seem that this conflict, along with the evil spiritual forces then at work in the world, brings into movement all the forces of the nations from the west, north, and east "together unto the war of the great day of God the Almighty" (Rev. 16:12-16).

2 Thessalonians 2 may also present this trinity of evil—the man of sin, the son of perdition (vers. 3, 4; c.f. Rev. 17: 8, 11, the first beast of Rev. 13); the lawless one who works wonders and deceives as does the second beast (Rev. 13: 8-12); and Satan who energizes both (ver. 9 with Rev. 13: 2-4, 12-15).

Then in Daniel 11:36-45, there are really *four* important personages. Not to distinguish them can only result in confusion which affects other scriptures. Note then the following:

a) The wilful king in the land (ver. 36), who is to be identified with the *second* beast of Revelation 13, the personal Antichrist whom the apostate mass of the Jews receive.

b) The god of forces which he honors (ver. 38), who is to be identified with the first beast of Revelation, the supreme Dictator of the revived Roman empire to whom the image is set up, and which is the abomination of desolation (Matt. 24:15 with Dan. 12:11 and 9:27) when the reestablished Jewish worship in Palestine will be stopped and replaced by the worst form of idolatry. Then will Matthew 12:45 have its fulfillment in the mass of the Jewish nation.

c) The king of the South (ver. 40), which is Egypt as the previous part of the chapter proves.

d) The king of the North (ver. 40), which is the power ruling in Syria and adjacent territory in the future "time of the end." This too the previous part of the chapter confirms. This king is to be identified as "the desolator" of Daniel 9:27, R. V.; and "the overflowing scourge" of Isaiah 28:18 because of the wicked covenant there mentioned and which is the same as that of Daniel 9:27 made with "the prince that shall come," who is of the people that destroyed the city of Jerusalem, that is the Romans. This prince can be no other than the last dictator of the Roman empire, the first beast of Revelation 13, the little horn of Daniel 7, the god of forces of Daniel 11, who is the incarnation of Satanic power for he obtains his seat and great authority from Satan (Rev. 13:2).

In this connection it must be noted also that the king of the South is overcome by the sweeping assault of the king of the North (Dan. 11:42). It is this latter personage who then fills the vision, and who returns to Palestine (vers. 44, 45) to meet his end. This will be effected by the Lord's appearance as in Zechariah 14. This last king of the North is to be identified with the "king of fierce countenance" in Daniel 8:23-25. He comes up out of one of the four kingdoms into which Alexander's empire was divided. That the kingdom out of which he comes is Syria, "the North" mentioned throughout Daniel 11, is made clear by seeing that he is the *final* fulfillment of the prophecy concerning the little horn in Daniel 8:9-12. This little horn was Antiochus Epiphanes of Syria, the first fulfillment of this prophecy, and who so became the foreshadow of "the latter time . . . king of fierce countenance" who is associated with "the latter time of the indignation" in the interpretation of the vision (Dan. 8:19, 23). The actual history of Antiochus Epiphanes is foretold in Daniel 11:21-32. The history from his day is passed over in the brief statement of vers. 33-35 so that we may come immediately to "the latter time" or "the time of the end" (vers. 35, 40); thus the closest connection is made in the vision of Daniel 11 between these two kings of the North—Antiochus Epiphanes and his latter day successor, the king of fierce countenance. The reason for this is the great importance attached to "the time of the end" so often referred to in the prophetic Scriptures (compare Dan. 8:17; 11:35, 40; 12:4, 9; also the expression "the end," Dan. 12:6, 8, 13; Matt. 24:14, 15; and again, "the latter days," Dan. 2:28; 8:19, 23; 10:14).

Furthermore, this is a definitely limited time *as stated* in Dan. 7: 25; 12:7; Rev. 11:2, 3; 12:14; 13:5. This serves to link together the visions of Daniel and of John as to this end time.

Again, it is plainly the time "when the transgressors have come to *the full*" (Daniel 8:23); by contrast notice that in vers. 12, 13 "transgression" is merely mentioned, (this was in the days of Antiochus Epiphanes, but in the days of his

last successor it will be the fullness of wickedness. This comes only in the period called the end. It is the time to which 2 Thessalonians 2 refers.

That at the time of the end just such a condition will arise to cover the earth with gross darkness through the apostasy from everything Christian by all ruling powers in the world is certain. Then this will not only be true of Russia, Germany, and Japan, but all nations will fall under its pall. This is revealed in 2 Thessalonians 2. Then the mystery of iniquity will reach its consummation, and the transgressors will have come to the full. But there is a great message of comfort to the Church of God in this passage. It is in verses 6, 7. There is a restraining power present in the world. And though "the mystery of iniquity doth already work"—as we see more than ever in this our day—"there is one who restraineth now until he be taken out of the way." Space forbids more than to remark that all the elements involved require us to think of this as referring to the Holy Spirit. He is now personally present in the world since Jesus was glorified, to be a witness against the world on the one hand (John 16), but to do what is far more important—carry forward to completion God's present great purpose of grace, the forming of the Church which is the bride of Christ. This Church is His present habitation, and He indwells every true believer. The Holy Spirit is the Divine Person doing this great work, while also exercising through various agencies the needed restraint upon the fearful power of evil which the mystery of iniquity represents. When will He, the Holy Spirit, be taken out of the way as referred to in this passage? When the Church is caught up to meet its Head and Lord at His coming (1 Thess. 4:13-18). Because this *must* take place *first*, and so the restraining presence and power of the Holy Spirit as now in the world be taken out of it, the apostle can say:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present" (2 Thess. 2:1, 2, R.V.).

Blessed hope that no combination of Communism, Nazism, Fascism, and Shintoism can hinder or thwart! We await the Son from Heaven. His last words are: "*Surely I come quickly.*"

We answer: "*Amen: even so, come Lord Jesus.*"

Briefly then, the plan that emerges from the consideration of these various Scriptures has the following prominent features:

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1) After the Church is translated at the Lord's coming, and the Restrainer is taken away, God will permit Satan's mystery of iniquity to be developed fully.

2) Then the last week of Daniel's seventy will begin with the making of a covenant between the Roman Prince and the many of the Jewish people who will then be in Palestine with a recognized head with whom such a covenant or treaty can be made. This it would appear provides for the protection of the Jews and the establishment of their ancient worship with a rebuilt temple. Doubtless this will be accompanied by a great development of the rich resources of the land, making it a world-center of wealth and so an object of envy to the less favored North. Against the felt danger of this antagonism, the Jews will trust in the covenant with the revived Roman empire as their bulwark of strength sufficient to meet any foe.

3) At the crisis of the end time, the Roman Prince and the Ruler of the revived Jewish state will be the two beasts of Revelation 13.

4) Contemporaneous with them will be the two personages named king of the South and king of the North, the latter the bitter enemy of the Jews after the pattern of Antiochus Epiphanes. It is likely that this latter day Syrian king will have relations with the confederacy which Gog represents in the uttermost north parts. The phrase, "But not by his own power" in Daniel 8:25 may indicate this connection.

5) From Scriptures already noted, it is evident that Daniel's last week is divided and that a great change takes place in its midst. Its latter part which is "the time of the end," specifically limited to 1260 days or 42 months, begins with the change intimated in Daniel 9:27 as taking place "in the midst of the week." From Revelation 12 and 13 we learn that in connection with this time Satan is cast down out of Heaven, that the Great Tribulation commences, and that Satan especially identifies himself with the first beast of Revelation 13:1-5. Then too the second beast takes on the character of Antichrist as described in verses 11-18, and also in 2 Thessalonians 2:3, 4, 8-12. Satan is associated with both in the part they play in the allotted time of 42 months. Coincident with this formation of a trinity of evil, the abomination of desolation is set up as foretold by Daniel and the Lord Jesus. Consequent upon this there is the Great Tribulation, and the testimony of the two witnesses (Rev. 11:3-13).

6) Toward the end of this brief period the events of Daniel 11:40-45 occur, "the desolator" comes in, and this

leads to the gathering of nations as in Zechariah 14 and the appearing of the Lord on Mt. Olivet.

7) At this time, and as part of the working of God to draw all nations into the vortex of His judgment at the hand of the heavenly Warrior of Revelation 19:11-16, there will be the great assemblage of the beast and his kings at Armageddon (Rev. 16:12-16), which evidently includes the in-break of the kings of the sunrising—Asiatic hordes, as well as the gathering of the forces of the king of the North as in Daniel 11. All these are brought together in the land and close to Jerusalem to be overwhelmed in judgment at the appearing of the Son of Man (Cf. Rev. 14:14-20).

8) Consequent upon this, saved Israel, as a united nation, is established in peace and prosperity in the land of promise. This is the state in which the nation is found in Ezekiel 38 as previously pointed out.

9) Apparently there follows a period during which Israel is used as the instrument of judgment upon certain nations. This is under the direction of Christ as king and judge in the subjugating process by which "the kingdom of the world" is established as "the kingdom of our Lord and His Christ" (Rev. 11:15-18, note ver. 18 in particular). It is as the final action of this course that Gog is brought up to receive his doom on the mountains of Israel to that end of which mention has been made already.

Further details might be given, but this must suffice to show that the plan Dr. Bauman outlines and the relation in which he places future events, not only confuses the prophetic picture but quite fails to provide for much that the Scriptures set forth as to that brief but all important period which closes the Gentile times. Important indeed because it opens a new age when the Son of Man shall sit upon the throne of His glory (Matt. 19:28). There shall be "the regeneration" of things on the earth, and "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:19)

"The thoughts of His heart to all generations" (Psalm 33:11).

Now what is sacred Scripture except the Epistle of Almighty God to you? Learn, therefore, God's heart in God's Word, that thy mind may be influenced with greater desire after heavenly joy.

—Gregory.

Current Events

In the Light of the Bible

By E. SCROYLEA ENGLISH

Let Us Be Discerning. Within the past few weeks we have heard of or have read not a few Bible messages on subjects as contradictory as their titles imply: "Why the Allies Cannot Lose This War," "Why the Allies Cannot Win This War," and "Why America and England Must Win This War." All of the messages were delivered in the utmost sincerity, we are sure, by true men of God—but obviously, they cannot all be true. And it strikes us that we are in grave danger of mishandling the Scriptures when we endeavor to prophesy tomorrow's events from certain passages of the Bible, when we are not yet up to the line of demarcation which must be reached before the clear course of prophetic teachings will actually unfold itself. That boundary line which *must* be crossed before the final events of this age are played is the Rapture of the Church, and not until that stupendous day when a living generation will be caught up off the earth into the air to meet the Lord can men say that this battle or that movement is *the* fulfilment of prophetic writings concerning Daniel's Seventieth Week.

We recall that some few years ago it was said in emphatic and dogmatic terms by many that Italy could not defeat Abyssinia because of the fact that the latter nation was to be aligned with the Great Northern Confederacy (Russia and Germany) in the last days, and therefore must escape the power of Fascists. Well, it is quite true that Ethiopia (Abyssinia) is mentioned in Ezekiel 38 as one of the nations to be allied with the northern powers, and it is equally true that she has now been freed from the yoke of Rome. But those who prophesied that the Bible declared that Mussolini could not defeat Haile Selassie were wrong. It was not yet God's time.

Again, when Germany and Russia united at the beginning of World War II, it was accepted by none of us who study our Bibles as surprising, though the world did raise its eyebrows; and yet how wrong we were when we over-emphasized this unholy alliance. It was broken overnight by Hitler, and this

caused considerable embarrassment to many a prophetic teacher who had been too positive in his statements. God's time had not yet come.

Needless to say, human prophecies that are prematurely tied up with the Bible cause that "the way of truth shall be evil spoken of" (2 Peter 2:2).

Now we believe that this age is fast drawing to its close. There is no prophetic event which must precede the coming of the Lord for His Church, and it is our hope that any day—perhaps this day—the glad rapture shout will be heard. But we cannot be positive that it will be in our lifetime. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

We do not for a moment mean to imply that we should not be observing the signs of the times, and watching for the coming of the Lord. To the contrary, he who is not aware of the movements in the world today which foreshadow the last days is blind indeed. But let us remember that the signs that we see are but shadows, indicative that the end is near, and that they are not the fulfillments and cannot be while we, His Church, His Bride, are here on earth.

The Christian then is to "see all these things"; not only the sign of the fig tree (Matt. 24:32, 33), but other things as well "This know also, that in the last days perilous times: . . ." (2 Tim. 3:1). He is to see and to discern. There are certain very definite indications that the close of the age is bearing because there are shadows of increasing magnitude of events which shall occur during Daniel's Seventieth Week, the seven years of tribulation which are to come upon the earth. Let the Christian read such passages as Daniel 7-11; Matthew 24 and 25; 2 Timothy 3; and Revelation 6, 13, 17 and 18. Then let him look at the world in which we are living as this year 1942 A.D. runs out its course. Daniel speaks of great empires and of a prince that shall come, while Revelation 13 prophesies concerning two beasts of great power and fearsome indeed. The absolutism of the dictatorships all over the world today is but faint foreshadowing of coming men of tremendous stature in the political and religious realms. In

Matthew we are told of wars and rumors of wars, of famines and earthquakes and pestilences, of betrayal and persecution and iniquity, and if these things are not more widely prevalent on earth today than in all history, then we know nothing of history. We read further in the prophetic Word to find that Israel is to return to the land and that she is to be tried. We are forewarned about blasphemy and unbelief, concerning immorality and treason, about apostasy and self-conceit, and we read our newspapers and magazines and books to find a wave of incontinency such as has never before been seen in such universal breadth. Surely the end must be near. *Surely the hope of the Church, Christ's coming in the air, must be nearer than we suppose. "Even so, come, Lord Jesus!"*

Switzerland's State of Peace. In a pamphlet by George T. B. Davis, entitled *SWITZERLAND: A Miracle of Answered Prayer*, our attention was drawn to the wording of the official *Call to Repentance and Prayer* issued by the Swiss Government. We quote from the "Call":

"Let us remember this word of the Holy Scriptures: 'Except the Lord keep the city, the watchman waketh but in vain.' The Lord watches with our sentry which stands sentry for our country. In the peace of liberty and order we have been able to sow our fields, and the Lord has blessed their fruitfulness.

"Therefore we appeal to you, people of Switzerland, to spend this National Day of Repentance and Prayer in quiet, reverent concentration; and not to desecrate the quietness of this day by pleasure seeking and noisy entertainments. Give honour to God as a free and praying nation, and give thanks for the protection which we enjoy as a free gift from our Almighty Father's hand. Let us ask Him to watch over our country in the future with His might and strength."

When the Government of a nation calls upon God in such a way, and when the people of that nation as a whole (as they do in Switzerland) respond to their government's plea for repentance and prayer, we do not wonder that they sow their fields and reap their harvests in blessed peace. And it brings us to the place where we need to remind ourselves again, we in America who have been so abundantly blessed in every way, that the way of victory in this present conflict is by the

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path of repentance for our manifold sins, and supplication to God to keep our house and our city, that our labor will not be in vain.

"If My people, which are called by My Name, shall humble themselves, and pray, and seek My Face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Thus saith the Lord.

A New Mecca—London! When peace comes again to London, early morning strollers in Regent's Park may hear a chanting voice calling thrice: "*Allah u akbar! La Allah ve Mohammed ve rasul Allah!*" ("God is great! There is one God and Mohammed is His prophet!")

It will be the voice of the muezzin calling the faithful to prayer. For it has been announced that London's Islamic community is to receive promotion at war's end, and instead of using the humble little Mosque in East London, they will have a splendid new building in Regent's Park, made possible by a gift from the British Government in the amount of some \$500,000.

England is to be proud of the fact that so many of her war leaders, notably among them Lieutenant-Generals Sir William Lobbie and Sir Arthur Smith, are unashamed and ardent Christians. The former said recently: "I gladly give my trust and my life to the saving and keeping power of God in Christ . . . I could not face life without Him." Is it possible that at the same time there are those in Parliament who would subsidize Moslems by the gift of the people's money to win friends in other countries? God does not honor compromise with those who deny the deity and saving power of His Son, our Lord Jesus Christ.

Inside Europe. Unrest and disorders increase in Nazi-held Europe. In Norway a quarter of a million workers resigned from their unions to join with the clergy in protest against the native Quisling regime. A novel system of encouraging the captive people of their land was employed by ministers in Holland, who figured that few Nazi guards would bother to look up abbreviated Scripture references. Here were some that they employed and painted on walls and telegraph poles. (Of course, only the book with its chapter and

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verse references was used. The Dutch who were sufficiently interested to turn to their Bibles found the messages.)

Job 3:23 — Deliver me from the enemy's hand. Redeem me from the hand of the mighty.

Obadiah 4 — Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

Matt. 10:16 — Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Gal. 6:7 — Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Phil. 3:18 — For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ.

Boake Carter's Conversion to Judaism? On more than one occasion we have noted in the writings of the columnist Boake Carter references to the Scriptures. We often held the hope that he might be a Christian; at least he did not seem far away. But the recent announcement of his "conversion to Judaism" dissipated our hopes, and, as a matter of fact, we find that his conversion is not to Judaism, but to a quasi-Judaism. Mr. Carter himself calls it a "Biblical Hebrew faith."

It seems that Carter left the Church of England to become affiliated with Anglo-Israelism (that erroneous teaching which identifies England as the Lost Tribes). From that faith he turned to Christian Science, but now in "The Society of the Bible in the Hands of Its Creator" (official name of the sect), he says he has found the answer to his questions. Apparently all the questions are not yet answered, for the "authentic" translation of the Old Testament has never been completed, the present existent translations doing grave injustice to the truth, according to the columnist, who seems to think that he has something "new" in Judaism, forgetting that Judaism is a miracle of history.

Mr. Carter became interested through a David Horowitz of Wilkes-Barre, Pa., who in turn was influenced by a hermit whom he met near Jerusalem, one Moses Gihbori. *Opinion* states that Gihbori is not known in Jerusalem.

The two outstanding results of Boake Carter's conversion are that, *one*, he observes Mosaic dietary laws (in part) and does not work on Saturdays; and *two*, he believes that Hitler is Satan, and that England and the United States constitute the Ten Lost Tribes!

A Message For Each Day

BY FRANK E. GARBELEIN

November 1. "Our lips are our own" (Psalm 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 foolish indeed. 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, O Lord, my strength and my redeemer."

November 2. "I shall be satisfied, when I awake, with Thy likeness" (Psalm 17:15).

"When I awake." That moment faces every man. Some time will come the last sleep—than 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.

November 3. "The secret of the Lord is with them that fear Him" (Psalm 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 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!

November 4. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy" (Psalm 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 secret places of the life 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 by 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!

November 5. "O taste and see that the Lord is good" (Psalm 34:8).

This is David's version of what we of a later 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 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 shadow of true faith.

November 6. "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" (Psalm 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 you 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.

November 7. "I will be glad in the Lord" (Psalm 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, 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.

November 8. "Know ye what I have done to you?" (Job 13:12).

These words were spoken by the Lord Jesus after He had washed the disciples' feet. But as we look back upon the far greater work He has done for us, we may well apply them to ourselves. Do you know, do you really apprehend, what Christ has done for you? 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.

November 9. "I have given them Thy Word" (John 17:14).

At this point in His high-priestly prayer the Lord Jesus refers to a

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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 fullness of meaning. Finally, He has given to His own the Word in power, even the power of His resurrection that worketh in us by the indwelling Spirit. Yes, He has given His Word. Have you received it?

November 10. "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 we read his remarkable book, we see that that was exactly what he was. Faced with grave problems, he embraced God in prayer. In that characteristic we may emulate this deeply-spiritual prophet. We may be embracers of God. Like Jacob we may cleave to Him till He imparts the blessing. We may lay hold on God in importunate supplication for others to be saved and blessed.

November 11. "O Lord, how long shall I cry, and Thou wilt not bear!" (Hab. 1:2).

Read this and the following verses and you will see that the prophet is greatly distressed. He sees injustice rampant among his 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.

November 12. "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. Habakkuk answers that announcement of impending judgment in the verse quoted for today. Notice this key 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!"

November 13. "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 great revelations of the Old Testament.

My friend, you and I may 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.

November 14. "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 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!

November 15. "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.

November 16. "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 to Him from self, sin, worry, and the like is your inheritance. Are you standing fast in the liberty wherewith Christ has made you free?

November 17. "Christ's servant" (1 Cor. 7:22).

The expression is in the same vein as the phrase we chose for yesterday, "the Lord's freeman." Literally it reads "Christ's slave." 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, now and forever.

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 the devil!

November 18. "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 did not give Tertius a brain capable of putting together the doctrinal masterpiece of the world. But He did give him an attentive ear and 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?

November 19. "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 *pragma*. 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.

November 20. "My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm 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 we do not forget the basic physical instincts 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's dwelling within.

November 21. "The King's daughter is all glorious within" (Psalm 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.

November 22. "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 in himself hope to be

heard by God, for all have stained hands. But read on to the eighteenth verse. *Contemplate that evangelized 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."

November 23. "Wherefore, as the Holy Ghost saith, Today if we will hear His voice, harden not your hearts" (Heb. 3:7, 8a).

Often a seemingly incidental thought in Scripture has deep meaning. Here is a case in point. We may learn much about the great subject of the inspiration of the Bible from this subordinate clause, "As the Holy Spirit says." Of all books in the New Testament the Epistle to the Hebrews is more full of Old Testament quotations than any other. It is in effect a New Testament commentary on the Old Testament order of sacrifices, offerings, and priesthood. In this particular instance the author of Hebrews has quoted Exodus. But he does not introduce it by remarking, "as Moses says." No, he phrases it thus: "As the Holy Ghost says." It is evident, therefore, that the author of Hebrews knew that the words of Moses are the words of the Holy Spirit. There could hardly be a clearer declaration of the full inspiration of the Old Testament. Not only Exodus but all Scripture ultimately goes back to the Spirit of God Who in a way transcending human comprehension used Moses and every other sacred writer to express His truth.

Let us never open our Bibles lightly. Let us remember that the Bible is the only Book in the world on the cover of which may be inscribed these five words: "As the Holy Spirit says."

November 24. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

This verse is valuable for its clear definition of the unsavory source of unbelief and the exact nature of this sin. Let us look at the first point. "Take heed, brethren," the exhortation goes, "lest there be in any of you an evil heart of unbelief." Whence comes unbelief? Here is the answer. It comes from the heart—from a particular kind of heart, to be exact. That kind of heart is an evil heart. Therefore, whenever unbelief appears, we may look upon it as a symptom of something deeper. As perhaps no other sin, it points to inward corruption.

Among the sins which so easily beset us, unbelief is, according to human classification, one of the more respectable. There are even some who take a certain intellectual pride in their skepticism regarding God's truth. *What folly! Unbelief is a black sin, for it presumes to veil the light of the God of all truth.* May we who are Christians be kept from it in respect to any doubt whatever of God's Holy Word. And may the unsaved reader of these words be delivered by the Holy Spirit from that root sin of unbelief which denies the Saviour.

November 25. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

We now come to the second clarifying idea in this verse. We find it in the following words: "in departing from the living God." Yesterday we saw the source of unbelief to be an evil heart. Today we look at the exact nature of this sin. Unbelief is never a light thing, because it is never less than "departing from the living God."

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Let us be quick to see that everything depends in this case upon the adjective applied to God. Unbelief regarding a Buddha is one thing. Unbelief regarding the God of the Bible is quite another. Buddha and all other man-made gods are dead. Whether they are disbelieved means nothing in the scale of eternal consequences. But the unbelief of which the verse in Hebrews is speaking is different; it means flouting of the living God. No man can do that and live spiritually. Would that we who believe may be led by the Spirit to challenge our unbelieving friends with the dreadful enormity of denying the living God!

November 26. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Authorized Version gives noble expression to this great verse. Nevertheless a glance at the original reminds us of its primary emphasis. In the Greek text the word translated in our English Bible, "quick," is *zōn*, which means in our modern English, "living." Moreover, this word *zōn* stands first in the sentence, giving the stress thus: "Living is the Word of God and powerful . . ."

Let us think about this emphasis. Because of its unique quality of life, our Bible is different from all other books. Said Luther of Paul's writings: "The words of Paul are not dead words; they are living creatures. They have hands and feet. If you cut them, they bleed." This boldly figurative statement applies also throughout the Bible. As no other book, God's Word has life.

What is this life in the Bible? It is similar to that of a seed. Peter tells us that the Word of God is the "incorruptible seed" whereby we are born again (1 Peter 1:23). When God's Word reaches the human heart and is received by faith, it grows up into life eternal. But it does not grow without nourishment. Thus we Christians must feed daily on "the sincere milk of the Word that we may grow thereby" (1 Peter 2:2).

It is futile to try to be a Christian apart from the living Word of God. Every such attempt, whether made deliberately or through neglect, is foredoomed to failure. "Living is the Word of God!" Then let us live by it daily.

November 27. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Today we contemplate a phrase from a well-loved verse. "Touched with the feeling of our infirmities." The context speaks of our High Priest's being so understanding of our need as actually to be identified with our weaknesses. The word translated "touched with the feeling of" is *sympathēsai*, meaning "suffer with." The common rendering of "infirmities" for the next word in the passage is beautiful, but possibly limited by the connotation of physical weakness. The full truth is that our Lord sympathizes with our every weakness, whether physical, mental or spiritual.

For practical every day comfort there are few truths to compare with this thought of the sympathizing Christ. He knows what we suffer,

because He Himself lived this life on earth. He met all our trials and temptations, He experienced our weaknesses; He Who was Victor over them all can understand our deepest need.

November 28. "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).

We now turn our attention to one of the great prayer verses of Scripture. It is indeed a treasury, given us by the Holy Spirit for our encouragement in the difficult and essential task of prayer. Let us take it over several days for our meditation upon it.

Looking at the opening words, we see that they read thus: "Let us therefore come boldly . . ." We are immediately impressed with the fact that the verse links up logically with what has preceded it. We turn back, therefore, to our text for yesterday. The thought is that, because Christ so fully understands and sympathizes with our weaknesses, because He was tempted in all points like as we are yet apart from sin, we are able through Him to go to God in prayer. This we do, not in our own righteousness but only through Him Who has gone ahead and Who is now before God in our behalf, even the High Priest, our Saviour, Jesus Christ. All this and more is suggested by the logical word, "therefore."

"Let us therefore come boldly." The verb is in the form of an exhortation. In the strongest possible terms we are urged and encouraged to avail ourselves of our right to approach God in prayer. We are even told to do so "boldly"—i. e., as those who have a settled prerogative to approach the Heavenly Father. Were our access to Him dependent in the slightest upon our own goodness, we could never come boldly. But because of the great High Priest Who has entered in for us we dare not come in any other way but with that holy boldness which, rooted in profound humility, yet rejoices in the divine provision for our acceptance through Christ. Much assurance in prayer may be gained from a simple realization of these great truths regarding our approach to God.

November 29. "The throne of grace" (Heb. 4:16).

"The throne of grace." This designation of the seat of Almighty Power is one which only Christians can appreciate. The throne of the Infinite God has various aspects. For the unbeliever it can never be the throne of grace, but only the throne of judgment and condemnation. The unsaved can but think of it with utmost fear and concern, for to them it means the wrath of a Holy God flaming out against transgression.

But let us who are saved rejoice in the throne of grace! Because of our great High Priest who offered Himself in our behalf, the Judge of all the earth is propitious toward us. Streams of grace flow from His throne. Unmerited, free, abundant is His mercy toward us who are in Christ Jesus. How foolish, therefore, is the Christian who hesitates to avail himself of this glorious provision for his help through prayer! The Holy Spirit exhorts us to exercise our right of approach. The throne to which we are to come is graciously disposed toward us. Why then should we ever neglect this blessed privilege of prayer?

November 30. ". . . that we may obtain mercy and find grace to help in time of need" (Heb. 4:16).

This is what happens to those who accept the Spirit's exhortation to

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prayer. When they come to the throne of grace, they are never disappointed. They receive mercy and find all sufficient grace for every need.

But we must pause for a word of caution. We shall be mistaken indeed if we think that this exhortation is only for our most desperate straits. Yes, it mentions the "time of need." But we ought to remember that, because of our weakness and the sin which so easily besets us, every time is for us a time of need. Not a day nor an hour passes wherein we are not in want of divine mercy and grace. In fact, it often happens that our times of greatest need are unrecognized until they have passed. We can do no better than cultivate the habit of continual turning to the throne of grace.

AND I SHALL FEAR NO HARM

'Twill gleams of joy and clouds of doubt
Our feelings come and go;
Our best estate is toss'd about
In ceaseless ebb and flow.

No mood of feeling, form of thought,
Is constant for a day
But Thou, O Lord! Thou changest not;
The same Thou art alway.

I grasp Thy strength, make it my own,
My heart with peace is blest;
I lose my hold, and then comes down
Darkness and cold unrest.

Let me no more my comfort draw
From my frail hold of Thee—
In this alone rejoice with awe;
Thy mighty grasp of me.

Out of that weak unquiet drift
That comes but to depart,
To that pure heaven my spirit lift
Where Thou unchanging art.

Lay hold of me with Thy strong grasp,
Let Thy almighty arm
In its embrace my weakness clasp,
And I shall fear no harm.

Then what this world to thee, my heart?
Its gifts nor feed thee nor can bless.
Thou hast no owner's part
In all its fleetingness.

The flame, the storm, the quaking ground,
Earth's joys, earth's terror, nought is thine;
Thou must but hear the sound
Of the still voice divine.

—R. H. F.

Question Box

No. 826. What do you know of a book called *The Super Deceiver on the World Horizon*, by James C. Hollenbeck, in which a man over in Syria is identified by the number 666 and as the Antichrist?

We have read the book. The author points to a certain Abdul Baha Baha, who was born in Mecca in 1894 and now lives in Syria (Assyria) about one hundred miles northeast of Aleppo, as being a mystery man of great power and as the potential Antichrist. This Abdul Baha Baha, like his famed late cousin, King Feisal I of Iraq (Mesopotamia), is shown to be descended from Abraham. The man is a mystic of extraordinary power, but neither he nor any man can be identified as the Antichrist until after the Church is taken at the Rapture. So do not trouble your head about this man or any other in that capacity. We recall that some years ago many Christians were very positive in stating that King Feisal, always pictured with his pet leopard, was Antichrist. Well, King Feisal's body now lies in the grave, and those who were so sure were wrong. Mr. Hollenbeck had some weird experiences with this Abdul man, but the Scripture says that when the Holy Spirit is taken away, "THEN shall that Wicked be revealed, whom the Lord shall consume" (2 Thess. 2:7, 8).

No. 827. Was Christ's body, before He was put to death, subject to 1 Corinthians 15:50? Was the punishment for our sins upon Him before He hung on the Cross?

By the first part of your question it is presumed that you ask whether there was any corruption in our Lord's body. No! He was Man, but perfect Man and perfect God. Corruption and death are the wages of sin, but He was without sin (2 Cor. 5:21). Throughout His whole earthly life there was no sin in Him. It was only on Him—not His sin, for He had none, but ours—when God had us sin for us on the Cross. It was then that He took up on Himself the curse, for "it is written, Cursed is every one that hangeth upon a tree" (Gal. 3:13).

No. 828. Is it possible for Hitler to be the rider of the red horse, taking peace from the earth?

Before the rider of the red horse comes forth the second seal must be broken. But the second seal will not be broken until after the first seal is broken, at which time the rider of the white horse will ride. The white horse and his rider have not yet appeared. Neither has that occurred which must precede the breaking of the first seal, the up-call of the Church (see Rev. 4 and 5). Therefore the answer to the question is, "No."

The Lord preserveth the souls of His saints (Psalm 97:10).

In paths unknown He leads them on
To His divine abode,
And shows new miracles of grace
Through all the heavenly road.

—P. Doadridge.

The Heart of the Lesson

By Arthur Forest Wells

THE CHRISTIAN VIEW OF MARRIAGE

November 1. Gen. 2:18-24; Matt. 19:3-6; John 2:1-5

Golden Text: Heb. 13:4

The seriousness of the marriage situation in many quarters—both as to the evils practised and the shocking ignorance of the Word of God concerning it—welcomes and demands an earnest study of it. For the sake of convenience, we divide our notes into four parts.

I. Marriage a Divine Institution (Gen. 2:18)

When one reads the revolutionary statements of some of our sociologists concerning marital relationships, one is moved with a sense of urgency concerning the need of getting the Bible's fundamental—not to say elementary—revelations on marriage to the people. The first of these is the teaching that marriage is an institution that came into being by the will and act of God Himself. This implies that the basic conceptions of wedlock are to be sought, not in the philosophy of man, but in the Scriptures. That simple truth thousands need to learn. And the lesson is not difficult; that is, it is not difficult if men will believe and obey God. A young woman, who had been wooed by her pastor concerning the marriage which she was contemplating, but who had ignored his counsel, came to him a few months after she had taken her sad step, crying, "If I had only known! I would not have married him." "No," said the minister, "you are not saying the right thing. You did know the right and wrong of this matter, for I told you about it; but you did not act according to the light that was given you." In her case it was a violation of the Divine prohibition against believers being unequally yoked with unbelievers. We cite it as an instance of disobedience to God's will and of the impossibility of marital peace and joy in any attempt to set that will aside. Since marriage has a Divine origin, marriage can only, then, be a success when its partners please God in their union. True marriage is a life-long bond between a man and a woman who have been brought together in the providence of God to love and help each other in the fulfilling of His will for them as one flesh. For Christians this means wedlock in the Lord Jesus Christ.

II. Marriage is a Normal Human Relationship (Gen. 2:19-24)

Observe the circumstances under which marriage was instituted by God. It came into being at the time that Adam saw and named every living creature. God knew that none of the beasts which He had made could be a partner for the man whom He had created in His own image and likeness; but Adam may not have known it. Adam, at least, was given an opportunity to find out about this himself. He was given the opportunity of seeing and naming all cattle, birds, and beasts of the field. What was the result? "There was not found a help meet for him" in the animal kingdom. But Jehovah God did not let the matter rest there. He made a woman out of one of Adam's ribs and brought her to him. Now what was the man's reaction? The Divine record says: "The man said, This is now bone of my bones, and flesh of my flesh; she shall be called *Ishah*, because she was taken out of *Ish*." Here, then, is both negative and positive proof against Evolution: Adam found no wife among the beasts, but he instantly recognized the first woman as a creature of his own kind. Marriage, therefore, is a union between the two sexes of humankind; and, since God made the one

partner for the other, it is the normal relationship for men and women as they are brought together in pairs by God's providence.

This basic conception of marriage has many enemies—some even brutal. We asked the record keeper of the police department of one of our large cities to name the crime which he had found to be the most prevalent. Without hesitation he said: "Rape." Testimony of others has lent added weight to that revelation. But rape is not the worst of these immoralities. We shrink from naming it, because it so terribly violates the holiness of God and the decency of mankind. But Romans 1:26, 27, read in the light of Leviticus 18:22-25, should not be ignored. That behind us, we observe that there are lesser forms of casual infractions against marriage and some arbitrary restrictions as well. Among its more "respectable" enemies are: polygamy, unscriptural divorce, and celibacy. We pass by polygamy and forbidden divorce for the moment because they also are violations of the marriage bond, but we desire to say a word about celibacy, a denial of it. Polygamy and the rarer practise of polyandry are condemned by the rule that marriage is a union between one man and one woman. We shall speak of divorce under our next heading.

Celibacy, as a religious doctrine, enforced upon the pain of forfeiture of some Christian privilege, or accepted as a means of working for one's salvation, is unnatural and unscriptural. Paul advised some not to marry, but what he said is miles away from the Romish teaching concerning the blessedness of the single life. Here are some of the apostle's words: "I say to the unmarried and to widows, It is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn. . . . Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But shouldst thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned" (1 Cor. 7:8, 9, 27, 28). When the disciples heard what the Lord had said about divorce, they exclaimed: "If the case of the man is so with his wife, it is not expedient to marry." But the Lord replied: "Not all men can receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb; and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Confer Matt. 19:10-12.) Here are two statements touching upon single living—whether by force, vow, or dedication—but they are exceptions which are controlled by the rule, and so help to establish the rule of the normalcy of marriage.

III. Marriage a Lifelong Union (Matt. 19:3-6)

The teaching of the Lord Jesus Christ in passages like this text came as a severe rebuke to many of the leaders of Israel; for then, as now, there were those who advocated divorce on the flimsiest excuses: for example, if in cooking a wife spoiled some food by careless seasoning or burning, it was maintained by some that the husband was justified in seeking separation from her. Indeed, some even contended that a man had the right to be free to marry again if he found a woman whom he liked better than his present wife. In that ancient heathen world marriage conditions were even worse than that. Among those who had slaves it was a common occurrence for a host to supply his overnight guest with a female bondservant as one of many conveniences. Since our Lord had already spoken strongly against unlawful divorce, we are not surprised to find those who had been taken aback by His words now plotting revenge against Him. These Pharisees may have come from the liberal school, but that does not matter. We have been helped by their questions because of our Lord's answers to them. They asked:

"Is it law: 1 for a man to put away his wife for every cause?" To this question our Lord made a threefold reply: first, God's Word, not rabbinical quibbles, must supply the answer; second, God's own act is the criterion in this matter; third, man's hands are to be left off of what God has done. This reply did not suit these Pharisees; so they asked another question: "Why then did Moses command to give a bill of divorcement, and to put her away?" To this second question our Lord made another threefold reply: first, Moses did not command issuance of divorces: he suffered it (Deut. 24:1); second, Moses dealt with an abnormal condition; third, adultery alone frees the innocent mate. Everything Paul wrote in 1 Corinthians 7 is in harmony with these dictums of the Lord Jesus Christ. Marriage is therefore a lifelong union between husband and wife, unless something equivalent to death—adultery—sets the innocent party free to marry again.

IV. Christ Enriches Lawful Marriage (John 2:1-5)

When the Lord Jesus Christ was invited to a marriage in Cana early in His ministry, He accepted the invitation and blessed the wedding with His first sign. One of the beauties of this miracle is that it was an answer, not to something of life-or-death importance, but to a lack of something that belonged to the trimmings of the feast. This is not an argument for luxury; but it is one of many manifestations of the goodness of God reaching down to His children that they might live abundantly. Confer at this point texts like John 10:10; Rom. 5:6-11; 8:31-39; Eph. 3:20, 21. One may properly speak of minimum requirements in the realm of law, but where grace abounds measures run over. What Jesus did for that couple in Cana, He wants to do for every pair that will invite Him to their home as Saviour and Lord.

Although our texts do not direct us to study the oneness of husband and wife with a view to its typical import, let us not forget that in Ephesians 5:22, 33 the Holy Spirit guided Paul to use the marriage bond as a symbol of the great mysterious union of Christ and the Church.

CHRISTIAN NURTURE IN THE FAMILY

Nov. 8. Deut. 4:4-9, 20-25; 2 Tim. 3:14, 15

Golden Text: Prov. 22:4

Christian students of the Bible need ever to be on guard against accepting an apparent religious truism as if it were a self-evident truth. For example, popular or uninstructed ideas of the Church take it for granted that New Testament believers are to be governed pretty much by all the laws that are promulgated in the Bible—with the exception of certain ceremonies that are freely recognized as being definitely Jewish. The Authorized Version's rendering of Acts 7:38 and 10:35 notwithstanding, the Church is not in the Old Testament, and modern Jews who do not accept Jesus Christ as Saviour and Lord are not saved. Therefore, in accepting this caption, Christian Nurture in the Family, as the key to the texts of this lesson, we need to remind ourselves that although all Scripture belongs to Christians not every Scripture is about Christians. Certain eternal truths necessarily underlie all the dispensations of Divine Revelation: and these, wherever found, are applicable to the needs of all ages. With these fundamental distinctions of God's Word in mind, the Christian family may as well turn to Deuteronomy 6 as 2 Timothy 3 for a good deal of its spiritual nurture.

The teacher may divide this lesson into three sections according to its appeal, respectively, to the nation, to parents, and to children; or, to say the same thing in another way, he may grasp the thoughts of these texts according to their three imperatives—hear, do, abide.

I. The Nation Commanded to Hear and Love God (Deut. 6:4, 5)

It must be remembered that this appeal was made to a redeemed people. This means that we are dealing here with truths concerning the believer's walk rather than with the atonement whereby he was saved. Israel as a nation was saved by the blood of the paschal lamb that they had in faith put on their door posts, and by the strong arm of Jehovah Who brought them through the Red Sea dry-shod. The counterparts of these Old Testament facts are for the Christian in the New Testament the death of the Lord Jesus Christ on the Cross and His resurrection from among the dead: even as we read in Romans 4:25 that Jesus our Lord "was delivered up for our trespasses, and was raised for our justification." This understood, we may say that Moses did for Israel in Deuteronomy 6 what Paul did for the Church in Ephesians 4-6. See especially Ephesians 4:1-6; 6:1-4. Furthermore, we might have in mind what Peter wrote to the elect sojourners of the Dispersion: "Sanctify in your hearts Christ as Lord . . . But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 3:15; 4:16). With thousands of men facing death on the battle-field every hour, it is pressingly urgent that the Gospel of redemption be very much on our lips these days. If in some glorious hour of opportunity we must choose between salvation and edification, let us preach salvation to the lost by all means. But if we have time to do both, let us thank God for that privilege, and so instruct the saints as well as evangelize the sinners.

We praise the Lord for every report that comes in with the news that this war has led someone to his knees before God. But our heart aches as it doubts whether our nation as such has yet learned that He alone can be the Rock of our defence and victory. Of course, we have long put His Name on our money; but have we Americans: Even trusting God? We shudder to think that some of our military plans may miss fire for no other reason than that the citizens of our land have not turned to Him in repentance and faith. In the light of these conditions, we need to pay particular attention to the background of our text, namely, that the Rock of Israel was Jehovah. We will not now take time to show how often they failed Him through their unbelief and disobedience, and suffered accordingly. The important present lesson is that the foundation of Israel's well-being was God as the one Jehovah, and that it was conditioned on the love of all their heart and all their soul and all their might for Him. Let the leaders and every citizen of our nation please copy.

II. The Duties of the Fathers (Deut. 6:6-9, 20-25)

As the verses which we have just discussed give the central truths of the continuance and execution of Jehovah's theocracy over Israel, so these verses may be said to contain the Divine basic conception of Mosaic education. Two things may here be pointed out with emphasis. First, the teachers—parents, especially fathers—are to know their lesson well and to do certain things in order to keep on being brushed up on it. Those responsible for the instruction of their children were to have Jehovah's words in their own hearts. This was necessary not only for the success of their teaching but also for the certainty that they would do the kind of teaching that was expected of them. Why is it that the pitiful little that many children know about the Lord Jesus Christ has come to them through some agency outside of their homes rather than from their parents? Answer: The parents either do not know the Saviour themselves or they do not love Him enough to speak of Him to their children. And why are so many parents like that? Well, for many reasons—every one of them sad. Each parent will know his or her own answer to that question. It may be that he or she never knew

the Lord or never really loved Him. But many parents are backsliders. Any why so? Again the answers are manifold. One would think that real love would need no reminder, especially real love for the Lord. But we dare think that not a few parents could and would have been diligent in the matter of the spiritual nurture of their children if they had had some daily mementos to encourage them to think of Him—a verse on the wall, let's say; or, better still, one read prayerfully directly from the written Word. Pharisaism allowed these Mosaic helps to go to seed; but wherever a loving heart caught their spiritual meaning, they did much to strengthen a once weak faith. Teachers who do not keep up on their subjects soon drop behind their classes. Likewise many a Jewish and Christian parent has failed in the nurture of his child by failing to grow in the grace and knowledge of his Lord.

Our text emphasizes another fact in the Mosaic system of education, namely, its subject matter. We will not deny that the teaching of the arts and sciences is in harmony with the will of God for children. We are paying attention only to what we find expressly written here. Hebrew parents were commanded by Jehovah to instruct their children concerning the fact and expression of His grace. Even denied the opportunity of learning or of the higher learning, the minds of men and children have somehow often found a way to become self-educated in the things towards which their intellectual make-up bent. But being born the sinners that we are, men and children do not find God by their own seeking. Therefore, if the coming generations are to know the Lord they will have to be taught concerning Him. "But," someone may ask: "does it matter much whether our children learn to know Him?" Well, if anyone really seriously makes that inquiry, we will answer him two things: first, look at Ephesians 4:17-19 to see what men can be like without the knowledge of God; second, the Lord Jesus Christ said: "This is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, Jesus Christ" (John 17:3). Ignorance of God means death; knowledge of God means life. No wonder the writer of The Proverbs said: "The fear of Jehovah is the beginning of knowledge" (Prov. 1:7). Oh, that parents who seek to rush their children through the early grades would but realize that not "Reading and Writing and Arithmetic" but the fear of the Lord is the beginning of wisdom. And not only is it wisdom's "beginning," but its "chief part"—as the marginal reference of Proverbs 1:7 reminds us. Parents, in the end it will matter more whether your children know Christ than whether they know the learning that is in man's books. Given the knowledge of God in Christ, they will not fail to get the other. But this sentence cannot in truth be reversed.

III. The Responsibility of Bible-Taught Children (2 Tim. 3:14-15)

We have dealt with the nation and with the parents; we come now to consider the part that the children are to take in the Christian nurture of the family. The picture which our text paints for us is that of a young man in a home where the Word of God had been faithfully taught. We have seen that all children do not have that privilege. But many do, and it is their case that we are asked to consider. There are three verses in the first chapter of this Epistle that paint their own scene of beauty and that throw a bright beam on our text. It is the picture of Paul the aged who, though he had no children of his own, treated Timothy as if he were his child. It is a picture, so to speak, of a Christian father writing to his son. This is what he said: "I thank God, Whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee;

which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also" (2 Tim. 1:2-5). It was to such a young man that the admonition came: "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." If Timothy needed that kind of an exhortation, how much more may some of our youths and maidens need it! Well, there is the apostle's command for us: Stay put in that way of life into which Divine grace has led you! If any modern educator smiles at the reasons which Paul gives for the need of this steadfastness, we will answer "The foolishness of God is wiser than men" (1 Cor. 1:25). At any rate, Timothy was asked to abide in the things of which he had been assured. How so? We are not told, unless it was that he had accepted the Scriptures as his only infallible rule of faith and practice; but a good guess would be that the victorious lives of his grandmother and mother had much to do with the establishment of his own soul. Christians are asked to "grow in grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Mark: it is to be a growth "in" not "away from" Divine grace and knowledge. The best way to grow in Christian things is to abide in Christ.

THINGS THAT MAR FAMILY LIFE

Nov. 15. Gen. 27:30-35; Matt. 5:31, 32; Luke 12:13-15

Golden Text: Gal. 6:2

The things that mar family life may all be classed under the ugly head "selfishness" or—to use a Pauline word—the "flesh": self over against God; the flesh over against the Holy Spirit. The passage from Genesis shows that self-will marred the home of Isaac and Rebekah; the passage from Matthew exposes uncontrolled passions as the enemy of marital happiness; the passage from Luke points the accusing finger at covetousness as the undermining explosive of family unity.

L. Carnality and Guile (Gen. 27:30-35)

Sometimes, as we have looked at just the human side of the Church over against the size and polish of some worldly or earthly organization, we have marvelled at the things that are actually accomplished through her. Ecclesiastical equipment is frequently forced to make such a poor showing in comparison with the efficiency of many temporal institutions. Truly God has often chosen "the foolish things of the world, that He might put to shame them that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, and the things that are not, that he might bring to nought the things that are; that no flesh should glory before God" (1 Cor. 1:27-29). It is through things of this nature that come to one as one considers the home of Isaac and Rebekah as one of the chosen mediums of God's grace for the salvation of men by His then promised Son.

Isaac and Rebekah had had a sweet marriage; but some of the things that one reads in as well as between the lines do leave one with the impression that there was not an ideal or even a peaceful home. If the great moment of the transfer of the birthright had come, why did not Isaac call his whole family together and give the non-participants at least an opportunity to witness the transaction? Were they not all indirectly, if not directly, interested in it? Why do this thing secretly, in a corner? Solid Pauline "flesh" crops out everywhere in this narrative. Isaac thinks he has to have a meal of a certain kind and quality in order to lay his hands in benediction upon his son. He chooses his own moment for the ceremony under the delusion of a bad guess about

the length of his life; whereas, if he had been waiting upon Jehovah, he would have been favored with a better sign. He picks Esau for the recipient of the blessing for no other reason than that he was his elder son. But Esau had already "sold" that birthright to Jacob; he had married two Hittite women who brought bitterness to his parents' spirits; and all in all he had given no assurance that the blessing would be in safe hands if he possessed it. Rebekah seems to have been no better than her husband; for she favored Jacob as much as Isaac favored Esau, and she, like him, submitted to the appeal of the flesh to bring this matter to fruition. Then she added guile to the whole sorry business.

But most of these observations merely skim the surface. The telltale symptoms of the actual malady that plagued this home are the nervous coming and going that fills this whole chapter. One might expect the possessor of so great a treasure to walk more cautiously; for does not Scripture say, "He that believeth shall not be in haste" (Isa. 28:16)? Here, then, is the root of the fault that marred Isaac's and Rebekah's home—impatience that would not wait upon the Lord. Where there is no faith in Him households fail to enjoy their highest function.

D. Adultery and Divorce (Matt. 5:31, 32)

In the lesson of two Sundays ago one of the texts invited a few remarks about "divores." We refer the student to those notes so that we can be free to take a more general view of the present text. As the lack of faith was the trouble in our first text, so the lack of love marks this one. Of course, the basic thing that is true of this text was also true of that one, namely: that if Isaac and Rebekah had really loved each other, they would not have carried on their in-the-corner and back-of-the-door schemes against each other. True love never commits fornication or adultery, nor asks for a writing of divorcement. It is uncontrolled passion and self-will that does that. True love, like faith, needs not to make haste; therefore, it creates no situation of regret or temptation to license. It is its own preventive against abuse.

Dealing with young couples as we are privileged to do, we must bear a twofold testimony concerning them. There are today as noble a group of couples getting married as there has ever been. Their innocent love is pure and strong, and they bow in reverence before God as the law of the State declares them one. But there are very many that are not like that. They approach one in an attitude that seems to confess something has already gone wrong or gone out of their lives. They seem as if they were heading for drudgery, disappointment, and failure, because of some fifth-column in their acquaintanceship. Lack of true love mars family life. Why did we have to say such a self-evident thing?

III. Worldliness and Covetousness (Luke 12:13-15)

This third case of family disturbance brings up a scene the like of which has darkened many a home and many a court after the death of some testator. Sad to say, sometimes the clouds of such quarrels arise even before a given benefactor has left the earth. Covetousness thrives on worldliness; and both are enemies of happy family life. The particular instance which Luke has recorded is about a man who wanted the Lord Jesus Christ to bid his brother to divide an inheritance with him. Superficially, this was not such a bad thing to do, for who could be even as good an arbiter as the Saviour? But the disposition of this man was such that he had no right to be encouraged in his ambition. Neither the Lord nor Luke took time to go into his claims. At best they would still have been but personal, and so have no meaning for others. It was the man's attitude, not the things he coveted, that was doing the damage.

Two things need to be said about this interrupter. First, he had a wrong opinion concerning the mission of the Lord Jesus Christ during His first presence on the earth as the Word Who had become flesh. He wanted the Saviour to interest Himself in legal or, as we might say, social matters. Modernism that sidesteps the Gospel of God's grace and of the Lord's Second Coming merits the same rebuke that the Lord Jesus gave this man. Christ had not then come for social readjustment. He had come to seek the lost and to save them by giving His life a ransom for them. Second, and this is where our subject comes in contact with this text, the man was a disturber because of his covetousness. Our Lord had spoken about our confession of Him before men, and of His confession of us before the angels of God; furthermore, among other things, He had just spoken of the help that the Holy Spirit would give to those of His faithful disciples who would be called to speak about Him. But these high things went right over his low soul. It was gracious, therefore, of the Lord to warn him of his covetousness, and to remind him that even if he got the inheritance which he claimed, his life would not consist in them. How many an establishment is but a household; when, but for the inordinate desire for material things in place of the love of the things of the Holy Spirit, it might be a home. " whatsoever things are lovely, . . . think on these things" (Phil. 4:8). "Set your mind on the things that are above, not on the things that are upon the earth" (Col. 3:2).

MOTIVES THAT STRENGTHEN FAMILY LIFE

Nov. 22. Exod. 2:1-4; Josh. 24:14, 15; Eph. 5:28-31; 8:1-4

Golden Text: 1 Cor. 13:8

It is the consistent testimony of Scripture that saints are what they are, do what they do, and have what they have, because of God's grace. It is equally scriptural to say that each believer in the Lord Jesus Christ must work out his own salvation with fear and trembling and must be diligent to make his calling and election sure. To do this, he will need, and he may have, God's will and power. But his need and provision includes something more: he will have to have inspiration to accept God's will and power. Our topic calls this "motive." From whence may the Christian expect this inducement or reason for action? The dictionary says "motive" is something within the individual, rather than without, something which incites him to action. If that is true, then we have no business using that term here; for it is certainly not Scriptural to say that the Christian is to look for his incentives within himself. That sort of teaching can do a great deal of damage. The New Testament makes one of its prominent saints say: "For to me to live is Christ" (Phil. 1:21). Christ lives within the Christian (Gal. 2:20). But that is another matter. One had better look up to the Lord at the right hand of God than to some feeling about His presence within the heart for inspiration to work in faith, labor in love, and hope with patience. That is the meaning which we assign to the word "motive" in our topic, and we believe that our texts bear out that interpretation.

I. Raising a Goodly Child (Exod. 2:1-4)

Judging by what we know of the Jews, and more particularly by what we read in Exodus One, there must have been a great number of Hebrew children born in Egypt. But of none of them, save one, do we read that he was placed in a protected ark among the flags of the Nile river. Why do we read of such safekeeping of the boy who later became known as Moses? It will not do to guess that such procedure was followed with other children; but that we read of it only in the

case of Moses, since he became so prominent. If that were so, this text would have no meaning under a heading such as mine is today. This text is proof that our motive is to be found in God. That is exactly what the Scriptures make it say. Hebrews 11:23 has it this way: "By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child." Acts 7:20 says: "Moses was born, and was fair unto God." Here are two statements of importance. First, Moses' parents were moved to do what they did with their little one because of their faith in Jehovah. Second, this faith enabled them to see in their son a channel of God's grace and power for the deliverance of Israel; for Stephen was led to say that Moses was "fair unto God." The words "goodly" and "fair" above are translations of the same Greek word which means "city-bred," then "refined," "comely." Stephen says that he was fair "unto God." Some lexicographers tell us that this is a Hebrew superlative. So it may be, but let us not lose the force of it. It is as if Moses' parents saw the importance of their son from the point of view of God's plan for them; and it was this that moved them to their saving act. Moral: faith in God is the Christians' fundamental motive for life and living.

II. Choosing to Serve Jehovah (Josh. 24:14, 15)

This text is taken from Joshua's famous address to the tribes of Israel. In that address he called upon them to separate themselves from the idols, which some still surround themselves with, and to cling to Jehovah Who has called and redeemed them. When his hearers too hastily—some thoughtlessly, some dishonestly, no doubt—promised to be willing to obey this admonition, Joshua ironically told them: "Ye cannot serve Jehovah; for He is a holy God; He is a jealous God; He will not forgive your transgression nor your sin." And then he added: "If ye forsake Jehovah, and serve foreign gods, then He will turn and do you evil, and consume you, after that He hath done you good." This great Hebrew man of faith and leadership makes one of these appeals in our text. He does it almost impatiently; for, without waiting to see what they will do, he announces his own decision—"But as for me and my house, we will serve Jehovah." This is a text of decision rather than of motive. One must read the chapter from which it is taken to get the motive. If that be done, then the discovery will again be made that God's saints are to act according to God because of His grace to them in whatever they do.

III. Love Between Husbands and Wives (Eph. 5:25-31)

In creation God made us after His own image and likeness. In redemption God sent His Son in the likeness of sinful flesh. In salvation God has foreordained us to be conformed to the image of His Son. Scripture has a wonderful way of coming back to its starting point triangularly—always bringing back more in grace than it had in creation. Thus we find that the Old Testament tabernacle, which was made after the pattern of the things in Heaven, was a type of the Christian realiter of the New Testament. Ordinarily, things equal to the same thing are equal to each other. So they are, but the fulfilment of Christ is so much greater than its type, that even the original in Heaven is enriched by a name and a people that it never had before. No wonder the apostle says: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God" (Col. 3:1). In our text the appeal is based on the middle point of grace's triangle. If we go back to verse 25 we see that the Holy Spirit has the Cross of the Lord Jesus Christ in mind. Therefore, it is His love for us, love that led Him to sacrifice Himself for us, that is to be the motive of every relationship between husbands and wives.

After such a pattern, how can any marriage be anything but lovely? God expects nothing less of us, for in Christ He offers us everything that this ideal demands.

IV. Filial Obedience and Parental Nurture (Eph. 6:1-4)

In this portion of Ephesians things seem to be upside down—wives are mentioned before husbands, children before parents, servants before masters; but grace has a way of doing the unexpected. Note, that while wives are to be in subjection (cf. Eph. 5:21), children are to obey. Three things are here related to this command: first, it is the right thing for children to do; second, a reward is promised them for such obedience; third, the sphere of their loyalty is the Lord Himself. Each one of these considerations is a motive for the keeping of this Divine command; indeed, all three are an ascending scale in the argument for such faithfulness. Children very early learn the difference between right and wrong. Is there any reason why they should not just as soon learn to think of life in terms of Christ? We think not.

But if the children are to respect their parents in the fear of the Lord, how much more are the parents bound to treat the children with the thought of their responsibility to Him. We asked a class in the Book of Judges recently: "Why did the first or second generation after Joshua know not Jehovah nor yet the work which He had wrought for Israel?" And the answer came quickly: "Their parents didn't teach them." Confer Deuteronomy 6:4-9. One who is at least a grandfather feels that many parents need to learn a tremendous lot about the right way to rear their children, but he feels that in nothing is there a greater need than in the spiritual phases of that training. Parents, provoke not to wrath culture in the Lord!

THE MISSION OF THE CHURCH

Nov. 29. Matt. 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13:1-3;
1 John 1:2
Golden Text: John 20:21

We have sought to arrange these seven texts in a simple workable order to show some phases of life within the Church as well as its message to those without its pale.

I. Fellowship Within the Church (Matt. 18:15-17; Acts 2:42; 6:1-4; 11:27-30)

1. Fellowship in the Means of Grace (Acts 2:42). We select as our first text the 42nd verse of the second chapter of The Acts, which reads: "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." The group of people referred to in this sentence had just been won to Christ through the Holy Spirit's use of Peter's sermon on that great Pentecost day. What they did, they did not by precedent but by the Lord's guidance. Their conduct was recorded, however, that it might be an example for our behaviour as Christians. But Luke tells us not only what these early believers did but also how they did it. Note what they did. First, they continued in the apostles' teaching. This must have been a great step for some of them. It meant the giving up of the rabbis and the tradition of the elders for the inspired doctrine of the apostles. Let us not fool ourselves, it should mean the same to us. It is not the wisdom of the world, but the word of the Cross and resurrection that saves. A church cannot have power if it ignores the apostles' teaching. Second, they continued in fellowship. This word "fellowship" is broad or particular according to its context. In any case, it involves a communion of a common interest between individuals. Sometimes it

describes the holy comradeship of believers in the Lord Jesus Christ in a general way; then again it becomes specific and designates material assistance; quite often it has a meaning in between these senses. Here it may mean alms-giving, but for the purpose of our lesson, we may take the broadest view of it. A church needs the friendly mutual relation of its members in order for it to grow in the Lord. Third, they broke bread; that is, they remembered the Lord's death with His own instituted use of the bread and the wine. This and their adherence to the apostles' teaching were the outstandingly new things in their spiritual experience mentioned here. They showed that they had come all out in their belief that Jesus is both Lord and Christ. Fourth, they continued in the prayers. What they prayed about, we do not know. The sun was still shining brightly for them; for as yet persecution had not reared its head. There had been some sneering, but not anything worse than that. We may be certain that praying had become a new experience for them, for now they could pray to God in the Name of the Lord Jesus Christ. These four things they did. How did they do them? They did them continuously. They did them steadfastly. "Persistently" may be an even better translation. One feels that the congregation was made of the same stuff that its leaders were made of; for hear what two of their preachers said when they, shortly thereafter, were charged by the rulers of the people to be silent about the Name of Jesus. "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard." That sort of spirit we need today in the Church. We need a spiritually instructed obstinate persistency to be faithful to the Lord Jesus Christ.

B. Spiritual Discipline (Matt. 18:15-17). It is our belief that there is possibly nothing of a practical nature that would restore Christian fellowship and sweeten the whole atmosphere of the Church more than a honestly careful observance of the rules laid down by our Lord in this text. Thousands of Christians do not even know that this passage is in the Bible. Sadder still is it to have to say that many church leaders do not know it is there. What fertile ground this ignorance is for the encouragement of gossip! "Somebody told me this about so-and-so." "Somebody told me this about you." So it goes among Christians! How the Holy Spirit must be grieved! We need not repeat what everyone can and should read for himself at this place in his own Bible. So let us simply say: If someone comes to you with a story about a brother in the Lord, ask him this, "Have you spoken to that brother about this?" and if he answers, "No," then tell him that he has no right to talk about that to anyone in the whole world, until he has given that brother an opportunity to hear the accusation himself and, if guilty, to fight the matter. The text explains what to do next, if he refuses. But it is the first step that is the important thing for the gossipers to learn. It is as wrong to listen to a story about a brother who has not been faced with his fault, as it is to spread it. Unwarranted telling and listening is not only low-grade habit, but sin.

C. Organization (Acts 6:1-4). Organizing may not be the third step in the interest of Christian fellowship; but this seems to be the place to put this particular text of today's selection. "Organization" may not be the best key-word for it; but for the lack of a readier one, we use it. We have heard many pros and cons about the importance of organization within churches; and we have sometimes had a suspicion that the bad things said about it were more worth-while listening to than the things said in its favor. There always seem to be people around to "organize" something. We ourselves are sticklers for order and efficiency; but never do we want to try to rob the Holy Spirit of His leadership, or to hinder Him by the dead weight of any unspiri-

tuality of our own. The text tells its own story: difficulties arose over temporalities; a simple suggestion solved the problem—first, the discerning apostles recognized the priority of the spiritual over the physical; second, they found Spirit-filled men to take care of the temporal things, and then they dedicated themselves afresh to their spiritual ministry. The rumpus was over as quickly as that; better still, without investigators and questionnaires, the Church had a workable organization suited to its needs.

D. Relief (Acts 11:27-30). Before sitting down to the typewriter this evening, we heard a government relief agency sounding its own horn in a way that made us feel that we were getting old in an America that failed to come up to the ideals that we had for her when we were young. Relief of the suffering, whether Christian or heathen, is a noble credit to mankind; but it bears that precious mark only when it is disinterested relief. It is hardly fit for earth when it becomes political. Christians have always known how to give to the unaved poor as well as to the saved poor, and they will not lose that trait. Having said that, we feel it to be necessary to say, that giving out food and clothing is not the same as giving out the Gospel. Where both are needed, both should be supplied; but if a choice had to be made between the importance of the two, that which gives life to the spirit of man should have the preference. Fortunately, it is generally possible to do both. The relief agency of this and the former text had to do with Christians.

II. The Ministry of the Church to Those Without (Acts 1:8; 13:1-3; 1 John 1:3)

A. Spirit-filled Power for World-wide Witnessing to Christ (Acts 1:8). Fuller terms of the Great Commission can be found in the Gospels. Here three things are said about Christian Missions. First, the chief mission of the believer in Jesus Christ is to witness unto his Lord. It is not our business to convert the world to Christ, but it is very much our business to bring Christ to the world. This is an easy yoke and a light burden. A witness needs but to tell what he knows first-hand. So a Christian needs but to tell the world what he knows first-hand of his Lord. The Scriptures are his helpmeet in this. Second, the Father and the Son offer the Holy Spirit to every believer in the Lord Jesus Christ to enable him to give this witness in truth and assurance. Attempt at witnessing concerning spiritual things without the Holy Spirit is the babble of enticing words of man's wisdom. Third, this Spirit-filled witness of His believers to Christ is to be world-wide. The nations, all of them, are to be evangelized, not because they are thought to be inferior, but because they are lost.

B. The Selection of Special Missionaries (Acts 13:1-3). As in response to the Lord's command that His followers pray that laborers be sent into the harvest, the young church at Antioch ministered unto Him and fasted. Be that as it may, it was while this Christian assembly was so occupied, that the Holy Spirit directed them to separate two of their leading members to the missionary work whereunto He had called them. Without hesitation, but after further fasting and praying, they laid their hands on them in blessing and sent them away to their task. So was born—as we like to say—Christian Foreign Missions. The remaining chapters of The Acts gives a report of their labors. If these be followed, together with the interpreted Pauline Epistles, the redeemed reader will have a thorough conception of the function and message of the Christian missionary.

C. An Invitation to Christian Fellowship (1 John 1:3). It may be argued that since John's Epistles are written to Christians, this is not a text for those outside of the pale of the Church. We do not dispute this claim, but we put this last of our selected texts here because it embodies an element that should be in all preaching to those who are

on the outside of our fellowship. Of course, we do not have denominationalism in mind when we say this. Bringing denominations together may be quite a secondary thing to the realization of the real spiritual unity of all Christians. Our Lord prayed for the unity of the Church, but the Apostles did not. Paul declared that unity to be a fact (Ephes. 4:4). So with that in mind, and never forgetting that our first duty is to witness to Christ, let the spirit of our preaching to those who will have faith in Him be this: Come, join our Divine fellowship, and we will do you good.

Books Received

BY ARCHER E. ANDERSON

Seeking Kenya's Treasures; the Labors of Mr. and Mrs. Charles F. Johnston. By Gertrude Hill Nystrom. Zondervan Publishing House, Grand Rapids, Mich. 147 pages. Price \$1.00.

This is a very intimate biography of two pioneer missionaries of the Africa Inland Mission. Written by a niece of these missionaries, the story gives true insight into the home life of two faithful servants of God. This is indeed its charm. Missionaries are just people, sinners whom God has redeemed, and who count it their joy to do His will. Through the story of the life of these pioneers, God beckons us to prayer to the Lord of the harvest that He send forth laborers. Are you ready to go, to pray, and to give until we shall have fully obeyed our Lord's command?

Our Lord's Return. By C. Iver Johnson. Zondervan Publishing House, Grand Rapids, Mich. 57 pages. Price \$.35.

This is a very clear exposition of the doctrine of our Lord's Return. While it is brief, and in that way inadequate to a certain extent, its brevity will give it particular value as a means to introduce to the untaught the essential elements of our Lord's coming: the fact of His coming, His coming to take His saints unto Himself, and His coming to establish His Kingdom upon the earth. The outline that the author gives of the Scriptural teaching regarding that Kingdom is worthy of special commendation. The price of the book will make it possible for Christians to distribute it among their friends. The Church of today should certainly "lift up its head because we know that our redemption draweth nigh."

Paul's Swan Song. By Oscar R. Mangum, Th.D. Zondervan Publishing House, Grand Rapids, Mich. 136 pages. Price \$1.00.

This study of Paul's second letter to Timothy was prepared in the hope that it would "rescue the last message of Paul from neglect." It would more properly be called "Paul's Triumph Song" than "Swan Song."

The book, which is a series of only two sermons, is a splendid example of the possibilities of true expository preaching. Each message

is complete in itself (a fact that all preachers recognize as being of inestimable value in preaching), and yet there is a true continuity throughout the work. For pastors, this book will do more than rescue Paul's letter from neglect. It will show them what can be done with every book of the Bible. For Bible students, it will throw great light on this epistle of Paul—a light that is practical and forceful, as well as exegetical and thorough. We commend this work to our readers.

BY SAMUEL K. BELL

Acres of Rubles. By LeBaron W. Kieney. Published by Loizeaux Brothers, Bible Truth Depot, 19 West 21st Street, New York City. Cloth. 162 pages. Price \$1.25.

This is quite a precious book, being a volume of thirteen Hebrew word studies intended for the English reader. So many books are at our disposal on the subject of New Testament Greek that this volume dealing with the Hebrew illustrations is more than welcome. The paper on Urim and Thummin is perhaps a familiar one to most Christians, whereas the last one "lifted" and "lifted up" is a most helpful paper on the exaltation in and by redemption. Three of the chapters appear in *The Moody Monthly*. Most of the threads of New Testament doctrine are first taken up in the Old Testament, such as sin, sacrifice, priesthood, holiness, faith, redemption, and communion. From a standpoint of word study the volume is an incentive. In a personal letter the author declares that he did not have the Jews in mind when the book was written; however, Jewish readers have enjoyed the book. Appreciation of this sort should be quite an adequate test of its value. The style is quite clear and fervent with spiritual exaltation of Christ.

Dr. Bob Hockman, A Surgeon of the Cross. By Kathleen Hockman Friederichsen. Published by Zoodervan Publishing House, Grand Rapids, Michigan. Paper bound. 102 pages. 50¢.

This little book, endorsed by Dr. J. O. Buswell, Jr., of the National Bible Institute, New York, is a tribute to Dr. Robert W. Hockman by his sister. He was born into a Christian missionary home at Szachwan, West China, and educated in China, England, and the United States, where he graduated and interned in medicine. Bob was used to organize the life and activity of the United Presbyterian Hospital in Ethiopia. More important still was the enthusiastic witness for Christ and his proclamation of the Gospel. He was killed while unearthing a dud bomb outside his Ethiopian Red Cross Hospital at Daggah Bur. Immediately before the accident he planned to see his first child, a daughter, in a hospital at Assuit, Egypt. He had arranged to spend Christmas there. However, he was called to be with Christ before realizing that ambition.

The Father's word was, *I am Love;*
 Then Jesus left the home on high
 To make this earth the message prove—
I am His Son, and Love am I.

—Translated from A. Vinet's *Seul Ton Voile d'Ignominie.*

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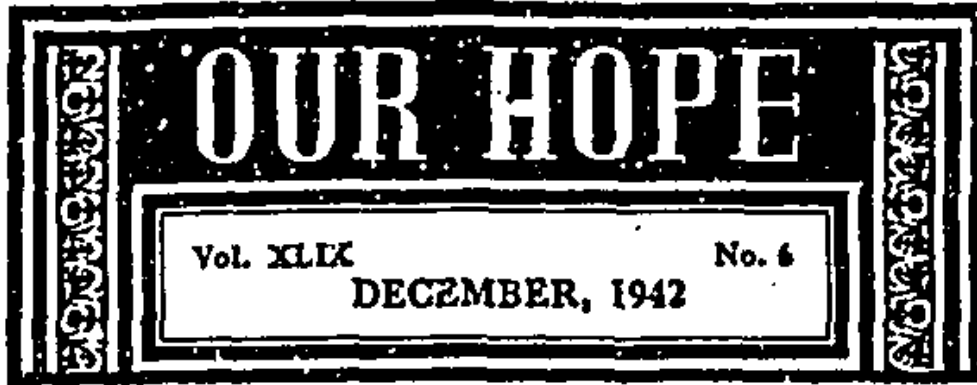
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Editorial Notes

Immanuel It is a great prophecy, full of comforting assurance which flowed from love into the heart of Isaiah, a prophecy only partly fulfilled and far from being exhausted.

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, the everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform it" (Isa. 9:9-10).

We shall not burden our pages with examining the objections made by the enemies of Messianic prophecy who would have us believe that Isaiah's prediction does not concern at all Israel's Redeemer and King, the Saviour of the world. These critics of the Bible know Hebrew well, nor would we deny that they possess what the world calls "scholarship." But to understand the spiritual meaning of God's Holy Word, the divine enlightenment and guidance of the great author of the Bible, God the Holy Spirit, is needed. This fact modernism does not acknowledge. The true Church of God has always seen, and will always see in this prophecy her glorious and majestic Lord, His Deity, His holy Incarnation and the future glory of His world-wide kingdom. In another prophecy Isaiah spoke of Him as the Virgin-born One and that His Name is *Immanuel*—God with us (Isa. 7:14). The text in the ninth chapter is an expansion of the word *Immanuel* and gives us a fuller description of

Him Who is "God manifested in the flesh." So let us see what this prophecy will yield to us in prayerful meditation. First of all we must not overlook the background, the setting in which we find this prophecy.

This is found in Isaiah 8:19 to 9:1-5. Our space forbids a detail exposition. The reader will notice the background is the description of Israel's condition at the time the Immanuel appears in their midst. Note that Isaiah 9:1-2 is quoted in Matthew 4:13-16. We read of the condition of the people; they sat in darkness and shadow of death; they walked in darkness. They did not seek unto their God; they sought the familiar spirits, spiritistic mediums, that is, demons (Isa. 8:19). They looked unto the earth—"and behold trouble and darkness, dimness of anguish, thick, wide-spreading darkness" (literal rendering).

Trouble and darkness everywhere; they are hard-pressed and hungry; then instead of repentance, instead of seeking the Lord, they look upward and "curse their King and their God" (Isa. 8:21). It was then that Immanuel appeared in their midst. The prophet beholds Him and joyfully announces Him and His coming, though His manifestation was some 700 years in the future.

For unto us a Child is born. The child is He Who is announced in the first prophecy of the Bible "the seed of the woman"; not the seed of man. The one who brought forth this Child is the Virgin. When godly Virgin Mary received the message as to the birth of that Child she asked a question of the heavenly messenger. "How shall this be, seeing that I know not a man?" (Luke 1:34). The question was quickly answered in blessed words of assurance and deepest meaning. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." The Virgin might have asked many questions. She believed that with God nothing is impossible. In holy believing submission she said, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:35-38).

Unto us a Son is given. The Child born reveals His true humanity. A perfect human being, very man, yet not an innocent being, as Adam was, but holy from His mother's

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womb. His holy life manifested perfect holiness. He did not sin because He knew no sin. He knew no sin, had not a fallen nature, because He is Immanuel, very God, as He was very man. That child in Bethlehem's cradle is the Son of God, the Only Begotten of the Father. And now we find His glorious Names.

Wonderful. Pages upon pages might be written to explain the meaning of this first name and though they were, the last word would not have been spoken. All He is and all He does is wonderful. Man by searching cannot find out God, and He is God. The finite mind of man cannot attain to a full knowledge of His person; none knoweth the Son but the Father. He is wonderful as the Only Begotten in the bosom of the Father in His eternal existence; wonderful as the image of the invisible God and the brightness of His glory; wonderful as the One by Whom and for Whom all things were created; wonderful as the upholder of all things. He is wonderful in His humiliation; wonderful that He Who created the angels was made a little lower than the angels; wonderful in that He made Himself of no reputation and took upon Himself the form of a servant; wonderful that the sinless One came, leaving the glories of the Heaven of all heavens and became the Friend of sinners; wonderful is all He was and all He did from the cradle to the Cross. The blessed words He spake, His untiring service, His love, His patience, His character—all was wonderful. The more we contemplate Him and follow His blessed footsteps on earth the more wonderful He becomes. Still more wonderful it is that such a One went to the cross to give His life as a ransom for many, that the Just One should die for the unjust, for sinners. Wonderful past finding out were His sufferings. And what more can we say of His wonderful resurrection from among the dead, of His wonderful ascension, the wonderful place at the right hand of God, His wonderful power and wonderful grace! He is altogether wonderful as He is altogether lovely! But we are touching but the hem of His garment. How wonderful He is in dealing with all who come unto Him weary and heavy laden. How wonderful and rich is His salvation. Wonderful it is that

He knows each of His sheep by name, that He guides, provides for, loves, restores and upholds each one, never leaving nor forsaking any who put their trust in Him. And how wonderful He will be when we shall see Him as He is and become sharers of His wonderful and glorious inheritance. But not the half of "The Wonderful" has ever been told.

Counsellor. Such He was likewise in all eternity for He ever existed in the God-head. How true it is of Him what St. Paul wrote in holy ecstasy—"Who hath known the mind of the Lord, or who hath been His counsellor?" Though on earth in the garb of a servant He knew all things, displayed omniscience and all wisdom, therefore He never needed to seek counsel from any. The devil tried his utmost to entangle Him, but whether he worked through the Pharisees or the Sadducees, he was always defeated, nor did the Counsellor ever fail in answering His enemies.

The Mighty God. Such He was before all creation; such He was in creation; such He was in humiliation, fully evidenced by His miracles, the credentials of both His messiahship and His Deity; such He is today for all power in Heaven and on earth is His; such He will be in all future. He is the One Who revealed Himself to Abraham as the El Shaddai, Who identified Himself as the I AM—"Before Abraham was I am." What blasphemous audacity when a few years ago a certain rationalist mumbled something about the "danger of worshipping Jesus!" We, and millions of others with us, Thou Wonderful, Thou Counsellor, Thou mighty God, fall adoringly at Thy feet and confess Thee with St. Thomas, and cry out in holy rapture—"My Lord and my God!"

Everlasting Father. The Hebrew "*Avi-az*" means Father of eternity. God is Father and so is the Only Begotten. His self-witness on earth should settle this—"I and the Father are one" and, "whosoever seeth Me seeth the Father." Daniel saw in vision God as the Ancient of Days, "Whose garment was white as snow, and the hair of His head like pure wool" (Dan. 7:9). John saw Him too, the Son of Man and tells us "His head and His hair were white as wool, as white as snow." One with God, One with the Father! He is

Father likewise far through Him sinners become, believing on His Name, children of God with eternal life given by Him and finally "He brings many sons unto glory" while He Himself in redemption is the Firstborn among many brethren.

The final name of Immanuel is *the Prince of Peace*. This He became through His sacrificial death, for peace was made in the blood of the Cross. His resurrection greeting was, "Peace be unto you." Then He showed them His hands and His side without uttering a word. And peace it is, peace with God, and His own peace as a legacy, for all who trust in Him as Immanuel, the God-man, Who shed His blood that we might be reconciled unto God.

Prince of Peace! It brings before us the night scene of His birth in Bethlehem when the hosts of angels spoke that word of promise—"Peace on Earth." That was well nigh 2000 years ago, but during these 2000 years how much peace has the earth seen with its ever-increasing population? More than that, as our so-called "Christian" civilization developed and progressed, terrible wars with all their indescribable miseries have swept over the earth and now in the boasted century of progress and advancement, of culture and enlightenment, the historian of the twentieth century must record the great horrors which all the world is now facing. Every continent is involved and as 1942 A. D. closes with its catastrophic events, our boasted civilization seems to be on the road to suicide.

Peace on Earth? Where is that promised peace today? And when a peace again is made will it be a permanent peace, a lasting peace? Throughout our age humanity has dreamt again and again of universal peace. Alas! all has been nothing but a dream and the horrible nightmare, the curse of war and still more war, continues.

Yes, it is true, when Immanuel was born there was a peace on earth, which history calls *Pax Romana*, but it was of short duration. And stranger still when Immanuel spoke, when the Prince of Peace made His infallible declarations, He did not promise universal peace, He did not teach that He had come from Heaven to earth to give peace to the

nations of the world. Far from it! Listen to this—"Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. 10:34).

When our omniscient Lord spoke of the future, not once did He promise that the present age would bring universal peace and end in peace and safety. Nor did He promise that our age through a *social Gospel*, that *Christless and Bloodless Gospel*, would unite all nations in a great universal brotherhood. His forecast is entirely different. Wars—rumors of war—nation against nation, kingdom against kingdom—increasing darkness and finally a great tribulation. Current history confirms every word which He spoke.

And why? Why is there no peace on earth? Why does not the government rest upon His shoulder? Because the world has rejected Him. Because Jews and Gentiles would not have Him to reign over them. Why is there no peace on earth? Because the liar and murderer from the beginning is occupying the throne and He Whose right it is to rule and reign, the King of Righteousness and the King of Peace, Who alone is worthy to occupy the throne of all the earth, yea infinitely more than that—Who purchased by His blood the crown-rights over all, He, the Prince of Peace, is ignored and set aside by the great ones of the age.

When at the close of the first world-war a "*League of Nations*," that supposed and ill advised and imagined remedy against any future world war came into existence, He was not present at the Peace-table. His Name was not even mentioned. He was completely ignored. No statesman spoke of Him. The whole combination with heathen nations present, including Japan, was an insult to our blessed Immanuel. That League spelled failure from the start and hence suffered an ignominious collapse. All peace negotiations which leave out and ignore the Prince of Peace are doomed to failure.

Yet He is and ever will be the Prince of Peace, the only One Who can and Who will establish universal peace on earth. His glorious cothronement will surely come and with it the dethronement of the reigning evil spirit, the great War-lord from the beginning, the Devil, the Dragon, Satan, the serpent.

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But when will that be? When will it come to pass?—“Of the growth 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.”

All Scripture gives but one answer. Prophet after prophet with no clash of opinion whatever states the same over and over again. Psalm after Psalm bears the same witness. Generation after generation believed it, trusted in it, waited for it. *When will He ascend the throne of all the earth, when will His righteous government of peace begin? In the day of His return, in the day of His second coming to earth. Immanuel, the Wonderful, the Counsellor, the Mighty God, the Father of eternity comes again to make good His title as Prince of Peace.*

As it was at the time of Immanuel's first coming, so will it be when His blessed feet stand once more upon the Mount of Olives. Darkness will then enshroud the earth. Our Isaiah saw this in another vision. He tells us what conditions He finds when once more He Who is the Light garbed in glory will come forth. *“Arise, Shins! For thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and His glory shall be seen upon thee”* (Isa. 60:1, 2). As it was at Immanuel's first Coming He came to Israel and Jerusalem first and salvation's glory to the Gentiles came afterward, so His glorious return takes place in Israel's land, Immanuel's land, and then the knowledge of the glory of the Lord spreads all over the earth.

Darkness, disaster, tribulation, delusion, demon deception, apostasy, as it was the case at the time of His coming in humiliation, so will it be when He returns. There may even then be another *Pax Romana*, a Rome-made peace, the work of the false Messiah-king who through Satan's power opposes the true King of Peace.

We do not know when Immanuel will come again, how soon it may be. We know He is coming and His Second Coming is the great event which brings peace at last and which will usher in the true government of Heaven in the

Kingdom of the Heavens on earth. *We do not know when Immanuel will appear as the mighty Judge, as well as the Prince of Peace Who brings untold blessings to all the earth. But we know it must be near, it cannot be far away.*

Lift up your heads, God's children! Rejoice! The night is far spent, the day is at hand! The Day will soon dawn and all shadows flee away! Our redemption draweth nigh.

All hail, Immanuel! Come Lord Jesus, Come quickly. Oh, mighty Prince of Peace, why dost Thou tarry still?

Fulfill the promises in which the Saints of Israel and the Saints of Thy Church have trusted and become the glorious Prince of Peace. Amen and Amen.

"He maketh wars to cease unto the ends of the earth" (Psa. 46:9).

"He shall speak Peace unto the Nations; and His dominion shall be from sea to sea, and from the river unto the ends of the earth" (Zech. 9:10).



The nineteenth century produced a number of great philosophers—Hegel, Herbert Spencer, Schopenhauer, Nietzsche, Bergson and others. Schopenhauer was the most prominent with his pessimistic views. At a certain time he made the following statement—*"The World's greatest guilt is the cause of its great sorrow."* It is a strange and somewhat mysterious admission coming from a Philosopher. How and where does it fit in with his theories? We are not able to ascertain what he meant by "the world's greatest guilt." Perhaps some student of Philosophy can give us light.

However, this utterance contains a vital truth which can not be questioned. Whatever Schopenhauer may have meant, the Bible, God's Word, gives us light on the World's greatest guilt which is responsible for the World's sorrow. Logically if the World's greatest guilt were confessed and removed the World's sorrow would undergo a startling change.

According to the Word of God the greatest guilt which rests upon the World is twofold—the rejection of God as Creator and the rejection of God as Redeemer in the Person

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of the Son of God, Christ Jesus our Lord. This double rejection is responsible for the increasing sorrow of the World, the suffering, the pain, the deeds of violence, the bloodshed and all other evils. The greatest guilt of the World was born at the cradle time of the human race—when sin came into existence through disobedience—its fruitage is with its fruitage—darkness of mind and heart and complete alienation from God.

Read once more that great passage in *Revelation* 18-32. Whether you believe it or not the true history of the human race is written here. It is an evolutionary process, not the evolution which man thinks he has discovered to explain the origin of the universe, but the evolution, the true evolution as God views it; the evolution *downward*, from man as the offspring of God, created in God's image and likeness down, down—turning his back upon God, ceasing to worship Him, becoming a worshiper of man, beasts, down to the creeping things. Then followed a corresponding moral evolution—not up, but down, down, down to the level of the beast, yea down into depths far below the beast.

This is the evolution from God-knowledge and God-fellowship *downward* till the proud heart of man, claiming superior knowledge and learning blabbers with his lips of clay 'the fool's saying—"There is no God." With this man casts off all restraint and rushes into moral bankruptcy, for there is no such thing as a moral infidel. Sin made man an enemy of God by wicked works, sin produced the hate between man and man, between nation and nation. And this disastrous evolution, the rejection of God and His Creator-hood is as rampant in our times as it ever was before. Go to our great centers of learning, of scientific research so-called, and find there the fool's Philosophy. No persons! God! No higher Being! If there is a God He is not the God revealed in the Bible! They create their own gods. True, they worship no longer *idols* of wood and stone, they worship "*ideals*." But what difference is there between an *idol* and an *ideal*. Such is the great guilt of the World; such is the source of the great sorrow into which the World has been plunged.

But look at the other great guilt of the World, even greater

than the guilt of denying God as the Creator of the heavens and the earth, the out and out denial of *the Lord, the Jehovah, Who bought them* (2 Peter 2:1).

God knew before the foundation of the world what the greatest guilt of the World created by Him would be. Before that guilt ever was committed God planned how He would deal with that guilt and how He would end the sorrow and the curse which have been and are humanity's sad lot. He planned redemption, a remedy for sin, to remove the great guilt, sin and its evil works, to bring man back to Himself, to change man's groans and moans into songs of peace and joy, to end the World's sorrow.

Two great revelations of the Bible stand out prominently. In Genesis 1:1—"*In the beginning God created the heavens and the earth.*" Then look at the other which is even greater than the opening sentence of the Bible. "*For God so loved the World that He gave His Only Begotten Son that whosoever believeth on Him should not perish but have everlasting life*" (John 3:16).

And so He came, "conceived by the Holy Spirit, born of the Virgin." What happened then? Let the Gospel of St. John which reveals the Glory of the Lord in its matchless greatness give the answer. He came as *the Light* and as *the Life*. But the darkness comprehended it not. Then we read these weighty words concerning Him Who came, the Lord Jesus Christ, the One Whom God gave and Whom He sent: "*He was in the world (even before His incarnation) and the world was made by Him (Col. 1:15) and the World knew Him not. He came unto His own, and His own (Israel) received Him not*" (John 1:10, 11). Instead of receiving Him they rejected Him. It was the greatest evidence of the darkened mind of man; it is so still, this rejection of Him Whom the Father sent. It became and still is *the World's greatest guilt* and is responsible for the World's Sorrow for well nigh 6000 years. That perverted school of "theology," known as "modernism" speaks of Him, "*Jehovah Who bought us*" by the shedding of His blood as "*Jesus*"; but they rob Him of the Glory of His essential Deity, they deny His Saviourhood and His Lordship; they make of Him a mere religious leader.

Listen to that half-drunk who has fallen into a gutter, who utters curses and then links the Name which is above every other name with his vile language, saying again and again—*Jesus—Jesus*. Then go with me some Lord's Day morning to a great pile of stones artistically put together and called a church. Listen to the man in robe or gown and his great swelling words (Jude 16). He too speaks of *Jesus* and informs his great audience that "*Jesus*" was born as every human being comes into the world. That His holy Virgin-birth is but a myth and is a biological impossibility. Tell me, dear reader, is there any difference between the besotted brute in the gutter and the ecclesiastical hireling who ministers to itching ears? Your Editor sees none whatever.

The Cross and its precious, priceless, unfathomable work is even more rejected than His supernatural birth. And so the greater part of the human race does not take hold of the pierced hand of the true Christ of the Cross. The Cross is still the stumbling block for the Jews and foolishness to the Gentiles. And that is the *World's greatest guilt; and that guilt is at the bottom of all the sorrow under which our age groans as it never groaned before*. Nor will there be a change till the *World's Greatest guilt* is confessed and removed. That means a return to true faith in God, a return to the Bible as God's revelation to man, and an acceptance in faith of the greatest gift which God, even our Almighty God, could give, His unspeakable gift, His Only Begotten Son, the Lord Jesus Christ. God, His written Word and Christ the living Word—true faith in all three will change the *World's great Sorrow*. And it will surely come. The whole age, now nearing so rapidly its predicted end, is waiting for it.



**A Great
Prophetic
Chapter**

All Prophecy is great and majestic. All Prophecy as found in the Bible is trustworthy, for the mouth of the Lord has spoken it. Some claim that voices outside of the Bible have also prophesied. Frequently some of our readers have written us asking about the prophetic utterances of a woman, called Mother Shipton, or

the prophecies of Nostradamus. We do not waste our precious time with the study of such books since we have not fully mastered yet the messages of the true Prophets of God as found in the Bible. And these Prophecies are not alone trustworthy but they will never fail. We hope to call attention in our monthly Editorial Notes now and then to outstanding prophetic portions of the Word of God and give a brief explanation. We start with the sixty-first chapter in Isaiah.

"The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God to comfort all that mourn" (Verses 1, 2).

Who is speaking, the Prophet Isaiah or some other person? Who is meant to bear such a gracious message of the acceptable year of the Lord, the message of mercy, peace, deliverance, cheer and healing? The answer is found in the New Testament. We must go back over nineteen hundred years ago to the village of Nazareth. It was a much-despised village. Its inhabitants were judged to be ignorant and wholly unlearned. They even used a proverb about Nazareth. "Can there any good thing come out of Nazareth?" (John 1:46). Yet in that village there lived for the greater part of His life One Who was the very Wisdom of God, One Who knew all things. They called Him the carpenter, the son of a carpenter. His hands toiled in that shop for many, many years. He attended the synagogue faithfully every Sabbath. As a child He went there led by His mother's hands, who knew so well the deep mystery of His birth and being.

He had gone forth from Nazareth some time before. He preached a startling message as to the nearness of the long-expected kingdom to be set up in the midst of Israel. A great spiritual power rested upon Him. All Galilee heard of Him. Many glorified Him.

Once more He came to Nazareth. It was the Sabbath and with others we see Him entering the synagogue where He was so well known. Recognized by the Rabbi, after the reading of the portion of the law, He was called upon to read the

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prescribed portion from the prophets. They handed Him the scroll of the Book of Isaiah. He found the chapter which was to be read. But He read only the opening sentences and stopped suddenly with the statement as to "the acceptable year of the Lord." He handed the scroll back to the Rabbi. Everybody was astonished. Why did He not finish the chapter as He was expected to do? Still more was their surprise when He said: "This Day is this Scripture fulfilled in your ears." There can be no doubt in our mind as to the meaning of the Spirit-filled One of Whom Isaiah spoke. In that day when He entered the synagogue and read this prophecy it was fulfilled in Himself. It was His message given to Him to proclaim by His Father; it was the message of Love and Grace. It was the greatest message Heaven ever sent to earth, the message of salvation, as it later was fully heralded after His blessed finished work on the cross.

But why did He stop reading where He did? Why did He not read on to the end of this Prophecy? Because, if He had, He could not have said that this Scripture was there and then fulfilled. The next sentence is, "the Day of Vengeance of our God." "The acceptable year of the Lord" covers the present age, the age in which the glad tidings of a free and full salvation are preached in all the world. This is still done, but it will not be done forever. The acceptable year of the Lord will some day end and when it ends God will no longer offer this great salvation; no longer will He then speak in infinite grace, but the acceptable year of the Lord will be followed by judgment. In the language of the Second Psalm, "Then shall He speak unto them in His wrath, and vex them in His sore displeasure."

This great change from the acceptable year of the Lord to the Day of Vengeance, when God begins to deal with the world in His righteousness, when He reveals Himself in His holiness and righteousness is not far away. As it was in the days of Noah, so it is today, the whole earth is filled with violence. From sea to sea even unto the uttermost parts of the earth this violence has spread. The blood of millions of human being cries to Heaven for vengeance. God will surely answer; no longer will He delay but execute the judgment announced by His holy Prophets. The executor of it will be

our Lord for while He is the Lamb of God Who shed His precious blood for man's salvation He also is the Lion of the tribe of Judah. There is an appointed day in which God will send forth His Son once more. "He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from among the dead" (Acts 17:31). "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). We say it again, the deeds of violence are now so great that they cast into our times the increasing shadow of that day. And furthermore the great message of Grace in the Son of God, the message of salvation is now increasingly rejected. Will God tolerate this for ever? Remember here John's Parnos vision of that soon coming day. "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 harvest of the earth is ripe. And He that sat on the cloud thrust in the sickle on the earth and the earth was reaped" (Rev. 14:14-16). Such will be Heaven's terrible answer to all that is going on in the earth—God's hand will smite down His enemies in the Day of vengeance.

But that nearing day of world-judgment is not the *Dies Irae*, the Day of wrath as believed by a good part of Christendom, the day which brings "the end of the world." It is not. It ends an age, but it does not bring the end of all things.

Our chapter is an evidence that it cannot mean that, for the Day of Vengeance is followed by great blessings for the earth and for its inhabitants. There is to be comfort for all who mourn; beauty will replace the ashes of mourning, the oil of joy will be poured out, the mourners, heavy with grief, will wear the garment of praise and all will be called the trees of righteousness. But what does it mean? Who will be comforted in such a wonderful way? Whose sorrows and afflictions are ended?

It has nothing whatever to do with the Church of Christ. When God judges and pours out His wrath, the true Church

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no longer abides here, for His body, the Church is then united with its glorious head, the Judge Himself; the Bride of Christ is with the Bridegroom, Who hath delivered His own from the wrath to come.

The people seen delivered and blessed in the earth, the people comforted, whose mourning is over is that portion of Israel, the Jewish people, who turned to the Lord during the time of their greatest trouble, who in faith cried to God for deliverance and salvation and whose prayers were answered by the Coming of Him Whom the heavens received. "Whom the heavens received until the times of the restoration of all things, which God hath spoken by the mouth of all His Prophets since the world began" (Acts 3:21). Of this future restoration of Israel we read in the Prophecy of Isaiah.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the wasted cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers" (Verses 4-5).

How could these words ever be applied to the Church as certain Commentaries have done? They are meaningless if they do not apply literally what they express. Such a physical restoration is promised many times by the different Prophets. This is part of Israel's hope. Nor will it fail, nor will it be realized before the Coming of Israel's Messiah, our Lord; but it will come after His manifestation and judgment.

"But ye shall be named the Priests of the Lord: they shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be upon them. . . . I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Verses 6-9).

Here are still greater blessings in store for Israel "after that day." God called Israel as a nation to be a separated nation. "And ye shall be unto Me a kingdom of priests and an holy nation" (Exodus 19:6). They never were that in the

past, nor are they today. But they will be all that in the coming day of His glory. So great are their sufferings now that they are well nigh indescribable. The greatest Antisemite of all history, Hitler, is determined to exterminate them. The middle ages, with all their outrages against the Jews, pale in the presence of their present-day afflictions, persecutions and shame. The day will soon be at hand when it will all end and when the persecuted nation, the tortured nation, will receive all the blessings promised unto them; when they shall no longer be the tail of nations but become the head of all the nations in the world.

Antisemitism will then be no more for the curse of God has dealt with it. They will minister as God's Priests among the nations, who learn war no more but Israel's King, the Prince of Peace, will speak peace unto them. "Thus saith Jehovah 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). "And many nations shall be joined to the Lord in that day, and shall be My people and I will dwell in the midst of thee . . ." (Zech. 2:10-13).

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

Such will be the future glory-song which redeemed Israel will sing in all the earth. Many nations during the Kingdom age, the Millennium, as they have turned to the Lord and accepted Him as King, thus becoming subjects in His Kingdom, will join in this great song of praise. This will be the singing heard on earth, when groans and moans are no more. It will then be: "Glory to God in the Highest and Peace on earth."

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations" (Verse 11).

It is a blessed description of what awaits the earth when

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the present stunts of sin, viciousness, bloodshed, unspeakable horrors, world revolution, antisemitism, anti-Christianity, atheism and blasphemy are no more. Man is helpless to bring about the change. But the God Who has promised it all will also do it in the way revealed in His Word. This is not the time to look down and to despair. It is the time to look up and to rejoice. Keep on reading His Word! Continue to believe His never-failing promises! Soon the Day will break and shadows, so dark today, will forever pass away.



That powerful group, influential and com-
Where are they? posed of wealthy, so-called cultural hack-
The Remakers ers, famous literary men, lawyers, physi-
of the World? cians, statesmen, rulers, governors and
members of royal families, mostly func-
tioning in the "higher circles," once misnamed "the Oxford
Group," claimed several years ago the title "Re-makers of
the World." It was started by a certain Dr. Frank Buchman
and for a time at least it made the audacious claim of being
a First Century Christian movement and mumbled some-
thing about absolute honesty, etc., and at the same time it
refused to use the great terms of Biblical redemption. Then
with a big blare of trumpets, spending enormous sums of
money, they went from country to country. The Buchman
Cult heralded itself, "*The Re-Makers of the World.*" That
was in 1938. At that time the Editor wrote the following
paragraph in *Our Hope* (October 1938, page 248):

"Before us is a copy of the Allentown (Pa.) *Morning Call*. The picture of Frank Buchman, the leader of the Oxford Group Cult appears four times on the sheet. It contains a long message which Buchman *caulid* from Europe to America. In it we find statements like the following, '*We, the Remakers of the World,*' naming himself and his associates. Again—'We can, we must, and we will generate a moral and spiritual force that is powerful to remake America and the World'. The whole sheet is a nauseating self-glorification of Buchman and his invented 'ism'. It seems the notables of the world have fallen in line and eulogize him and his plans. The Archbishop of Canterbury, the Prime Ministers of China, New South Wales, Canada, Denmark, etc., endorsed him. They laud him as a great statesman. *Hitler, Baldwin, Mussolini and Roosevelt are mentioned in the sheet.* But the greatest of all is Frank Buchman. Here is the most astonishing claim, *Dr. Buchman at sixty is bringing order to a Chaotic World.* Some statement that Buchman's name is mentioned twenty-six times. Christ's Name but once."

What has become of bombastic Buchman? *Where are the Remakers of the World today?*

We have lost track of them. Perhaps some of our readers know their whereabouts. We issued several years ago a brochure warning against it and its spiritistic guidance. We predicted its ignominious downfall. There is only one Remaker of the World, only One Who can bring order into the present world-chaos—our Lord Jesus Christ.



Desperate
Conditions

We mean the conditions existing in Greece, the country in Europe which is the nearest to starvation. The great gangster, Adolf Hitler and his associate criminals are attempting, as they do with other small nations, to exterminate the Greeks by a vicious program of starvation.

The Near East Foundation, 17 West 46th Street, New York City, is a perfectly reliable organization. They have a New England Branch, 632 Little Building, Boston, Mass., and one for the South, 221 American Bank Building, Richmond, Va. In the appeal we received from them we find the following:

In the last two months nine out of ten new born babies in Greece have died because of lack of food.

Of the 300,000 babies in Greece when the country was conquered 110,000 have died of malnutrition or disease.

The Near East Foundation functions through neutral Switzerland. They take care of 12,000 children daily and of thousands of orphans and provide foods and medicines as well as clothing for these suffering thousands. Think of our Lord and His loving interest in the children! To help as much as possible is well pleasing in His sight.



Foreign
Missions;
Their Problems

The Swedish ship *Gripsholm*, which brought many hundreds of American citizens from different lands to the United States also carried a large number of missionaries and their families. Some of them had tales of suffering and privations to relate. Others had been persecuted and tortured by the treacherous Japs. They were forced to abandon their fields of labor. Some have

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asked the question, "What has become of that man Kagawa who was a few years ago in our country as the guest of the Church Federation and who claimed to be a true Christian believer?" We do not know. The mask he wore is gone and the delusive hope of the sponsors of the *Social Gospel*, expressed but recently, that Japan would soon be a Christian nation(1) is likewise forever gone. Foreign missionary work of the right kind in the portions of the Far East where the Japs are in control is at present an impossibility. There have been various explanations and guesses about this situation. We wonder what the different denominations who still cling to the unbiblical belief of the conversion of the world during this age, have to say. Alas! only too many in Christendom have worked to establish, as they term it—our *superior Western Civilization*, in heathen lands and the *true Gospel, the Gospel of Christ* has long ago been branded as insufficient. Yet the true Gospel of Christ offered in the Cross of Christ, through His finished work, is still the power, we say the *only power*, of God unto salvation. What then does it mean that the divinely commanded preaching of the Gospel, even unto the uttermost parts of the earth has become impossible in so many oriental countries?

We prayed about a solution. A suggestive thought came to our mind. We know that the preaching of the Gospel through which the true Church, the Body of Christ is gathered out of all nations, will some day cease. It will end and must end. Might not this foreign missionary situation be an indication that the elect Body, the mystical Body of Christ is just about completed? We do not say it is so. And if we should be right, then the deep conviction in many loyal Christian hearts would be confirmed that the home-call of the Saints of God to meet Him, the glorified Head of the Church, is now very near. Think it over! Then live and serve in the light and assurance of it.



And Prayer Since the Editor has discontinued his oral ministry and traveling about he can devote a great deal more of his time to the ministry of intercession. We have done so for many years setting aside the last day of the passing year to lay the prayer requests of our readers before the Lord. Send in your requests. Remember the Editors also before the throne of grace.

Tune In We call your attention once again to the extended radio ministry of Dr. English. The broadcasts now go out over WMCA, New York, as well as from WIP, Philadelphia. While these programs are designed especially for Sunday School teachers, the messages are prepared with the view that there are many who may listen who neither teach nor attend Sunday School. So our brother brings a Bible message suitable to all of the household of faith, and at the same time he endeavors to make a clear Gospel appeal whenever opportunity to do so presents itself.

These broadcasts are heard by more than 100,000 people every week. The time—J.30-5 P.M. on Saturdays. Tune in, and PRAY for Dr. English.



Bible Study It is our opinion that the secret of Christian growth is to be found in the study of the whole Bible. "Popular" sermons and prophetic addresses have their place in the Church, of course, as the Editors know well. But we need to know more than prophecy if we are to mature into full Christian stature. So it is that in the monthly and weekly meetings arranged by *Our Hope* the emphasis is on consecutive study in or of Books of the Bible, and verse by verse interpretation and application.

It was with such a program in mind that our associate, E. Schuyler English, as President of the Philadelphia Fundamentalists, invited Dr. Carl Armerding, of the Extension Staff of the Moody Bible Institute, to address a series of meetings which were held last month in Town Hall in Philadelphia, and attended, in all, by more than 3,000 people. Dr. Armerding taught the Book of Ruth in the afternoons and the Epistles to the Thessalonians in the evenings. There was unusual blessing through this ministry of the Word of God, evidenced by expressions from scores of God's people.

To exalt the Person and Work of Christ is more fruitful than to conjecture about Antichrist.



Do Not Neglect appearing once more in this issue, including the Annotated Bible in nine volumes. Such offers may soon become impossible. In all probability we may soon have to advance our prices though we shall hesitate as long as possible.



Our Age and Its End This volume, just published, contains a treatise on the end of our age written by the Editor. It also contains the splendid lectures of the late Dr. C. I. Scofield on *Prophecy*. The volume is well printed on substantial paper and has 134 pages. The price is so very low that it brings it within the reach of everybody. We want to see the first edition in circulation before the first of the year. Price 50 cents. If you want some for your friends we will furnish them even at a lower price—\$5 for a dozen copies.



After Reading a moment. Do you not wish that hundreds of other Christians might share in these blessed truths unfolded in these pages? The Editor just longs that this might be the case. We have printed a larger number than we need for our regular subscribers. Could you use a dozen copies for your friends? We will mail them to you postpaid for one dollar. It is service for Him if you do so and will bring blessed returns.

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SPEAKING ENGAGEMENTS
(For your information and prayers)

Dr. Frank B. Gaebelen:

Dec. 6—Philadelphia, Pa.: Church of the Atonement, Green Street at Walnut Lane; 11:00 A.M. and 7:45 P.M.

Dr. E. Schuyler English:

Dec. 1, 8, 15—Trenton, N. J.: Christian Fellowship Center, 98 Carroll Street; 9:00 P.M.; Studies in Ephesians.

Dec. 2, 9, 16, 23, 30—Philadelphia, Pa.: Morning Chceer Book Store, 1109 Walnut Street; 12:30 P.M.; Broadcast over Station WIBG; Studies in Ephesians.

Dec. 5, 12, 19, 26—New York and Philadelphia: Broadcast—Stations WMCA (570 kilo) and WIP (610 kilo); 5:30-6:00 P.M. Sunday School Lesson (every Saturday night).

Note: These broadcasts can be heard great distances from New York and Philadelphia.

Dec. 13—Baltimore, Md.: Gospel Mission Bible School, 3 and 8 P.M.

FOREVER SATISFIED

O Lord! Thy rich, Thy boundless love
No thought can reach, no tongue declare;
Oh, give our hearts its depth to prove,
And reign without a rival there!
From Thee, O Lord, we all receive;
Thine, wholly Thine, alone we'd live.

O Lord! how cheering is Thy way!
How blest, how gracious in our eyes!
Care, anguish, sorrow, pass away,
And fear before Thy presence flies.
Lord Jesus! nothing would we see,
Nothing desire, apart from Thee.

'Mid conflict be Thy love our peace!
In weakness be Thy love our strength!
And when the storms of life shall cease,
And Thou to meet us com'st at length;
O Jesus, then these hearts shall be
Forever satisfied with Thee.

—Paul Gerhardt,

(Tr. by John Wesley)

The New Great World Crisis

By ARNO C. GAEBELEIN, D.D.

XVII

This month commemorates the most vicious and atrocious deed in all recorded human history. Over a year ago two yellows, lying messengers of Japan, under the guise of peace-advocates, appeared in our country to lull us to sleep as to their country's long prepared intentions of dealing a deadly blow to our nation. Behind them stood more than that nondescript, the puppet emperor of Japan. The whole plan came from the most despicable criminal, one Adolf Hitler, whose right name, it has been discovered is *Schickelgruber*—some name! He planned it for the Japs. And so a year ago on December 7, 1941, the planned *Blitz à la Schickelgruber*, the well aimed stroke fell upon unsuspecting Pearl Harbor, resulting in the destruction of parts of our Pacific Fleet and the loss of many precious lives. At the close of the Nineteenth Century our national slogan had become—"Remember the Maine," and now it must be "Remember Pearl Harbor," and remembered it will be till the day comes when Hirohito and Hitler will be forced to their knees and receive their well deserved punishment.

And now a year after, everything seems to move in the right direction, though very slowly. What happened in the entire Pacific region is too well known to need repetition. The yellow demons swept on and on and on aiming at the complete occupation of the many archipelagoes of the Pacific, besides the adjacent countries, if not China and India. They have partly succeeded in the domination of these vast territories. It did not take them long to achieve their occupation. It will take longer to drive them back to where they belong. Then after all this outrageous warfare had spread there appeared our own, noble and courageous General MacArthur. He called a mighty "Halt" and blocked a further advance towards Australia. The Japs became bolder and aimed at our Alaska by obtaining a foothold in some of the Aleutian Islands. We have been successful in evicting them from most of them, except the island of Kiska.

Our heroic Marines have done a great work in the Solomon

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Islands. Greatly outnumbered they have held the partly regained territory; they have stood their ground at Guadalcanal. True, our losses in ships have been considerable, the losses of the Japanese have been far greater in ships and in aeroplanes. The loss in the latter is becoming increasingly serious not alone for Japan but for the entire Axis. The planes the United States are manufacturing month by month is now between 4,000 and 5,000. The Nazis have a much reduced output of 2,500 per month, and Japan can only furnish some 350 per month. It is so with manpower.

While that of the Japanese and the Nazis is getting less our Army is at present over 4,000,000 strong and the Navy has 1,000,000 men in service. Both Army and Navy are still growing. And so it is in shipbuilding. Yet in spite of all these hopeful figures and signs this is not the time to put our hands idly in our laps dreaming of a soon coming total victory. It will come, there can be no question about it, but it will take many months, perhaps years, before the total collapse comes. The price which will have to be paid is staggering. Before we leave the Pacific side of things we must mention the heroic deeds of the Chinese. China has lost millions of soldiers; the sufferings of that great land have been beyond description. Their unabated resistance is telling now and the Japanese have been forced to give up considerable of the stolen territories. The visit of Wendell Willkie has done China much good and we understand that shortly she will receive from us the assistance she needs and so well deserves.

It was some 15 months ago when Adolf Hitler made the public announcement that Russia was done for. There was a great cheer throughout the misguided and deluded Nazi-land when their semi-god Hitler said boastfully, "Russia is now broken; it will never rise again." A month later one of his minions, the head of the Nazi United Liar Press gave out the report, widely circulated throughout the unhappy Fatherland, that some 70 Russian divisions had been trapped at Vyasma and Briansk. Here is a literal translation of his boast: "With the complete annihilation of these armies our campaign in the east is decided. For all military purposes Soviet Russia is done for."

It looks very much like it today, does it not? It is almost incredible, as we have stated before, the heroism displayed by Russia. Up to date they have sacrificed about 4,000,000 men. For over two months Stalingrad, east to Leningrad and Moscow, the most important city of Soviet Russia, has been heroically defended against much superior Nazi forces. The great Gangster-Fuehrer announced almost every week that Stalingrad had fallen, but up to date it has refused to fall. The Nazi hordes have been thrown out from different sectors. The slaughter of Hitler's military slaves has been enormous; how long can it continue? The greater part of Stalingrad is in ruins, but it is *not* yet a conquered city. Winter has come and already scores of Nazi soldiers were found frozen to death. Nor have the Nazi forces gained any great victory in the Caucasus. Russia too needs and richly deserves all the material aid the United States can give. Mr. Willkie's speeches have made this clear; he put his finger on a sore spot in connection with the unfulfilled promises to Russia. Ere long Japan may launch a far eastern attack on Russia and when it comes it will hasten the downfall of Japan. But why has our production of war materials not been able to give sufficient aid to our allied heroes? We can answer this question by asking another. Why is it that Nazism could build up during a number of years such a tremendous war machine? **WORK!** That is the answer! They worked 60-65 hours a week; in Russia it is even higher; in Great Britain it is 56 hours and in the United States 40 hours with a few strikes thrown in now and then. Enough said! America has to wake up still more.

But let us look elsewhere. In Africa Rommel, according to the latest reports has suffered a terrible defeat. He lost almost all. We gained a great victory. He will never reach the Suez Canal. Malta, that island of heroism, where once long ago St. Paul was bitten by a venomous snake, has been almost daily attacked by the serpents of the Axis. It still stands. And here is another startling fact. Hitler has tried his best to line up Turkey on his side.

As we write the report has reached us that Hitler is preparing to do to Turkey what he has done to Belgium, the Netherlands, France, Luxembourg, Czechoslovakia, Norway

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and elsewhere, disregard the neutrality of Turkey and ruthlessly invade their territory. Turkey has no use for Hitler and the Nazis; their eyes were opened during the first world-war. If the gangster does it he creates only another front and tightens the rope around his own neck. What effect such a step would have on Islam, upon the entire Islamic world, remains to be seen, though Hitler has made the claim of being remotely related to Islam's prophet Mohammed—but Schickelgruber is hardly an Arabic word. One can see through his schemes. He is moving towards Persia, towards Iran—Iraq. Rommel's forces were to march towards the Suez Canal, then onward to Palestine, the Holy Land, while another part of the Nazi hordes and their hirelings are trying to reach in the same direction from the Caucasus and the Caspian Sea; then as they meet, if they ever will, they would press on towards India, thus shortening the route to the Pacific to help their allies, the grinding yellows, the demonized Japanese. One can see how this plan has already been dwarfed.

Thus they scheme and plan. God is not in their thoughts—might is right; this is their god-less philosophy. But let us remember that, though God does not yet fully intervene, He is still on the throne; He still sees all, hears all and knows all, nor is the Judge of all the earth inactive.

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing skill;
He treasures up His bright designs
And works His sovereign will.

His sovereign will is bound to triumph. Jehovah spoke of old—"But as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21). And He surely will do it. All is moving in this direction; yet God does not need to hurry nor can He be hurried in the execution of His eternal purposes.

And today (November the first) comes the good news of a great victory in the Solomon Islands. Mockingly the arrogant Japs asked a number of months ago—"Where is the American fleet?" Our Navy has answered the question and will continue to answer it. It was a strong Armada, the best Japan had, which came sailing on to dislodge our forces; badly beaten, they steamed away as fast as they could. May they soon come again so that the finishing touches can be applied.

Two more facts have to be mentioned. The savagery of the Nazis continues. Their vicious brutality in the conquered portions of Russia is now gradually coming to light. It is almost unbelievable. Villages and towns stripped of everything; the unfortunate inhabitants tortured, frequently hundreds shot down or burned alive. Murdering continues everywhere; the vicious system of hostages practised increasingly. As previously stated thousands of women and girls have been forced into prostitution. No historian's pen will ever be able to describe the criminal deeds of the land which boasts of superior culture.

Then the second fact. Internal revolts throughout Hitler's stolen territories keep step with his atrocities. All the Gestapo organizations cannot put a stop to it. Even Vichy, France, under the regime of that fellow Laval is raising its head and the thousands selected for transport to do slave-work in Germany refuse to go. The spirit of unrest and rebellion is ripening everywhere including Germany itself. Some soon-coming day it will break loose and great will be that day.

Italy is restless under Hitler's arrogant dictatorship and her own little puppy, answering to the name of Mussolini. We only wish we could tell our readers something of the Mission which President Roosevelt's special ambassador to the Vatican executed. We also wonder if Mr. Taylor saw Mussolini. We do not know, but God knows all secret things and He surely will bring all into the light. We must wait till then.

We often think of the miseries of millions of our fellow creatures. Who can even imagine what they are!

As far as we know, there are some twelve million dead.

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How many millions wounded and crippled nobody knows. Then the hundreds of thousands in prison camps, many treated contrary to all international laws in an inhuman, cruel way. But that is not all. The millions of women and children, the millions of the aged, wandering about hungry, homeless and comfortless. The Jewish people are still the greatest sufferers. Their afflictions were long ago foretold by Moses and the Prophets, yet greater are the blessings and the glories which will surely follow.

Out of this awful night comes the moaning groan from millions of fainting lips—"Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" (Psa. 77:9). God Himself answers this despairing question, giving assurance that He waits to be gracious (Isa. 30:18). Afflicting judgments are His strange work, strange to Him, the God of all mercy, for He delights in mercy.

And so He waits till the peoples will turn to Him, seek His face, flee to Him as their refuge, cry to Him out of the deepest depths. Alas! the true conditions which must be met, confession of sin, repentance and trust in Him as well as a wholehearted acceptance of His message of perfect love are sadly absent in our generation. The lust of the flesh, the lust of eyes and the pride of life rules the greater part of humanity. False teachers and leaders are at the helm; hence God still waits to be gracious. The whole world now faces the greatest turning point in all history.

And while you pray for victory do not forget to pray for the beloved members of the true Church living and suffering in all these countries from one end of the earth to the other. In all of these lands Czechoslovakia, Belgium, the Netherlands, France, Norway, Denmark, in different parts of the Balkans and in Russia we find the scattered sheep of Christ. There are large numbers of them in unfortunate Germany; how many true children of God suffer in the Gestapo camps nobody knows; these believers are terrorized; we are exhorted to pray for all the saints of God, our heavenly Father knows them; they are as much beloved as we are. The sheep of Christ are found also in Italy, in Africa, in the Solomon Islands, in China and many are suffering in beathen Japan. We know them not; He knows each by name and

The Last Trump and the Seventh Trumpet*

BY CARL ARMERDING†

The question as to whether or not "the last trump" of First Corinthians fifteen is the same as the seventh trumpet of Revelation eleven, is not a new one. There are Bible teachers of repute who teach that they are one and the same. Equally gifted and godly men take the opposite view. If it were merely a question of opinion one might be inclined to pass it by as interesting, but not necessarily vital or fundamental. But the answer to this question affects some of the most precious doctrines held by the Church, not the least of which is the hope of the Lord's return. It does not require a great knowledge of the Bible to see that there is a vast difference between the view that the Church will be removed from this scene before even one of the seven trumpets of the Revelation is heard, and the view that it will remain here until the last of them is sounded.

The mere fact that the seventh trumpet is the last of a certain series of trumpets does not necessarily make it the identical to "the last trump" of 1 Corinthians 15:52, or "the trump of God" spoken of in 1 Thessalonians 4:16. There are other things to be considered besides its position in a series. In order to prove that it is one and the same it has to be shown that it is used in the same way, under fairly similar circumstances, and for the same general purpose.

That "the last trump" and "the trump of God" are identical seems quite clear. The context in both cases has to do with the resurrection, particularly the resurrection of the saints when the Lord comes (cf. 1 Cor. 15:23; 1 Thess. 4:15, 16). So far as the latter passage of Scripture is concerned, it does not include more than the resurrection of "the dead

*While this article is not a book review, it is written in response to certain arguments set forth in Dr. Norman B. Harrison's, *THE END—Re-Thinking Revelation* (The Harrison Service, Minneapolis).

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in Christ." The former apparently includes that of others also, because the apostle frequently uses the expression "the resurrection of the dead" (1 Cor. 15:12, 13, 21, 42) as well as the more restricted phrase "from the dead" (vs. 12, 20). That there is a real difference between these two is evident from Mark 9:9, 10, where we read that they questioned "one with another what the rising from the dead should mean."

We learn from John 5:28, 29 that there will be two resurrections. We observe also that both will be brought to pass by *the voice of the Son of Man*. That will be in exact accord with the procedure followed by our Lord when He raised the dead when He was here on earth. We know of at least three persons whom He raised from the dead, and in each case it was by the sound of His voice. It was thus that He was marked out as the Son of God with power (Rom. 1:4). But in not one of these cases is there any mention made of the sound of a trumpet.

When He comes again, He "shall descend from Heaven with a shout . . . and the dead in Christ shall rise." It will be the same voice that was heard when He was here on earth, but this time it will be heard as "an assembling shout" (*en keleusmati*). And that suggests something in addition to resurrection. His voice will not only cause the dead in Christ to rise, but it will also gather them together. Therefore it is called "an assembling shout." In direct connection with this assembling shout we have also "the voice of the archangel" and "the trump of God." Since neither one of these things has ever been mentioned before in connection with the resurrection of the dead, we conclude that they are not essential to it. Their inclusion here must serve some other end.

We have already seen that the voice of the Lord, on this occasion, serves a double purpose; that of calling the dead to life, and also of calling them together. The latter may give us a clue as to the intent of the other two sounds. It has been suggested that the assembling affected by the first sound, the voice of the Lord Himself, has particular reference to the Church, whereas the voice of the archangel may serve more particularly to gather together those of Israel who

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"died in faith" before ever the Church existed. It will be recalled that the archangel is very intimately associated with Israel in Daniel ten, where he is said to be their prince. Later, the prophet is told that he is "the great prince which standeth for the children of thy people" (Dan. 12:1). But great as he is, there is no Scripture that I know of that speaks of him as having the power in himself to bestow life, or to raise the dead. One can easily see, however, how he might be used to assemble those whose prince he is, after they have been quickened by the Lord of life and glory.

But the expression, "the dead in Christ," undoubtedly includes all who died in faith, from the days of Abel down to the present. Many of those were not included in Israel, and certainly not in the Church, because they lived and died previous to its institution. They may be said to constitute a third group who will receive their own special summons to assemble by the sounding of "the trump of God." In any case, it seems clear that all three sounds (that is, in 1 Thess. 4:16) are used to assemble the saints; the first of them, the voice of the Lord Himself, serving the double purpose of quickening and assembling.

That trumpets were used for the assembling of the people of God we learn from Numbers ten. They were also used for the journeying of the camps. But we notice that all of the camps did not move at the same instant. Each division had its own signal (cf. Num. 10:5, 6). Those that lay "on the east parts" moved first, then those that lay on the south side. We may well suppose (from what we find in Numbers two) that the camps which lay on the west and the north sides moved after that. The *last trump* would signify that the whole congregation was finally on the move. In a way, this may illustrate what we find in 1 Corinthians 15:23, "Every man in his own order (or rank—*tagmati*): Christ the firstfruits; afterward they that are Christ's at His coming." These last are certainly divided into at least two groups; those who have "fallen asleep," and those "who are alive and remain." For, "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."

"In a moment" and "in the twinkling of an eye" are expressions which are used the world around to indicate suddenness and rapidity. The fact that the third phrase, "at the last trump," is so closely associated with them would lead us to believe that it should be understood in the same way. If so, it will be in the nature of an *alarm*, which is the very word used in Numbers 10:5, 6 in connection with the "journeying of the camps." The quickening and the assembling already accomplished (according to our view of 1 Thessalonians 4:16) there is only one thing more necessary to set all in motion. It is "the last trump." That will be the final note struck on that momentous occasion. It will also signalize the wonderful change that will take place in these bodies of humiliation, without which we could not fully enjoy the change of residence that will take place at the same time. The apostle is not now telling us *how* this will take place. He has already told us that "as in Adam all die, even so in Christ shall all be made alive." And again, "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15:22, 45). But here he tells us *how rapidly* all this will be accomplished, "at the last trump."

However, when he mentions the last trump he does not even hint that it is one of a series of trumpets to be sounded at, or about, the same time. This would most certainly have been the case had he been speaking of one of the seven trumpets mentioned in the book of Revelation. This trumpet evidently stands alone. He does not even tell us who does the sounding on this occasion. But the fact that it is called "the trump of God" distinguishes it from the trumpets of the Revelation which are very definitely connected with angels. Not one of those trumpets is ever referred to as a "trump of God." Neither is the seventh trumpet ever called "the last trump."

Both "the trump of God" and "the last trump" are spoken of in connection with the dead in Christ and those who are alive and remain when He comes. If the seventh trumpet of Revelation eleven is the same as these, it should be found used in a similar way, under similar circumstances. Now it is true that we do have a resurrection mentioned in the eleventh chapter of Revelation. The exact identity or number of

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those who are resurrected there need not detain us now. The fact that the Lord describes them as His witnesses is sufficient for our present purpose. When they have completed their testimony, the beast that comes up out of the abyss makes war with them, conquers them, and kills them. They are denied a burial. And those that dwell on the earth rejoice over them and are full of delight. They celebrate the occasion by sending gifts one to another because these two prophets who tormented them are dead. But "after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them" (Rev. 11:11). Undoubtedly this is something very special. That it is brought about by our Lord as the "quickenings spirit" is not at all unlikely. But it certainly is not the ordinary procedure followed by our Lord when He was here on earth. Neither is it what we are led to expect will occur when John 5:28, 29 is fulfilled. The "great voice" of Revelation 11:12 is not heard until after the spirit of life from God has entered into them.

Then again, their ascension to Heaven is different from what we find described in 1 Thessalonians 4:17. The two witnesses (Rev. 11) are said to ascend to Heaven in a (lit. the) cloud, in the sight of their enemies. We read of clouds in 1 Thessalonians 4:17, but since the word is in the plural, and lacks the definite article in the Greek, it is possible that it refers to the clouds of saints rather than "the cloud" which may be the familiar symbol of the Divine Presence, as elsewhere in Scripture. If that be the case then we may possibly find here a parallel to 1 Thessalonians 4:16, where it says: "the Lord Himself" shall descend from Heaven to meet His own. However, there we are said to "meet the Lord in the air." Of that we have no hint here.

Neither is there any mention made (Rev. 11) of those "who are alive and remain." Even if it be claimed, as has been done, that one of the witnesses is Elijah, and that he represents those who go to Heaven without dying, we reply that since he too has been put to death he can no longer represent those who will be alive when the Lord comes. And yet they are very prominent in both 1 Thessalonians four and 1 Corinthians fifteen.

Still another fact must be taken into consideration here, and that is the earthquake which follows the ascension of the two witnesses of Revelation eleven. Of this we get not the slightest inkling in either one of the other passages under consideration. But it is not until all of this has been accomplished that we read of the sounding of the seventh trumpet. The unusual resurrection of the two witnesses, their ascension to Heaven in the sight of their enemies, and the earthquake that follows—all takes place *before* the seventh trumpet is sounded. How then can these things be dependent on the sounding of that trumpet?

To answer this, some have tried to make much of the fact that in the Authorized Version of I Corinthians 15:52 we find, "at the last trump." But the preposition in the Greek is *en*. And if we were to translate that literally, it would only increase the difficulty, for then the Rapture must needs take place in the seventh trumpet! But among all the things that take place in the seventh trumpet there is nothing that can possibly be likened to the events spoken of in I Thessalonians 4:16, 17 or in I Corinthians 15:52 ff. The very first thing that we read about after the sounding of the seventh trumpet is the announcement that the kingdoms of this world have become the kingdoms of our Lord and of His Christ. This is followed by worship and thanksgiving on the part of the twenty-four elders, because He has taken to Himself His great power and has reigned. Lastly we have mention made of wrath, judgment, and recompense. Of all this we read nothing in I Thessalonians 4:16, 17 or I Corinthians 15:52 ff., except that recompense is probably implied in I Corinthians 15:58. Neither immediately before, nor immediately after, the sounding of the seventh trumpet do we find anything that is similar to what we have given us in such fine detail in the two passages, which deal so fully with the Rapture of the saints. Therefore it seems conclusive that the seventh trumpet of Revelation eleven is not the same as "the last trump" of I Corinthians fifteen, or as "the trump of God" in I Thessalonians four.

The seventh trumpet of Revelation eleven is evidently the last of a series of three woes. Immediately after the earthquake (v. 13) we are told that "the second woe is past; and,

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behold, the third woe cometh quickly." How different that is from the personal announcement of the One Who says, "Behold, I come quickly!" Will any one try to maintain that His coming for His Church will be like unto a "third woe"? Nay, the Scripture calls it "that blessed hope"! And because it is such the Holy Spirit underwrites it thus: "Wherefore comfort one another with these words."

AMERICA, WAKE UP

A preacher in Bournemouth, England, wrote recently of his own land and people:

We have been a pleasure-loving people, dishonouring God's day, picnicking and bathing. Now the seashores are barred; no picnics, no bathing.

We have preferred motor travel to thurth-going. Now there is a shortage of motor fuel.

We have ignored the ringing of the church bells calling us to worship. Now the bells cannot ring except to warn us of invasion.

We have left the churches hall empty when they should have been filled with worshippers. Now they are in ruins.

We would not listen to the way of peace. Now we are forced to listen to the way of war.

The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

The food for which we forgot to return thanks—now is unobtainable.

The service we refused to give to God—now is conscripted for the country.

Lives we refused to live under God's control—now are under the nation's control.

Nights we would not spend in "watching unto prayer"—are now spent in anxious air-raid precautions.

The evils of modernism we would not fight—now, see what Germany, the seat of this teaching, has produced!

Certainly these words from the laud of our ally across the sea should strike solemn warning to America.

Every branch that beareth fruit, He purgeth it (John 15:2).

Lord! We long to do Thy will
 All Thy pleasures to fulfil;
 Purge us, cleanse us, Lord, that we
 May be fruitful unto Thee.

—M. H. Kemp.



Current Events**In the Light of the Bible**

By E. SCHUYLER ENGLISH

A Profane Song—And a Needed Message. One of the most popular songs to have come out of the present war is called "Praise the Lord, and Pass the Ammunition." It is reputed to have been inspired by a chaplain at Pearl Harbor who, with these words, entered the fray on December 7, 1941. It is very possible, of course, that this chaplain, righteously indignant at the unprovoked attack by the Japanese, uttered this now famed slogan in all sincerity.

We have said that this is a profane song because it is sung now by men and women who have no regard for the Lord, and no praise in their hearts toward Him, but rather, a glib and frivolous attitude about the whole thing. Hear it on the radio some time, and you will understand immediately what we mean. The Name of our blessed Lord is used in vain, and the song becomes one of utter profanity.

But we have also stated that this song has a needed message. It is this: if our nation could only feel in its heart what the title of the song suggests, then we might have some hope that our prayers for victory over our enemies would be heard and answered. We have so much to praise the Lord for—more than any other nation on earth, we believe. But as a people we have lived as glibly and frivolously as the popular war song is being sung, and we have no right to expect God's continued blessing or that our cause will be His cause. If we would turn back to Him, if we would repent of our sins and praise Him for our blessings, and above all for the blessing of the promise in His Word, of forgiveness and life and hope in His Son, then we have no doubt that He would hear from Heaven, forgive our sins, and heal our land (2 Chron. 7:14).

Other Ammunition. We are impressed again by the need of the distribution of the Bible, complete, or in portions, as New Testaments, Gospels, etc. God's Word is the Sword of the Spirit (Eph. 6:17; Heb. 4:12) and is the kind of ammunition needed in a sin-sick world. Again, we believe that

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the coming of the Lord for His own is very near at hand. And when the Church, the body of true believers, is taken, the blessed Third Person of the Trinity will be taken also. In that day there will be one witness left here on earth, the written Word, Bibles which you and I have left here and distributed far and wide. In the midst of our hope of seeing our Lord soon let us not forget a generation which will be left here in utter darkness. Let us praise the Lord and at the same time pass out the kind of ammunition which will be a savor unto life to those who will read and believe—God's Holy Word.

Predictions of Things to Come. We have before us Volume I of a new magazine published and edited by George J. Hrecht. Its name is found in the title of this paragraph. In explaining the editorial policy of the publication Mr. Hrecht frankly acknowledges that "it is naturally impossible to know, *for sure* (italics his), what is going to happen in the future, particularly in these uncertain days. Not by any stretch of the imagination will the predictions in this publication be 100% correct. The editors have invited persons who, they believe, are qualified to make predictions in the fields in which they specialize . . . They (the editors) would be the first to admit that they are not infallible."

It is indeed "*naturally* (italics ours) impossible to know *for sure* what is going to happen in the future." But there is a *supernatural* revelation which we who are Christians (in the true sense of the word) have constantly before us—the Bible. And so we can know *for sure* certain things that are going to happen in the future, events concerning which the editors of *Our Hope* make comment from time to time.

As the days of God's predicted events approach we expect to see their *shadows* coming before. And so we look at some of the future happenings suggested by those "qualified to make predictions in the fields in which they specialize":

Future Union of Nations. That there will one day be a federation of nations associated in a manner similar to the United States of America is the opinion of Governor Stassen of Minnesota.

Growth of Television. The rapid development of television

after the war is envisioned by David Saroff, President of the Radio Corporation of America. Says he: "The newspapers, news magazines, newsreels, and sound radio now provide excellent up-to-the-minute and on-the-scene reports of all that is newsworthy. The one thing they cannot do, however, is to show you the news in action *when* and *as* it happens . . . Television can." Christians will readily recognize the significance of this in view of Revelation 11:8, 9.

Changes in Religion. In an article in which he confessed that "American churchmen believed that the conflict (World War I) would be followed by a thousand years of peace," Dr. Benson Y. Landis, Associate Secretary of the Department of Research and Education of the modernist Federal Council of Churches of Christ in America, predicts that "the unities among religions will be more earnestly searched for and emphasized. There are great common interests among the leaders of religions . . . When it comes to community tasks, Jews, Catholics and Protestants proclaim about the same teachings on many social issues." He also prophesies that "there will be a great effort among religious leaders to help preserve the peace." Apparently Dr. Landis sees the forming of the great apostate religious organization of Revelation, though he does not recognize it as such. Would that those who enter the "ministry" would occupy themselves in preaching God's Word and in making known the Gospel of salvation and the kind of peace that faith in Christ brings—peace with God and the peace of God.

More About Church Federation. Churchmen in Britain are priding themselves on having advanced more in the last thirty days than in the previous four hundred years. These movements constitute the boasted "advance": (1) the formation of a Council of Christians and Jews whose joint presidents are the five top-rank ecclesiastics of the nation—the Archbishop of Canterbury (Anglican), the Moderator of the Church of Scotland (Presbyterian), the Moderator of the Free Church Federal Council (Nonconformist), Arthur Cardinal Hinsley (Roman Catholic Primate of England), and Chief Rabbi Joseph Herman Hertz, of the British Empire (Jewish); (2) the organization of a British Council

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of Churches (Anglican, Presbyterian and Nonconformist), a counterpart in every way of the Federal Council of Churches of Christ in America; and (3) held a follow up meeting of the Malvern Conference, which is again a union which brings together Anglicans, Free Church, Orthodox, and Roman Catholics.

All this is not "advance"; it is retrogression. It is the mustard seed developing into a monstrous growth, far away from the simplicity and purity of apostolic days. It is but the foreshadowing of the great harlot of the Tribulation. It is not of the Lord, surely, that His Church, purchased by His own precious blood, should be enconnected in any way with church organizations inhabited by and united with those who deny the verities of Scripture and the Person and Work of our Lord Jesus Christ. "Not by might, nor by power, but by My Spirit, saith the Lord."

False Teaching. There was published in late October a massive book called, *The Gospel of Sri Ramakrishna* (Ramakrishna-Vivekananda, New York). We are not informed as to who wrote the volume of over 1,000 pages. Sri Ramakrishna, mystic of India (1836-86), like Father Divine, was hardly able to read or write. But to many in India he is the incarnation of God, and himself practiced the ways of all the Hindu sects as well as those of Islam and Christianity. (We are not quite sure what "practiced the ways" means, however). Ramakrishna's gospel is that every religion is true and a possible way to God, that most men need ceremonial custom if they are to worship, and that religion requires duties. As usually happens in this day and age some will "fall for" this newly advertised cult, and will be considered quite intellectual for so doing. These same people would consider it far beneath them to turn to Christ, THE ONLY WAY of access to God the Father. We weep for them, and yet we know how hard their hearts are and that one day, even as they stand before the Great White Throne to be cast away forever, they will harden their hearts still further against God and His Christ.

Current News About Palestine and the Jews. The land and the people of the land are regularly in the news

these days. The same facts are told and retold, with added interest on the one hand and added horror on the other. Except for figures and nations involved the items vary little: there is further enthusiasm for Palestine as the national home of the people, and further increase in crimes committed against the people themselves. Christians are, or should be, intensely interested and sympathetic in these matters. We know that one day, in God's own time, the people will go back to the land—some perhaps driven there and others of their own will.

As to atrocities against the people, they seem to be on the increase rather than on the decrease. The Jewish year 5703 opened with 7,000,000 Jewish people within Nazi-held Europe and with no way out. Up to recent years, when the Jews were expelled from any nation they could find refuge across the nearest border; but today their persecution is continental in scope, with no land to which to flee and thus no hope of escape.

Meanwhile the land becomes more prominent in the news month by month. President Roosevelt said only recently that Palestine is one of the most vital theatres of operation of World War II. At the same time there are issued greater demands, here and in Britain, for a Jewish army made up of Stateless Jews of Europe and Palestinian Jews, "under the ancient banner of David the King." We do not discuss here the merits of the demand but simply call attention to it as an evidence of the national consciousness of the people.

We anticipate that our Lord may call His Church to Himself before this war ends. But whether He does or not, one of the post-war problems is going to be the Jew. He is going to demand his "National Homeland," promised by the Balfour Declaration of 1917 and worked for ever since by Zionists and world Jewry. The Arab is not going to like that very much and will rally fellow-Moslems to his side. Here is one time in modern history that the Jew is going to get his way, not because the world wants him to, but because God has promised.

"Studies in the Gospel according to Mark," by Dr. English, omitted in this issue because of lack of space, will be resumed, D. V., in the January number of *Our Hope*.

Hail the Incarnate Deity!

By HERBERT LOCKYER*

Reverently submitting to the presence of mystery in the truth of our Lord's Virgin Birth, we affirm at the outset of our meditation that, although such a fact may be contrary to human reasoning, it is faith, and not reason this sublime revelation demands. Reason says: "Christ born of a virgin? Impossible!" And yet Huxley, when appealed to, declared that as a scientific man he could not reject Christianity on the ground of the Virgin Birth, as there were millions of such births in the lower forms of life.

What Reason rejects, Faith accepts, and bows in holy wonder at the work of the Trinity in the preparation of a Saviour for a lost world. The attitude of the humble believer can be expressed thus:

I will seek to believe rather than to reason;
to adore rather than to explain;
to give thanks rather than to penetrate;
to love rather than to know;
to humble myself rather than to speak.

A good deal of so-called "mystery" is nothing else but "mist." Mist, however, is not mystery. Mist can be penetrated and cleared away. Often the mist is that of vague, mistaken notions, surrounding the fact of our Lord's birth, but we can climb above the mist to mystery. And a mystery cannot be explained. If it could, then it would cease to be a mystery. The Christian attitude, therefore, is that of reverent faith and wonder, as the mystery of the God-Man in one Person is contemplated. Approaching the Scriptures, we find Christ's entrance into our humanity is treated in various ways.

A Predicted Birth

During the four centuries before Christ's birth, different voices heralded His first advent. In fact, one could preach a very profitable sermon on "Christ before Christmas," be-

*We welcome to our pages another article from the pen of our brother, Dr. Lockyer, who was formerly in Bible Conference Work under the auspices of the Moody Bible Institute, is now ministering independently and is widely known as Bible teacher and author.

ginning with the first intimation of His coming, way back in Genesis 3:15. In taking Mary's flesh, our Lord honored her sex, and untied the knot of Eve's disobedience. Mark the specific language of this first Redemption promise, "Her seed." Dr. A. T. Scofield says, "Such a thought as a woman's seed as stated here is not found elsewhere. Over a hundred times, when we read of the seed and seeds, of Abraham's seed, and so forth, it is always the seed of a man. But the seed of a woman is a unique concept, and can only be interpreted as a foreshadowing of the Virgin Birth, and most remarkable it is that it should be found here. I submit that if our Lord had not been born of a virgin, it would be Adam who would be addressed, and his seed that would be referred to. (Matt. 1:18)". (See also Luke 1:35.)

Further, the great evangelistic promises of Genesis 12:1-13; 15:18 need Christ for their fulfilment. And passages like Matthew 1:1, 2; John 8:56-68; and Galatians 3:16 prove that Jesus made possible the realization of the Abrahamic Covenant.

Limiting Himself to one particular tribe of Israel, we have the wonderful comparison of passages like Genesis 49:10 with Matthew 2:56, Hebrews 7:14, Revelation 4:4.

From a tribe we come to a family, and so place 2 Samuel 7:12, 13 alongside Matthew 1:1, Romans 1:3.

As the Son of a Virgin, the Great Immanuel Prophecy of Isaiah 7:14 agrees with Matthew 1:22, 23, etc.

Other Old Testament predictions along with their New Testament fulfilments can be summarized thus: Birthplace, Micah 5:2 with Luke 2:14, 15; Birth name, Isaiah 7:14 with Matthew 1:23; Birth worship, Isaiah 60:6 with Matthew 2:11; Birth forerunner, Isaiah 40:3 with Matthew 3:1-3. Thus, by the birth of Christ, the hope of holy men and women of old, century after century, was realized. They looked and waited for Him, Who was the Center of their hope, the Desire of their souls. As true prophets they greeted Him from afar.

A Miraculous Birth

The Birth of our Lord was a creative act of God, and not of man. While we often use the word "Incarnation" in

connection with the Virgin Birth of our Lord, it is nevertheless somewhat broad, and covers His entire life on earth. Meaning "to embody in flesh," to incarnate as used of Christ tells us of what really happened in Mary's Child.

Veiled in flesh the God-head seel
Hail the incarnate Deity!

In itself Christ's birth was not supernatural or miraculous. There is no evidence that the process of birth was in any way exceptional. The miraculous element was not in the formation of our Lord's body, but in the manner of its begetting. Christ's birth was miraculous in that His body was produced apart from the ordinary course of nature. His was not a natural generation.

We can view both Mary's and Elisabeth's conceptions as miraculous. Christ's birth was momentous, since Mary bore Him as the result of a direct, Divine creative act. John Baptist's birth was likewise miraculous in that his mother had journeyed past the age when, through the ordinary course of nature, it was possible to conceive and bear. As Dr. A. T. Secfield states it, "Both births, therefore, were supernatural: that to Elisabeth was because it was *too late*, that to Mary because it was *too soon*."

A Virgin Birth

A term incorrectly applied to the Virgin Birth is "The Immaculate Conception," which was coined by Pope Pius IX in 1854, and was used to denote the supposed sinlessness of Mary from the moment she was conceived within her own mother's womb. "The blessed Virgin Mary was from the first instant of her conception (that is, her own conception) by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus, the Saviour of Man, preserved free from all stain of original sin." This Romish doctrine was conceived to glorify "Mary, the Mother of God," as the Roman Church calls her, and give her a more exalted place by lifting her out of the realm of human beings, and endow her with divine attributes and functions.

The "Virgin Birth" is the only Scriptural way of describing our Lord's birth, since Mary was at the time of her visitation by the Holy Spirit *virgo intacto*. The question might be

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asked, What is a "virgin"? Well, when applied to a woman the term carries a four-fold meaning.

There is the word *Almah* which denotes any young unmarried woman, whether she has kept her virginity, that is, preserved the purity of her body, or otherwise. There is another word, *Parthenon*, which signifies a young unmarried woman who has preserved the purity of her body; not who is a *virgo intacto*.

The former word is that which we have in the Hebrew of Isaiah 7:14, while the latter word is the one that the LXX translators have given us, because to them it conveyed the significance mentioned. It is the latter word that the Angel reiterated in his message to Joseph in Matthew 1:22, 23.

So the logical conclusion is that Mary, as a Virgin, was a "young, unmarried woman who had preserved the purity of her body," to use Crudeo's phrase again. And not only so, but that Mary remained a virgin until after Christ was born, is the revealed fact of Scripture, as any one can prove by reverently examining passages like Matthew 1:8-21, 1:24-25; Luke 1:27-34. Thereafter she lived in the usual relations of wedlock with Joseph, having children born unto her (Matt. 13:55, 56).

Christ was "the offspring of the Virgin's womb," for it became God not to have any mother but a maid, and it became not a maid to have any other son but a God, as an old writer expresses it.

As "virgin-born," Christ had no human father. He is thus the only fatherless Babe the world has ever known. For the historic witness that our Lord was not born in wedlock but of a Virgin, we can turn to Matthew 1:18-25; Luke 1:27-34; 2:7; Colossians 1:15-18; Hebrews 1:5, 6; 12:23. It will be noticed that the word "begat" is omitted in Matthew 1:16. The passage reads, "Mary, of whom was born Jesus," implying that He was not begotten of man, but conceived of the Holy Spirit.

A Holy Birth

A reverent perusal of passages like Job 15:14; 25:4; Psalm 51:5; 58:3; John 9:34, impresses our minds with another aspect of our Lord's wondrous birth. Everything about it

breathes the air of holiness. The Holy Spirit overshadowed Mary, and the Angel of the Lord declared that the body about to be formed within her womb was "that holy thing" to be called the Son of God. Had Christ been born according to the laws of natural procreation, He would have been defiled, for all who are born after the ordinary course of nature have the tincture of sin within. But Christ appeared absolutely sinless—"holy, harmless, undefiled, separate from sinners." In order to redeem, His substance must be pure and immaculate. Hence the necessity of the Virgin, Holy Birth. Commenting upon the birth narratives, Professor Sweet observes, "Both narratives exhibit a profound reverence, a chaste and gracious reserve, in the presence of a holy mystery, a simplicity, dignity, and self-contained nobility of expression which are the visible marks of truth, if such there are anywhere in human writing."

Some there are who become holy after their birth. Christ was holy before His. "That holy thing which is." A study of the above passages will prove that Christ as the Pre-existent One brought His holy nature with Him.

A Lowly Birth

A casual glance at the Birth genealogies reveals the fact that He Who was the highest stoops to the lowest. He Who was so holy makes Himself of no reputation as is evidenced by the pedigrees of Christ. Tamar, Ruth, Rahab, and Bathsheba are mentioned as being in the line from which Jesus came.

The circumstances of His birth likewise speak of His lowliness. Mary was a poor maiden. Her Son was born in a stable. Lowly shepherds were the eye-witnesses of the sublime miracle of God's becoming Man. They knew that the First Adam was made in the likeness of God. Now they witness God's being made in the likeness of man.

Child of humanity, Son of the lowly,
 Gift of the Father—unspeakable, holy.
 Christ came from glory to darkness and danger,
 Born in a stable and laid in a manger,
 Born of the flesh—and its weaknesses sharing,
 Born of the earth, and earth's heavy load bearing,
 Child of humanity, Son of the lowly,
 Gift of the Father—unspeakable, holy.

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A Royal Birth

Matthew sets out to prove the Kingly descent of Him Who was "born King of the Jews." This is why our Lord's royal or legal descent is traced back to King David. It will be noticed that a small "k" is used of King Herod, but a large "K" for Christ. And this is as it should be, for He will yet be seen and adored as King of kings. But being "born king" is something more than the establishment of Christ's earthly claim to the Throne of Israel as the successor of David. A prince becomes a king on the death of his royal father. But Jesus was born a King, which means that He was King before His birth. Paul speaks of Him as "the King Eternal." Thus as Christmas comes round again multitudes of loving hearts will join in the cry, "Glory to the new-born King" (Luke 2:7, 12-16; Galatians 4:4).

A Beneficial Birth

What a dark world this would have been if Jesus had not come! His Birth changed the Calendar, and has enriched civilization. But why did He wrap Himself around with the garment of our humanity? Well, here are a few key passages upon which to meditate: Proverbs 17:17; Matthew 1:21; Galatians 4:4, 5; 1 Timothy 1:15. Man is born to live, Christ was born to die. It was for His death for sinners that—

The Ancient of Days began as a Babe,
 That He Who thundered in Heaven cried in a cradle!
 That He Who gives to all their meat in due season,
 sucked at a breast!
 That the mother was younger than the Child she bore!
 That He Who girdled the Heavens was wrapped in
 swaddling clothes!
 That the Mighty God became a helpless Infant!
 That the Everlasting Father was seen as a Child!
 That God and Man became one Person.

No wonder one old writer exclaims, "I can scarce get past His cradle in my wondering to wonder at His cross. The infant Jesus is in some views a greater marvel than Jesus with the purple robe and the crown of thorns."

Christ was born of a virgin, that we might be born of God. He lay in a manger that we might lie in Paradise. He came down from Heaven that He might take us there. By His

birth our Lord became the daysman between God and man, with His hand upon both (Job. 9:33). As Dr. A. T. Pierson has so finely expressed it: "The daysman betwixt us both, who can lay His hand upon us both, because He is of us both! The way of God to man—the way of man to God; the true Jacob's ladder between heaven and earth, God above it, to come down—man beneath it, to go up! The God-man is Himself our pledge that as God in Christ became a partaker of the human nature, so man in Christ becomes a partaker of the Divine nature. Born of a woman, made like unto Him! The God-man is not only a mystery and a miracle, but a prophecy and a promise . . . They used to say of Mozart that he brought angels down; of Beethoven, that he lifted mortals up. Jesus Christ does both, and here lies the central mystery of the God-man, a mystery which is blessedly revealed to him who by faith has personal experience of His power to save."

And the truth that is uppermost in our mind as we leave the consideration of our holy theme is that it matters little whether Jesus was born in Bethlehem or 1900 years ago, if He has not been born again within our hearts by His Holy Spirit.

Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

This day shall Christian tongues be mute,
And Christian hearts be cold?
O catch the anthem that from Heaven
O'er Judah's mountains rolled,
When burst upon that listening night
The high and solemn lay,
"Glory to God; on earth be peace!"
Salvation comes today.

—Edmund H. Sears.

A Message for Each Day

BY FRANK E. GAEBELEIN

December 1. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Romans 1:1).

The salutation to Romans is, as befits the greatest of the Epistles, the fullest Paul ever wrote. In these seven verses are packed an extraordinary wealth of spiritual riches. As we turn to them from day to day, we shall find fertile ground for meditation.

Let us begin by looking at a few separate words. Paul introduces himself as one who is "a servant of Jesus Christ" and also "an apostle." It is not without design that he places primary stress upon being a servant of Christ. A lesser man might have put his official position as the Apostle to the Gentiles first. But Paul well knew that the foundation of apostleship and, in fact, of any outstanding position in the Lord's work, is true service.

The word "servant" in this verse means "bond-slave." For Paul the highest of privileges was to be a "bond-slave of Christ." So ought it be with us. To be a slave of man is a great curse. To avoid such servitude is our aim in fighting the present war. But to be a slave of God is our greatest blessing. We are on safe ground when we place first of all, before any official position or church connection, however exalted, our full committal to the Lord as His bond-slaves.

December 2. "Paul . . . separated unto the Gospel of God" (Romans 1:1).

Having distinguished himself as an apostle whose office is rooted in the service of Christ, Paul declares that he is a separated man. Interestingly enough, the word "separate" is in its Hebrew form akin to the word "Pharisee." Paul, of course, was brought up a Pharisee. However, the separation of which he was speaking goes far beyond that of the Jewish sect.

Going back to the root meaning of the Greek word translated "separate," we find it to be "set apart." There is a good deal of talk these days among earnest Christians about "the separated life." Unfortunately too much of this discussion and possibly some of its practice is confined to the negative. Separation does indeed have its negative aspect, but it can never stop there. Paul was not only separated from the world; even more important, he was also separated positively unto something. His estrangement from certain worldly things was in order to his devotion unto a spiritual goal, namely "the Gospel of God." So should it be with our separation in the Christian life. It is not mere abstinence from worldly practices; it is active committal to all the positive purposes of the Gospel.

December 3. "The Gospel of God" (Romans 1:1).

At this point of his salutation Paul begins a digression. Chapter 18, verse 22, is our warrant for believing that he dictated this greatest of letters, as indeed he dictated other of his Epistles. And we may reverently suppose that the mention of the word "Gospel" kindled in his mind a train of thought which he hastened to voice. But what in a writer dependent upon human power would have been mere discursiveness,

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because in Paul's case a masterful condensation of truth as to the Person of Christ and our relationship to the Gospel. For Paul was an inspired writer.

Let us reserve, however, our comment upon the digression itself to succeeding days. Today we think briefly upon the phrase, "the Gospel of God." We are perhaps more familiar with the term, "Gospel of Christ." But there is a true sense in which the Gospel is indeed God's. We have only to recall with thanksgiving that God the Father has in the Gospel taken the initiative in our behalf. As John 3:16 puts it, "God so loved the world"; as the First Epistle of John tells us, "We love Him because He first loved us" (1 John 4:19); and as Romans 8:3 states, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Yes, the Gospel of Christ is the Gospel of God. That is why it is completely efficacious and fully satisfying—because it is rooted and grounded in the eternal purpose of the Ruler of the Universe.

December 4. "Which He had promised afore by His prophets in the holy Scriptures (Romans 1:2).

Here begins the remarkable digression which is set in the center of Paul's salutation to Romans. The relative pronoun, "which," refers back, of course, to "the Gospel of God" at the close of the first verse.

In the verse before us we may note two things. First of all, the Gospel has a long history prior to the appearance of Christ upon earth. Paul begins his inspired condensation of its salient points by reminding his readers that God had promised this Gospel long ago. Not only the prophets but also the entire Old Testament look forward to the Holy One of Israel, Who was to be born in the manger. In fact the Old Testament contains over 330 direct prophecies of the first coming of Christ which were actually fulfilled by Him in person.

In the second place, we have in this verse the first mention of the Word of God as the "Holy Scriptures." Among the many descriptions of the Bible this is one of the most beautiful and appropriate. Yes, God's Book is indeed "the Holy Scriptures." As we study it and hear it preached, let us never fail to place the emphasis on the adjective "holy." *The more we do this the more effective will the Scripture become in our lives.*

December 5. "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Romans 1:3).

One of the great merits of Paul's introductory words to Romans is that they contain the seed or germ of the entire Epistle. Unerringly the emphasis is directed at essentials. Let us observe this emphasis in the words before us. In the first place, we have the subject of the Gospel defined; it is, as Paul reminds us, "concerning His Son." We need to remember that these days. The Gospel is only and always about the Lord Jesus Christ; it is not initially concerned with social relationships, international peace, democracy, or anything else aside from the Person of Jesus Christ. These things, though of great importance, are in the nature of correlaries of the Gospel itself. To the degree, therefore, in which the Church fails to place proper emphasis upon God's Son, it loses power.

Next, this verse sets forth one of two essential truths as to the Person of our Lord. It tells us that He was "of the seed of David according to the flesh." Let us not read this as, in the Authorized Version, "which

was made of the seed of David;" the word "made" is unfortunate, because it implies creation. The better translation is "became" instead of "made." Christ is the eternal Son, "Very God of Very God, begotten not made," as the ancient creed puts it. And the truth of His humanity, in this place stated by Paul, is absolutely basic. It is here that Christ touches our human lives. We have a Saviour Who can understand, because He knew what it meant to suffer, to sorrow, to be in want. To deny His true humanity is as wrong as to deny His Deity.

December 6. "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4).

Having mentioned the vital truth of our Lord's humanity (vs. 3), Paul goes on to state His Deity. This he does by saying that Christ was also "declared to be the Son of God with power, according to the Spirit of holiness." These words are a clear allegation of the Deity of the Lord Jesus Christ. "The Spirit of holiness" is not a synonym of the "Holy Spirit," but rather an allusion to Christ's divine nature. It means "the Spirit of sanctification," and thus points to the complete perfection of the Son's spiritual nature. Notice that the phrase "with power" occurs here. Notice also that the guarantee of our Lord's divine nature is the resurrection. The Deity of Christ is indred united with His resurrection, belief in which is essential to salvation. So the reference to it in this place is in harmony with the classic statement of how to be saved found in Chapter 10, verses 9 and 10.

If we derive comfort, as we surely do, from the fact that our Lord lived a human life and is therefore touched with the feeling of our infirmities, we may take even greater comfort and encouragement from the fact that He is not only Man but also God. Power surrounds Him now. We worship a living Saviour, risen from the dead and able in all things to help us.

December 7. "By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His Name" (Romans 1:5).

The use of the editorial "we" in this sentence is a lovely illustration of Paul's tact. He was, of course, speaking primarily of himself. However, he had never been to Rome, and, instead of obtruding an "I" upon his readers, he sensitively includes with himself the other apostles by his use of "we." We who read his words may well follow his example, reminding ourselves that the most effective leaders are those not jealous of their authority.

The verse, however, has much more to teach. Paul says that he and the others have received "grace and apostleship." But he does not stop there. He immediately goes on to give the reason why God has conferred this high spiritual privilege upon them. He says that he has received "grace and apostleship for obedience to the faith among all nations for His Name."

Christianity knows no abstract blessings. God bestows His grace upon us and calls us to responsibility in His service for a purpose. That purpose is always a fruitful one. And it can never be realized apart from "obedience to the faith." It is all very well for us to feed our own souls. We need such nurture, but we are in danger if we stop with our individual nourishment. Every bit of spiritual food, every blessing, every evidence of God's grace, is ours for the textual purpose of making known the Lord Jesus to others.

December 8. "Among whom are ye also the called of Jesus Christ" (Romans 1:6).

This little verse is the pivot upon which Paul turns back to the completion of his salutation. He has referred to the Gospel of God and its Old Testament foreshadowings, he has declared the essential things regarding the Person of Him Who is the Gospel, he has shown the necessity for responding to a spiritual privilege with obedience to the command to make Christ known to all people. Now he turns back to the Roman Christians, reminding them of a very great fact—namely, that they are "the called of Christ Jesus." What does it mean to be "called" in this sense? It means everything, so far as your souls' security goes. The calling and purposes of our Sovereign God are without repentance. When He in His omniscience and power chooses a soul to be His own in Christ, that choice is completely effectual. Each of us who has responded to the Gospel message needs have no doubt as to his calling. Our response to the message is in itself proof that God has indeed called us.

But there is also a man-ward side to this matter. We think back to John 15:16 and read the words of our Lord: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My Name, He may give it you" (John 15:16). The conclusion is plain; just as Christianity knows no abstract blessings, so there is no such thing as the call to salvation without the corresponding call to service.

December 9. "To all that be in Rome, beloved of God, called to be saints" (Romans 1:7a).

Paul now returning to his salutation completes it by addressing the Christians in Rome. He refers to them as "saints." This is one of the regular New Testament terms for a believer. It is derived from the word which means "set apart" or "holy." What happens to words through the centuries tells a good deal about human nature. This word "saint" is a case in point. All Christians were originally called "saints." Yet today only the very few receive this distinction. In every-day parlance the term has been reserved for those of exceptional and almost unattainable piety, when in reality it ought to be the designation of every Christian. God would have all of us believers saints in the sense that we are set apart completely for Him and for His service. What a challenge to a higher standard of Christian life!

December 10. "Grace to you, and peace, from God our Father and the Lord Jesus Christ" (Romans 1:7b).

In closing this salutation, Paul invoked grace and peace upon his readers. It is a significant fact that the order of these two great words is never reversed. One might search in vain for the salutations of the Epistles to find peace, or mercy, or any other word preceding grace. The reason for this is at once apparent, if we but stop to think of the nature of grace. It is God's unmerited favor toward man. It was out of the riches of His grace that He sent His Son, Who is the embodiment of His grace, to redeem us who by nature deserve His eternal wrath. It is God's grace that is the source not only of our every spiritual blessing, but also of all blessings given to man, both saved and unsaved. The Calvinistic distinction between common grace and special grace clearly recognizes this fact.

Now in his salutations Paul used grace in its application to spiritual blessings in Christ. Because God is looking with favor upon sinners, because Christ gave Himself for us, we may have peace with God. The only enduring peace is that of the heart; the only peace of heart which satisfies is that belonging to souls reconciled to God in Christ Jesus.

December 11. "From God our Father and the Lord Jesus Christ" (Romans 1:7c).

The conjunction "and" is an unpromising word for the subject of a devotional message. Yet here it speaks volumes. Let us remind ourselves of a few historical facts and we shall be prepared to see its significance. The Lord Jesus was crucified in the year 29 A.D. While the date of Romans may not be precisely fixed, the Epistle was doubtless written around the year 58 A.D., or about thirty years after the crucifixion and resurrection of Christ. Consequently there were when Paul wrote Romans and his other Epistles many living who were in a position to know the facts regarding our Lord.

Bearing this in mind, we go back to our word, "and." It is a correlative conjunction, used to link things of equal value or importance. Thus we see how Paul, nearly thirty years after our Lord's earthly life, does not hesitate to place Him upon a plane of equality with God the Father. Not only this, but Paul was never in his own day successfully contradicted for giving Christ this exalted place. So the little word "and" becomes a window into the glorious truth of our Lord's Deity. He is indeed the Lord Jesus Christ, equally God with the Father and the Holy Spirit. Let us thank God that we have a great Saviour, for a great Saviour means a great salvation!

December 12. "For He spake and it was done; He commanded, and it stood fast" (Psalm 33:9).

We sometimes say of a man in a position of great authority, "His word is law." Only in a limited sense is this true of any one, no matter how great. But there is One Whose Word actually and fully is law. That One is the Lord. When He speaks, it is done. What He commands stands fast for ever. Think of creation. God spoke and the world came into being. He spoke again and yet again, and in succession the whole great procession of life was called into existence. This ability to create by a word is the prerogative of Deity alone.

We were not present at the creation. We did not hear that sublime declaration, "Let there be light," nor did we see the light blaze forth at this Word of God. Yet everyone of us who is saved through faith in Christ has experienced the full power of God's Utterance. When we were lost in the blackness of sin, He spoke to our hearts by His Word. That Word brought forth in us the light of a new life in Christ. Dark though this world is, we who believe are in the light. Let us, therefore, do as the beloved disciple says and "walk in the light, as He is in the light." (I John 1:7).

December 13. "Thou shalt make room enough under me for to go, that my footsteps shall not slide" (Psalm 18:36, Coverdale).

Anyone who has ever been on a snow and ice-clad mountain can picture this verse. It is the duty of the guide to go ahead and show steps. This is difficult and sometimes dangerous work; the steps must be ac-

carefully fashioned, so that they afford safe anchorage for the feet on the precipitous slopes of ice.

Which way do such steps lead? Why are they chopped? They lead, of course, upward to the glorious view of the heaven-touching summit. They are chopped to insure a safe ascent. So it is with the Lord Who has promised to go with us even unto the end of the age. We might well think of Him as our ever-present Guide. When the way is dangerous and steps steep, He is ahead of us, fashioning ledgesteps that cannot slide. He is always at hand to make room enough for us to go upward.

Not every mountain is ascended by those attempting to climb it. No matter how expert the guide, hardships and difficulties may turn back even the strongest. Not so with our ascent to Heaven. With Christ before us we are absolutely certain of attaining the heavenly goal. For He is bringing many sons into glory.

December 14. "I hate them that imagine evil things; but Thy Law do I love" (Psalm 119:113, Coverdale).

Though brief, this verse contains volumes. Two main thoughts are contrasted; the first negative, the second positive. "I hate them that imagine evil things." This is the original precept. If it were always true of us, we should never have any problems regarding impurity in literature, pictures, or anything else. Were we really to hate them that imagine evil things, we should have little use for the many modern novels, however clever, which are so preoccupied with filth. We need more, however, than negation to keep us straight. We need not only something to hate but also something to love. God has given us the latter in His Word. "Thy Law," says the Psalmist, "do I love." In proportion as we love the Word of God shall we be delivered from bondage to the evil imaginations of godless men. The explanation for the degradation of our times is simply that men who have imagined evil things have captivated the minds and hearts of millions. Wherefore, to love the Word of God is not a little thing. It is a major contribution in the struggle against the incredible wickedness of this age.

December 15. "Rivers of water run down mine eyes, because they keep not Thy law" (Psalm 119:136).

We learn something about our hearts, if we take time to reflect upon what causes us real sorrow. That person is cold indeed who has never cried. Though some are more impassive than others, we have all felt grief to the extent of tears. But what is it that causes us sorrow? What is it that makes our eyes "gush out with water?" Is it not those things which concern us very personally? Not for a moment should we suggest that tears caused by personal concern and private sorrow are wrong. But there is a higher reason for grief. That reason is "because they keep not God's law." Christ knew such grief. He looked at Jerusalem and wept over it. Paul was acquainted with it. He said to the Ephesian elders (Acts 20:31), "By the space of three years I ceased not to warn every one night and day with tears." And there are Christians now who, alone before God and wrestling in prayer, are moved to tears at the spectacle of so many away from God, flouting His law, living lives lost in sin. No, we need be no less tender toward our dear ones and our own true sorrows. But we ought also have a deep heart concern for the tragedy of the godless all around us.

December 16. "Concerning the works of men, by the Word of Thy lips I have kept me from the paths of the destroyer" (Psalm 17:4).

The Word of God not only comforts and feeds our souls; it also protects us in a dangerous world. When David wrote this Psalm, he lived in an age we consider barbarous. Yet what were "the paths of the destroyer," or, as another translation has put it, "the ways of the violent," in David's time as compared with today? The wickedness of our times surpasses the violence of David's age. But the protection which David found in the Word of God is more than equal to the superabundance of present-day evil. The Word of our God's lips is no less efficacious in guarding those who follow Him now than it was three thousand years ago.

If we think of the reason for this, we shall be helped to appreciate the protective power of God's Word. Why does the Word of the Lord keep us from the paths of the destroyer? Well, we find our answer in the 119th Psalm, where we read (vs. 105), "Thy Word is a lamp unto my feet, and a light unto my path." This is a dark and perilous world. Unaided human insight and unilluminated mortal wisdom are insufficient to keep us in the way. But in the Word we have the Lamp able to light our road, to reveal pitfalls and perils, and bring us safely through. From the point of view of eternity the only safe life is that which never deviates from the path laid out in God's Word.

December 17. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward His Name, in that ye have ministered to the saints and do minister" (Heb. 6:10).

No one studying Scripture with any care can fail to see that the Bible does not waste words. We have an illustration of this before us today. The writer of the Epistle is giving his readers a word of encouragement, reminding them of God's remembrance of their good works, particularly those done for fellow Christians. "Ye have," he says, "ministered to the saints and do minister." Why the addition of the phrase "and do minister"? Well, past service, no matter how gracious and loving, is not enough; we must keep on in ministering to the needy. It was a Christ-like act to call upon that sick friend a month ago; it was kind to contribute to your neighbor's needs last week. But time passes. Every day brings new needs with new opportunities to help. Therefore, we ought to heed the advice contained in these three words, "and do minister." May none of us Christians be resting on the laurels of past charitableness!

December 18. "And so, after he had patiently endured, he obtained the promise" (Heb. 6:15).

No book in the New Testament is richer in Old Testament allusions than Hebrews. Thus we find a section devoted to Abraham in this sixth chapter of the Epistle. God made great promises to Abraham, promises so tremendous that they might have staggered the faith of almost any other man. But, as Romans 4:20 puts it, ("Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Do you want to know one reason why Abraham obtained the promise? Here it is in the few words upon which we are meditating this day: "And so, after he had patiently endured, he obtained the promise." It may be reduced to one word—patience. "After he had patiently endured"—yes, that was Abraham's secret. His faith gave him strength, because it had time to grow. He was superior to the passion for immediacy which applies to many would-be Abrahams today! They claim a promise of God, and insist upon its

fulfilment within twenty-four hours. Abraham waited a long time before he had even the faintest foregleam of his answer. He never saw with his earthly eyes the full answer. But he sees it now. Claim the promise, and then wait upon the Lord. Wait patiently upon Him, and you too will obtain what you have claimed.

December 19. "... in the day when I took them by the hand to lead them out of the land of Egypt" (Heb. 8:8, 9).

A key to the devotional truth of this passage is the word "Egypt." Typically it stands for the world. Have you ever noticed that the Old Testament generally speaks of the children of Israel going down to Egypt? Egypt symbolizes the earthly, and the sojourn of the Israelites in Egypt may well be a picture of our life in this present world.

Having recognized these things, let us look at this allusion to the exodus from Egypt. It is beautifully expressed: "When I took them by the hand." That is bringing God very close to His people. Long years ago the Lord did exactly that with His people Israel. And He is doing the same thing with us Christians today. He is standing by our side, taking us by the hand, and leading us out of the world into "the life that is hid with Christ in God." Our part does not take strength or wisdom; it is simply the part of a child who with innocent dependence places his little hand in his father's and follows along. So would God lead us through that Egypt which is this world of darkness.

December 20. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Behold two ideas of utmost importance for every human being! The first, relating to the fact of death, is generally admitted. The second is denied, neglected, and ignored by vast multitudes of immortal souls.

Yes, men recognize death. They know that "it is appointed unto men once to die." But so completely has Satan, the god of this world, blinded their eyes, that the thought of death does not carry home to their hearts the consciousness of death's great successor. And this is a matter of utmost moment. The more we reflect upon it the more we understand the root cause of the present world-wide conflict. There are men in high places wielding tremendous power who have put out of their minds all thought of judgment. They are but symbols, however, of an international departure from the moral basis upon which God has founded the universe. Intellectuals of all nations, teachers and leaders of youth, cannot continue to ignore God and His righteous judgment without a terrific harvest. We are reaping that harvest today. Men who know they are going to die are yet unconcerned in devoting themselves to iniquity, because they have given up any thought of final judgment.

Oh, let us be done with the superficial modernism which tells us that there will in eternity be no reckoning with a Holy God. There will be a reckoning. Those terse words, "after this the judgment," will one day leap out in letters of fire before the godless dead, as they stand condemned at the great white throne (Rev. 20:12). It is necessary to preach judgment. We need in our Christiana witness to be more like the great Scotch minister who felt that he preached as a dying man to dying men. Proclaimed out of a loving heart, judgment may be powerfully used by the Holy Spirit to convict sinners and lead them to the only One in Whom is no condemnation.

Dec. 21. "For by one offering He hath perfected for ever them that are sanctified" (Heb. 10:4).

The great merit of this verse is that it sets before us the ground won by Christ's sacrifice of Himself on Calvary. That single offering is eternally efficacious for the perfection of every believer. This does not mean that we are now perfect, or that we shall in this life attain to complete sinlessness. Nevertheless, the ground of perfection has been won. Potentially we are fully sanctified through the one offering made by Christ. Our life-long task is to go on, occupying ever more of the ground secured for us by the sacrifice of the Captain of our salvation.

This is not mere pious doctrine. It is spiritual truth of the most practical kind. When we realize the extent to which the one offering made by the Lord Jesus avails, we shall not hesitate to claim His victory nor be slow to look to Him for power to remove any obstacle in our path. There is no limit to the perfection of Christ's salvation. Let us see, therefore, that we do not limit our appropriation of its benefits.

December 22. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26).

"Wilfully" is the word in this text we need to stress. None of us is perfect; we all lapse into sin. But there is a big difference between sins of ignorance and those deliberately indulged contrary to God's Word and with full knowledge of their wrong. Sin on that level is a terribly serious matter. In Christ God has done all He can for us. To fall back wilfully and on purpose into those things from which we have been redeemed at so great cost can result only in the fiery judgment of God. God's grace is free. We are saved through faith and not works. But woe to him who, trifling with divine grace, would presume upon the pardon offered in Christ.

December 23. "He being dead yet speaketh" (Heb. 11:4b).

"He being dead yet speaketh." We look back to the context of these startling words and read of Abel's acceptable sacrifice. Do dead men speak? Of course not. For them to do so is miraculous. But faith works miracles. Through his faith Abel, though murdered so long ago by Cain, yet speaks to us. What is he saying? Simply this. He is saying to us that there is but one way to approach God—the divinely appointed way of sacrifice. In that dim past when Abel lived, it was the worshipper's part to provide and offer the sacrifice himself. In our age God has gone to the length of sacrificing His Only begotten Son. And it is of this that Abel's life still speaks, though he has died. It tells us that the only road to God is the blood-stained road of the cross. Consequently there is positively no more important thing in all the world than to be sure that our feet are set firmly on that Way which is Christ Himself. For He said, "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me" (John 14:6).

December 24. "But without faith it is impossible to please Him; for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

If we are actually to go into God's Holy Presence there are some things we must do. Chief among them is that which is mentioned in this verse. In approaching God we must believe "that He is, and that He is a rewarder of them that diligently seek Him."

OUR HOPE

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No man has a right to set up definite restrictions as to worship. God has left us in this age of grace wonderfully free as to details. In no place does He command us to approach Him in cathedrals and temples, or contrariwise, in plain meeting houses and austere churches. Nor has He prescribed any set forms of worship and prayer. In these things we are as free as the dictates of our own consciences.

But there is one requirement for worship which cannot be changed. That is the requirement of faith. Without faith worship is useless. It cannot in the slightest interest or please the Almighty. The man who presumes to enter a church with an unbelieving heart is cut off from God by a barrier no ritual, eloquence, or beauty of service can ever penetrate. Worship, whether public or private, if it is without faith, is a pretense, *shorreat to God and useless to man.*

The next time we enter church let us do nothing until we have bowed our heads and reminded ourselves that we believe on Jesus Christ the Son of the living God. But why wait for church? We may worship right where we are, even as we are reading these words. Right now we may turn to God and tell Him that we do believe in Him and thus acknowledge His supreme power to reward those who diligently seek Him.

December 25. "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11).

What or who is the grace of God? Who but the Lord Jesus Christ. As we are reminded by this quotation from Paul's letter to Titus, He appeared. That appearance we are recalling with worshipping gratitude this Christmas day. Back there in Bethlehem a miracle took place so stupendous that human thought cannot begin to encompass it. The Child born in the stable and laid in the manger, helpless Babe though He was, was at the same time the grace of God incarnate. He Who nestled in His mother's arms was the great God and our Saviour Jesus Christ. By His Word the heavens and earth had been created. And why was He born? Why did this great miracle of the Incarnation take place? Our text tells us why. He appeared, it reminds us, to bring salvation "to all men." The phrase belongs after the word "salvation" in our text and not at the end, as in the Authorized Version. Yes, "to all men." That is the wonderful truth of the Christmas message in a world of blackness. The Son of God came to offer salvation to everybody. Though all men are not saved, they might be saved by opening their hearts to receive Him Who was born at Bethlehem. Evil as men are today, let us not forget that no living person is beyond reach of the Gospel. Let us rejoice, therefore, that "the grace of God Who bringeth salvation to all men has appeared." And let us be sure this Christmas Day that our own hearts have let Him in.

December 26. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions" (Heb. 11:33).

One of the most beautiful pieces in the New Testament is the peroration of this faith chapter. With torrential eloquence the writer piles phrase upon phrase as he calls the honor roll of the heroes of the faith. In the words before us, wherein he is recounting some of the supreme achievements of the faithful, it is encouraging to note the juxtaposition of ideas. Not many of us have the opportunity of subduing kingdoms or stopping the mouths of lions. But we can all work righteousness and obtain promises. Surely it is suggestive that God considers these two

activities on a plane with the subduing of whole cities and the overcoming of wild beasts. We ought not, therefore, make the mistake of underestimating the accomplishments open to our humble faith. God does not estimate human achievement like a man. The obscure Christian who in dependence upon the Almighty really works righteousness is equally as great in His eyes as the general who overcomes an army; a devout believer who will wait until the fulfilment of some divine promise has been obtained is as heroic as a Daniel in the lion's den.

December 27. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

This text fixes our thoughts upon the everlasting stability of God's kingdom. When things human are in a flux, when thrones and governments are passing away, there is comfort in turning to the immovable things of God.

But our verse begins with "wherefore," meaning that we must look back to that which precedes it. We do so and read in the 27th verse the reason why the kingdom God guarantees us is unshakable. The writer of the Epistle is quoting the prophet Haggai (2:6). After the exile, Haggai foresaw the turmoil of the future. We today are witnessing the shaking of all things. It seems as if, just as the prophet said, not the earth only but also Heaven is being shaken. As we behold these things, let us remember that that which is shaken is to be removed "that those things which cannot be shaken may remain." After all, there are some things exempt from instability. These can never be shaken and are not subject to removal. They pertain to the everlasting kingdom of God, to which we look in faith, knowing that some day we shall see its glory.

December 28. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

Here is a reminder of how to serve God. The man who would fulfil this highest of all duties acceptably must have his service characterised by two things: reverence and godly fear. It is no excuse that these virtues are so conspicuously lacking today. One would think that war with all its troubles and suffering would be bringing men closer to God. Unfortunately this is not widely true. On the contrary, in times like these irreverence increases. Even our most conservative magazines and newspapers have lowered their standards to the extent of printing without compunction blasphemous language unthinkable in the press of even twenty years ago. Similarly the fear of God has been suppressed in all too many hearts. Is it any wonder, therefore, that true wisdom is far harder to seek, when so few have "the fear of the Lord" which is its very beginning? Yes, such is the trend of our times. But that is no reason why Christians should fall in line with it. True followers of Christ are always out of step with the world and its lusts for the plain reason that, through the power of the Holy Spirit they are continuing their acceptable service unto God. Real Christians know the meaning of reverence and realize what it means to fear the Almighty.

December 29. "For our God is a consuming fire" (Heb. 12:29).

One thing is certain. Very few people living today really believe

this statement. If they did, they could not possibly act as they do. For it is beyond reason for any man who honestly believes that God is a consuming fire to continue knowingly a life of sin and brutality. Nor can those who believe in the vengeance of the Almighty keep on living in secularism and God-forgetfulness.

Not long ago a young candidate for ordination read his theological statement. In it he affirmed faith in the final judgment of a holy God. For this he was openly rebuked by a leader in his evangelical denomination who said that such ideas were out of keeping with the modern view of the Almighty. To men like him we can only say, "You do not believe the Bible." We can but tell them that they are opening the way for the monstrous evils which they abhor. Take away the fear of God's vengeance and you have removed from sinful man the chief deterrent from indulgence in wickedness. Our God is "a consuming fire." No man sins against Him in safety.

December 30. "Pray for us" (Heb. 13:15).

This is the cry of the Church universal. Over and over again it has arisen from Christians in dire peril and extreme trial. Let us think of it, as it reaches our ears today. "Pray for us." Consider the many true Christian believers, incarcerated in Axis countries. Out of the concentration camps and prisons the chorus swells until every Christian ear should hear it, "Pray for us." Think next of soldiers and sailors dying on land and sea. Think of those who are Christians and are bravely doing their duty to God and country. How they need our prayers! Then consider the many thousands who, though they may not be using the words "pray for us," are yet making this plea. They do not know Christ. And therefore the very emptiness of their hearts is a silent prayer for supplication in their behalf. Surely we need not go on. The whole lost world is crying out to us who know the way to the throne of grace, "Pray for us." How can we let a single day go by without time spent in intercession!

December 31. "Who is like unto the Lord our God, Who dwelleth on high, Who humbleth himself to behold the things that are in Heaven, and in the earth" (Psalm 113:5, 6).

On this last day of the year turn to this brief Psalm and read not only its fifth verse but also the third verse as well. Having done that, give thanks for the unique glory of the Lord. What is this unique glory? It is not only that greatness of the Lord which the Psalmist describes through showing that He hath His dwelling place "on high"; it is also the gracious characteristic of the Lord in humbling Himself "to behold the things that are in Heaven, and in the earth!" The marvel of our Lord is His union of omnipotence with present concern for the lowliest. Man may despise the simple who have been brought from out of the dust and the mire; God does not. He lifts them up and fits them for fellowship with princes. This is not mere figurative language; it is actual truth. Some day its reality will be revealed when the lowliest of believers will in the day of heavenly compensation be highly rewarded.

The year is at its close. It goes never to return. But the Lord continues unchangeable. Let us thank Him for His unspeakable grace during these twelve months.

The Heart of the Lesson

By Arthur Forest Wells

THE MEANING OF CHURCH MEMBERSHIP

December 6. Col. 3:1-17

Here is a text that has plenty in it. More power to the teachers to do justice to it. But who can do that? It is especially interesting to read Colossians after one has read Ephesians. If both were intended to be circular Letters to the same constituency, why did the Apostle incorporate so many identical ideas in each? He certainly was not just preaching the same sermon over again. There is, of course, a reason for this; and there is, quite evidently, a difference in the outlook of these Epistles. We speak of Colossians as setting forth Christ as the Head of the Church, and of Ephesians as presenting the Church as the Body of Christ. This makes us curious to know why a Colossian text was given to the present topic.

Let us deal now with the text, if not with our topic. For want of space here and time in the class, our study can take only a bird's-eye view of this Scripture. We do so by dividing it into three parts: verses 1-4, 5-11, 12-17. As we do this, let us note how in each of these paragraphs Paul made his appeals and gave his reasons for them.

I. Thinking Heaven (Col. 3:1-4)

A. Appeals. It was Bishop J. B. Lightfoot who made the happy remark: "You must not only *seek* Heaven, you must *think* Heaven." This accounts for the heading above. Lightfoot's comment bears upon the literal meaning of verse 2, which should begin: not "Set your affection on," but "Be minded about." The appeals of this paragraph are brief but meaningful. The command is: "Seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth." The meaning of these exhortations is plain. Everyone certainly knows what "thinking" and "seeking" mean. The only possible question for the teacher to answer here, is how this thinking and seeking is to be done. Varying circumstances vary the method, but the objective will be the same.

B. Reasons for these Appeals. Paul laid four goodly stones in the foundation here. Putting them in their chronological order, we have, first, "For ye died"; second, "Ye were raised together with Christ"; third, "Your life is hid with Christ in God"; fourth, "When Christ, our life, shall be manifested, then shall ye also with Him be manifested in glory." That is an outline of a major portion of theology that ought to keep any student of it busy for quite a while. Let us be certain that we are sure of our text as well as sound in our thinking here. Therefore, the above rendering of the American Standard Version should be used to check up on the rendering of any other version. We offer this as a short cut for those who may not be in a position to observe the careful use that the Apostle made of his tenses. Unless we do this, we may miss, for example, the difference between the once-for-all fact of "having died with Christ" (cf. Col. 2:20; Rom. 6:2) and the abiding state of "having our life hid with Christ in God." Grammatically speaking, the one is "sacris," the other is "perfect." The teacher will have to draw heavily on his own knowledge of these great Bible doctrines to set forth the force of the Scriptural appeals which they uphold.

II. Killing Sinning (Col. 3:5-11)

A. Appeals. This paragraph deals with things of a more particular nature than the sweeping exhortation above. Now we read: "Put to

death therefore your members which are upon the earth fornication, uncleanness, passion, evil desire, and especially covetousness, which is idolatry; . . . but now do ye also put them all away: anger, wrath, malice, railing, foul-mouthed speaking: lie not one to another." At first it seems rather strange and bewildering to read this catalogue of sins when one remembers that this Epistle was addressed to "saints and faithful brethren in Christ." But one must remember: that these people had not been in Christ many days; that they had come out of a horrible pit of filthy heathenism; that they were still forced to live within its foul atmosphere; and that justification, which does not make men holy, must be followed up by sanctification, whose purpose it is to do so by securing the submission of the believers' hearts to the will of God. This is a large order for any Christian, but in a moment we shall see that he has ample reason to be successful in it. We may not live under the same conditions; but we are under the same responsibility to rid ourselves of these sins, if and when any one of them rears its head.

B. Reasons for these Appeals. We come now to the reasons for this second group of appeals. First, Paul comes forth with one of his thorough-going "therefore"s that send the reader back to the preceding context. In this case, its starting-point is to be found no later than the beginning of this chapter. Second, he mentions "the wrath of God" as a deterrent against one practicing these sins. Third, he bids them recall the stand they took for Christ, when they "put off the old man with his doings, and put on the new man." Fourth, he calls attention to the work that God is now doing with their new man, namely, "renewing him unto His own knowledge and image, where Christ is all, and in all." Here, then, are four practical reasons why a Christian should not sin; and we may say that if the knowledge of them be lodged in his mind, heart, and will, he will have gone a long way toward pleasing God in his walk.

III. Everything in the Name of Christ (Col. 3:12-17)

A. Appeals. One of the fine things about the Gospel of the Lord Jesus Christ is that its last word is always a lovely one. So now we move out of a moldy cave into the bright sunshine. Says the Apostle now: "Put on therefore . . . a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; . . . and above all these things put on love; . . . and let the peace of Christ rule in your hearts, . . . and be ye thankful; let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, spiritual songs, singing with grace in your hearts unto God." This is a healthful program that covers everything that we do in word or deed. Let the student ponder the meaning of each of these items, for we all need a reminder of them daily. Everyone who has failed to find any such high conceptions in even the best of heathen ethics, will realize what an other-worldly impression New Testament teaching must have left with all thoughtful people of that day. It should not be thought to be otherwise now.

B. Reasons for these Appeals. If we pick out certain things in this text and say, that this is reason for that, we do not mean to imply that each Christian obligation has its own sanction. The fact is, the whole truth of God in Christ—and nothing short of it—is the whole reason for the believer's responsibility to faithfulness concerning every command of God to him. In a study of this sort we are simply turning the kaleidoscope of Divine revelation, or focusing some of the values of Christ, upon particular duties, in order to feel the force of each one under a fresh impulse of grace. The reasons assigned to these appeals

are not as clearly marked out as those of our first paragraph; but we can detect them just the same. First, Paul gives us another "therefore." Second, we have a word about the Christian's standing—"as God's elect, holy and beloved." Third, "the forgiving grace of the Lord" is recalled. Fourth, the Apostle cites "the bond of perfectness" which has been set as the goal of Christian development and experience. Fifth, "the peace of Christ" is set forth as the matrix of "the one body to which we have been called." Sixth, "the Name of the Lord Jesus" is to be considered in every act of Christian behavior. Seventh, with the giving of thanks in Christ, the believer in the Lord Jesus is to weigh every word and deed in the light of all "the blessings of God the Father." More than this we cannot now say. What we have said is not even an outline of the abundance of eternal truth which this text presents. May the Lord richly bless every one who has the privilege of teaching it—for himself and to others.

THE VALUE OF THE CHURCH TO THE SOCIAL ORDER

December 13. Matt. 5:13-16; Mark 12:13-17; 1 Peter 2:13-17

We often wonder what is in the minds of people when they speak about the Church in such terms as are used in this topic. To us this kind of phraseology seems to belong to something far away from the spiritual truth that the Bible gives concerning the Body of Christ. Institutionalistic conceptions of the Christian Assembly have done much to blind not a few of its members and hangere-on to the precious distinctions of Scripture between the organizations of this world and the organism of believers in the Lord Jesus Christ. Now, this does not at all mean that Christians should not be interested in social matters; but it does mean that it is as Christians, and not as a Church, that they are to meet this responsibility. Let us always be on guard against swallowing some highfalutin religious sentiment as gospel-truth simply because some committee takes it for granted that we will accept it as such. We plead for a Scriptural independence of thought for all Christians—an independence, of course, that does not bring schism into the unity of the Spirit, or of the faith and the knowledge of the Son of God and the measure of the stature of the fulness of Christ.

The texts assigned to this lesson deal with some general and some particular relationships that necessarily do or should exist between Christians and the society or government in which they live.

I. Disciples of Christ as Salt and Light (Matt. 5:13-16)

A. Spiritual Salt. Our Lord said to His disciples that they were the salt of the earth. That short statement of the Saviour said plenty about the condition of the earth and the responsibility of His followers. If anybody, or anything, is the salt of the earth, then the earth needs salting. Since living things are not salted, one can only conclude that the earth is not alive. Indeed, it is not. It is dead through trespasses and sins. The Bible offers many proofs of the sunken condition of mankind. Here is one of its indictments against man's moral and spiritual condition out of Christ: "From within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, scoldings" (Mark 7:21, 22). Just last night a friend was telling us how shocked he was when an acquaintance told him recently of the night-club conditions of our big cities. We are in a terribly precarious position in these war days, when the night-life of the world out-balances piety by so much. Our Lord's statement implies that the earth needs salting; or to put it another way, and more accurately, Christ has put His disciples into the earth to preserve and season it. That is a large order for every son of the kingdom of Heaven. We can imagine how some of the ancient sociologists laughed at an idea of that sort—spoken by a

Teacher, Whom they were going to reject, to a group of men, whom they classed as unlettered. If so, then it was just another case of the "wisdom" of men deriding the "foolishness" of God. However, human ridicule cannot annul Divine facts. If now it be asked, How is a Christian to be salt to the earth? a brief answer would be: By preaching the Gospel to it and by being a living epistle that reflects the will of God in all things.

But our Lord suggests that this salt may lose its effectiveness. He does not here say how that may come to pass, but the reason for it is not hard to find. If obedience to the will of God enables the follower of Christ to be a blessing, disobedience to that will has the opposite result. This much is plain. What follows, is not so easy to explain. One might think of Hebrews 6:4-8, or find an illustration of savorless salt in the present condition of Israel or in the coming, if not present, Laodicean condition of the church. Who has not sadly enough known church members who have been so spiritually spineless that their influence was never counted on to be an asset to anything worth-while? Note what our Lord says about salt: first, it can lose its savor; second, savorless salt cannot be salted; third, it is good for nothing; fourth, it merits being cast out; fifth, it is trodden under foot of men.

B. Spiritual light. From His discussion of the preventive power of salt our Lord passes over to a consideration of the active force of light. His followers are to be light to the world as well as salt to the earth. Judging by the verdict of the practical philosophy subscribed to by most men, the world has not been too happy about this kind of light. However, that is a consideration beyond the limits of this text. Our Lord's words deal not with the reception that the light will get, but with the responsibility of the light-bearer to keep their light out to the open where it can be seen. The Saviour's words breathe an intimation that there might be a tendency in the light-bearer to hide their light. This Divine misgiving was well founded. See how Christians hide their light in secret about Christ! How can they do it? When we were converted, our first impulse was to tell someone about it.

Christ's followers are to let their light shine. What is their light? The Lord Jesus Christ in them. How are they to do this? By the good works which God has foreordained and enabled them to do. Why are they to do this? To give the world an opportunity to glorify our Father in Heaven. What better commentary on this Scripture can one find than Ephesians 2:8-10.

II. God and Caesar (Mark 12:13-17)

These Scriptures are so plain, that it almost seems presumptuous to try to say something in explanation of them. This text has brought us with one bound into a hostile atmosphere. Some enemies of the Lord Jesus Christ have sent certain of the Pharisees and Herodians to Him in the vain hope of catching Him in some indictable statement. The saddest part about this scheme is not so much the mean trick of these men but their utter lack of knowledge of Him as the Son of the omniscient God. How could they have even thought of doing what they did if they had known Who He is? In such a case they would have had to be as bad as the devil himself—the devil, who valdly rose up against God to his own eternal and irreparable loss. One feels that they knew as little about themselves as they wanted to know about their Messiah. What sort of a spirit is that which allows a man that allows him to come to the Lord with his words and yet ask the tricky question which these men asked? Certainly, there was a great gulf between them and Moses, whose law they abused; for Moses, thinking of himself as standing before the Lord, wrote: "We are consumed in Thine anger, and in Thy wrath are we troubled. Thou hast set our iniquities before

Then, our secret sins in the light of Thy countenance" (Psa. 90:7, 8).
 It would seem that they had the Mosaic law in mind when they asked about the legality of paying tribute to Caesar. Of course, they had not come to learn what their attitude on that question should be. They had come in the hope of putting the Lord in the dilemma of incriminating Himself no matter what He said; for if His answer were to be Yes, then they thought they would have added propaganda against Him for us with the Jews; but if His answer were to be No, then they thought they would have reason to accuse Him before the Romans. Eventually, that is exactly what they did do, though, of course, without ground; for when the Lord stood before Pilate, they accused Him, saying, "We found this man perverting our nation, forbidding to give tribute to Caesar, and saying that he himself is Christ a king" (Luko 23:2). When one thinks of that accusation in the light of the great astonishment which Mark ascribes to them when they heard the Lord's answer; one can but conclude that this crowd did not want to know the truth and be saved (John 5:39, 40). With the history of this whole case before us—as it was then before the Saviour—we marvel at His long-suffering patience; except as we remember that this is just the way that God deals with sinners—"not wishing that any should perish, but that all should come to repentance" (2 Peter 3:9). Let us be certain that we understand what our Lord taught here. He claimed recognition for God as well as for Caesar. We will be forgiven for putting it that way, for our own heart would put Him in the place of preeminence. But we put it that way because men need to remember that not only the government's ever-mounting taxes are to be paid, but that God also has a claim on their earnings—in truth, the first claim on them. It is our belief that if Christians had been faithful in regard to their gratitude to God, we would not now be called upon to pay so much respect to our Caesars.

III. Fearing God and Honoring All Men (1 Peter 2:13-17)

This text meets the problem of how to stay on top when just about every human stay is taken away. Paul dealt with this question as well as Peter. Both apostles came to the same conclusion. Compare this passage with Romans 13:1-14. We need not go into the question as to whether the dictators of our day are as bad as or worse than the Roman emperors of New Testament times. We do know, however, that rulers like Nero were wicked beyond measure. Among other things they thought it to be good politics to blame the Christians for just about everything that they did not want to explain or answer for themselves. Yet what does the Word of God say to us from the dark days of those terrible maladministrations? "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God." So wrote Paul by Divine inspiration. Peter by the same Power wrote in like manner: "Be subject to the ordinance of man for the Lord's sake: whether to the king, as to the Lord; or unto governors, as sent by Him for vengeance on evil-doers, and for praise to them that do well." Fortunately for us, our rulers in America are not Neros. May they never be. We have all the more reason, therefore, to be faithful to the God-honoring laws of our land. But our text deals with the duty of Christian conduct when governmental conditions are not good; and in doing so it gives the heartening promise that even under such circumstances believers in the Lord Jesus Christ can live victoriously and be a blessing to others. The course of such a triumph lies in the simple and majestic rule of faithfulness to the will of God. The early Christians met this challenge gloriously. There came to be saints even in Caesar's household (Phil. 4:22).

OUR HOPE

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THE BIRTH OF JESUS

December 20. Luke 2:8-20

Go'den Text: Matt. 1:21

Today it is our privilege to study a portion of the well-known beautiful Lukan narrative of the birth of the Lord Jesus Christ. From one point of view this lesson is the story of the experience of some shepherds in connection with the events of that day; and so, although they are by far—ininitely far—not the most important characters in it, let us outline the text according to the revelations that came to them and their responses thereto.

I. The Shepherds and their Sheep (Luke 2:8)

We note that the first public announcement of the birth of our Saviour came to a group of shepherds that were abiding in the field watching their flock. One may say, Well, what is the importance of that? Not much; yet very much. First of all let us ask ourselves this question: Were these shepherds expecting the coming of the Messiah that night? We have no evidence that they were. No, nor were countless thousands of Jews doing it; much less the Gentiles, who were separated from both God and Israel. We are not now thinking so much about the unfaithfulness of God's people regarding His promise and prophecies to them concerning the coming of their Deliverer and King, as of the astounding fact that God's grace gave to us His only begotten Son, a gift far exceeding anything that we ever asked or thought. Those shepherds were not out there praying for the coming of a Saviour; they were out there taking care of their routine daily work, nothing more. All mankind, with a few Simeons and Annas as exceptions, was like that; and the exceptions were so in this point only, that they were seeking to be faithful to the Divine predictions concerning the Messiah. They nor anyone else originated those predictions or the hopes that they embodied. Christ's coming was God-originated, God-given.

Then, let us look at these shepherds through the eyes of all those precious Scriptures that speak of the Redeemer as being either God's appointed Shepherd over us or as the Lamb of God Who had come to bear away the sin of the world. Not because these men were closer to the Lord than others because they were shepherds, but because their occupation carried so many metaphors of the essential mission of Christ, were they chosen to be the first hearers of the glad tidings of His coming to the earth. For it was not merely to teach us that God's Son became flesh; but as the Good Shepherd to lay down His life for us, as the Great Shepherd to take it again from among the dead for our justification, and as the Chief Shepherd to give us a crown of glory when He shall be manifested in the future, did He come to Bethlehem the first time. Nor shall we deny that the humble shepherds offered the angels better hearers than the proud scribes and priests.

II. The Shepherds and the Angels (Luke 2:9-14)

Suddenly in the quietness of this night, there came an angel of the Lord to these men, and the glory of the Lord shone round about them. This frightened them; but the angel, appreciating their predicament, and prepared to meet their need, said: "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, Who is the Anointed Lord." And then, without waiting for a response from these apprehensive Israelites, and as if to bolster their courage by a more evidential assurance, he added: "And this is the sign unto you: Ye shall find a Babe wrapped in swaddling clothes, and lying in a

manger." And then, as if even that were not enough proof, and because the occasion so greatly warranted it, "suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men of good pleasure." As the Anointed Lord, Jesus is God's Prophet, Priest, and King; to bring us back to God, in order that redemption glory may be to God in the highest, to bring salvation to all who take God at His word with pleasure, and to establish peace on earth among the redeemed. Sin had darkened our intellect, heart, and will; it had broken our relationship with God, ourselves, and our fellowmen. But God gave His only begotten Son to bring salvation in every form that we needed it. Such is the fact and prophecy of the Christmas Story of the Bible.

III. The Shepherds and the Babe Jesus (Luke 2:15, 16)

The shepherds stayed at their posts as long as the angels remained in sight and hearing. Then they suggested going to see for themselves the truth of the saying that had been given them. They differ considerably from the early morning visitors to the empty tomb of the Lord Jesus Christ. These seemed to have had less time for the angels and more for their Saviour. The difference is understandable. It would have been sad if it had been otherwise, for by then the Son of God had been on earth among men for more than thirty years. It comforts us to know that they proceeded so successfully. We can appreciate their testimony so much better after noting the care they took to be right.

Once on their way, "they came with haste, and found both Mary and Joseph, and the Babe lying in the manger." Who has imagination enough to tell us what their thoughts and emotions were as they approached that inn? Who has not had a thrill as he has sung Mrs. Jemima Luke's children's hymn, which begins, "I think when I read that sweet story of old, When Jesus was here among men, . . . I should like to have been with them then"? Ah, yes, greater things are in store for us, and for them, when He comes again; but let none allow the glory of the future to belittle the majesty of the past. Remember John's words: "The Word became flesh, and dwelt among us (and we beheld His glory, glory as the only begotten from the Father), full of grace and truth" (John 1:14).

These men found Jesus the Saviour. Has any one ever failed to find Him when they have looked for Him? Never. We know the major truth is the other way round, namely, that it is the shepherd who seeks and finds the sheep; rather than the sheep, the shepherd. But the Scriptures do say: "Seek ye Jehovah while He may be found; call ye upon Him while He is near" (Isa. 55:6). With far greater reason for seeking Him, men are not, as a rule looking for Him today. The world is a vale of sadness because of that lack. It will not take the seeking Saviour long to get together with a seeking sinner.

IV. The Shepherds and the People (Luke 2:17-20)

Salvation is not of works, that no man may glory in his own presumed worth; it is of grace that the glory may be God's. Luke says: "The shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them." On the strength of the angelic word they had gone to find the Babe Jesus. The finding of Him must have encouraged them to believe the whole program which the heavenly messenger and heavenly host had outlined. Luke's words about the shepherds' return reminds us of a fine passage in Jeremiah, which reads as follows: "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth

glory in this, that he hath understanding, and knoweth Me, that I am Jehovah Who exerciseth lovingkindness, justice, and righteousness in the earth: for in these things I delight, saith Jehovah" (Jer. 9:23, 24).

DYNAMIC CHRISTIAN LIVING

December 27. Rom. 12:1-3, 9-21

Paul's Epistle to the Romans is essentially a doctrinal treatise, but it ends with strong exhortations concerning practical holiness. The New Testament describes the normal conduct and service of the Christian as the outflow of imputed and imparted grace. If that be so, why then do we have these many appeals to the believer in the Lord Jesus Christ to be faithful to his calling? The answer to this question is found in the fact, that although only the Holy Spirit can produce God-pleasing fruit in the saint, that fruit is never produced automatically as a matter of course. In the sanctification of character and conduct the human will must yield to God's and cooperate with the Holy Spirit.

A cursory glance at our text suggests a twofold division of its verses, according as they present either a general or a particular appeal for faithfulness in the observance of God's will. That means that we have first to consider verses 1-3 and then verses 9-21.

I. A Basic Appeal for Christian Consecration (Rom. 12:1-3)

Back of some of the finest spiritual appeals of the Apostle to Christian faithfulness, one can detect the dark shadow of its terrible opposite. One senses that again and again in such Epistles as Paul's to the Ephesians. It is equally true of the text from Romans. Stop for a moment to peep through the lines of these three weighty sentences to see what life is like on the other side of the fence of consecration to God in Christ. What is the meaning of the backside of these words, for example, "And be not fashioned according to this world?" or this, "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly?" It is possible then for men to live according to the pattern of this world. Now, there are angles from which the world can be viewed as a beautiful handiwork of God. But that is not the meaning of the word here. Paul is using the word here in the sense of "age." In his Galatian Epistle he calls it "this present evil age," something that we need to be delivered from by the sacrifice of the Lord Jesus Christ (Gal. 1:4). John, speaking of the cosmos of men, says about the same thing about it, namely, "The whole world lieth in the evil one" (1 John 5:19). It has a "prince" (John 12:31), who is none other than Satan. It seems that Satan became what he now is, and ever will be, by pride. This puts a shudder in the implication of the Apostle's further word that men can think of themselves more highly than they ought to think. It is the horrible possibility of living in such slavery and pitch that led the inspired writer of our text to say again and again things like this: "Put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit" (Eph. 4:22).

Look now at the positive side of these verses in Romans. The Apostle pleads with Christians "to present their bodies a living sacrifice," and to be "transformed by the renewing of their mind." Here is something that they are asked to do—present their bodies; and something which they are asked to experience—have their minds renewed. But whether it is a matter of cause and effect, or something in which the human will is more or less operative, the power will be God's and the motive will

be His mercies. Man is never self-made; unless it be in sin. Paul pleads with the believer in Christ for the presentation of his body to Him. For the body is very much a part of the man. It is not that we are bodies that have spirits; we are spirits that have bodies. But these spirits of ours can be made to suffer a good deal if their bodies are not consecrated. In the end, the whole matter as to whether a person is to be classed as "spiritual" or "carnal" amounts to just this: Which is on top? spirit or body? Paul, who pleaded with the Roman Christians to present their bodies a living sacrifice to God, spoke in stronger terms of his own body. Of it he said: "I buffet (Greek *bruise*) my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (1 Cor. 9:27). To the unregenerate, and to the unyielded Christian, all these terms sound gruesome; but to the consecrated saint, they are words that love for Christ brings forth, and the mercies of God make possible. Think of the privilege of coming out of the mental, moral, and spiritual darkness of alienation from God, and having one's mind transfigured to think of loving Christ and dream of the hope that the believer has in Him! A brisk walk in the morning air, or an invigorating swim in the ocean, is as nothing to the body compared with the exhilaration that comes to the soul of the redeemed when he finds himself breathing the atmosphere of Heaven. Minds like that think soberly, since their gratitude for the privilege of living in Christ keeps them humble. There are enough pregnant words in these three verses to keep the exegete busy for a long time, but it is not finessing of interpretation that we need just now nearly so much as a simple practical application of the plain meaning of every one of these terms in daily obedience to God in Christ. A friend told us that one Sunday afternoon as he was walking along a road, the appeal of the first verse of our text came to him. Startled, he admitted to himself that he had never yielded his body to God. Just then he came to a little stone bridge, and right there he stopped and presented his body to God as the Holy Spirit had asked him to do. He confessed that a peace and joy swept through his soul, such as he had never known before.

II. Divers Exhortations (Rom. 12: 9-21)

When a Christian has learned the simple but great fundamentals of consecrated living, he has enough to see him through all the paths of life. If need be, he can get along without further help. But as often in other things, so here, a little hint on this or that goes a long way in making the basic truth plainer. We must remember that these were believers in Christ who had only more or less recently come out of heathenism into Christianity. Many of them were babes in Christ, babes who needed much milk before they would be ready for the meat of the Word. Yet, whoever has read this Epistle to the Romans, knows that there is a great deal of "meat" in it. Let us, then, look at these sundry exhortations.

"Let love be without hypocrisy." This is plain; but why say it? For two reasons: First, the love that the heathen knew was a love that tolerated hypocrisy. The fact is, they had some very cheap words for love. The Christians had just come into this new love, the beautiful and pure love which Christ enables us to have; but many had not been wholly freed from the other. Second, there was so much beautiful and pure Christian love about, that those who did not have it, were tempted to imitate it. Men do not very often counterfeit bad things. "Abhor that which is evil; cleave to that which is good"—another elementary rule needed then and now. "In love of the brethren be tenderly affectioned one to another." Bring the happy spirit of a Christian home into social relationships. "In honor preferring one another." This is an

appeal to unselfishness, but also to maintain a high standing in the Church. "In diligence not slothful; fervent in spirit; serving the Lord." This better translation goes far to show the meaning of these phrases. Christian conduct is to be energetic, warlike, carrying out the Lord's commission. "Rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality." Here one sees the daily lives of many, pictured in temptation and triumph. "Bless them that persecute you; bless, and curse not." We live so much in a world that reasons otherwise, especially so when injustice is piled upon injustice, that we need very much to be reminded of this other-worldly teaching of Christ. "Rejoice with them that rejoice; weep with them that weep." Even Judaism had forgotten how to do this; therefore, the Jews criticized both John the Baptist and the Lord Jesus Christ (Matt. 11:16-19). "Be of the same mind one toward another. Set your mind on high things, but be carried away with them that are lowly. Be not wise in your own conceits." Here are some more neighborhood and family virtues that need emphasis. "Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men." These stringent rules are hard on the flesh, but when they are obeyed, the testimony of such obedience is an almost irresistible proof that the Gospel is power. "Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto Me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." Here is a strong repetition of some of the exhortations that we had above. The fact that such things needed to be said then, shows how much progress these Christians needed yet to make to come even in sight of the measure of the stature of Christ, which is the goal for every one of us, too.

Book Review

By THE EDITOR

Prophecies of the Epistles. By Keith L. Brooks, 2003 Addison Way, Los Angeles, Calif. Pamphlet bound in paper covers, 64 pages. 50 Cents.

This brochure covers in a brief way the prophetic element in the New Testament Epistles. The order of the Epistles followed is the same as found in our New Testament and not the chronological order. There is a significant message in the fact that the first epistles the Apostle Paul wrote are the two addressed to the Church at Thessalonica. It must also be noted that the second Epistles are mostly characterized by the descriptions of the moral and religious conditions of the end of the present age and contain these prophetic warnings as to the apostasy.

We do not agree with certain interpretations of the author, especially the statements on page 41 that the rider upon the white horse in Revelation, chapter 6 is the Antichrist and that he becomes in the midst of the great tribulation the Beast of Revelation 13:1-12. The first Beast in that great chapter is not the man of sin and the son of perdition, the final personal Antichrist. The first Beast is the revived Roman Empire with its Satanic head, the little horn of Daniel 7. The second Beast with its two horns like a Lamb but speaking like the dragon is the Antichrist. We heartily recommend this study.

But we are sure that this brochure will be helpful to many, especially to believers who have never given much thought to the eschatology of the Epistles. And these conditions described in the beginning of our age in the second Epistles come now increasingly to the front.

Question Box

No. 829. Please explain the last part of 1 Timothy 1:20. "Whom I have delivered unto Satan, that they may learn not to blaspheme."

The Apostle Paul was here speaking of those who made shipwreck of their Christian lives by not "holding faith, and a good conscience"; that is, through the rejection of certain truths of Scripture and through sin not confessed, judged and disciplined in their own experience, they had themselves broken communion with the Lord. These, said Paul, namely Hymeneus and Alexander, "I delivered unto Satan, that they may learn not to blaspheme." If these were unsaved men Paul could not turn them over to Satan whose they were already. Therefore, these two men must have been believers in Christ. But if they were believers, the Apostle could not turn them over to Satan to be lost, for no man is able to pluck the Lord's sheep out of His hand or His Father's (John 10:28, 29). Therefore, it must be that Paul delivered these men to Satan for disciplinary reasons, that they might learn by sad experience the strength of the devil's power, and thus, humbled but instructed, they might return to the Lord in full fellowship, determined in His strength to hold faith and good conscience henceforth.

No. 830. Please explain James 5:12. In legal matters we are often asked to swear to a certain thing and this by oath. What shall we do?

James 5:12 reads: "But above all things, my brethren, swear not, neither by Heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." This is the same instruction as given by our Lord—see Matthew 5:33-37. In legal matters one can declare that such "swearing" is contrary to one's conscience, and that he prefers simply to "affirm" without "swearing" by or on anything. Such conscience will be respected, and the Christian is thus freed from the danger of taking the Lord's Name in vain, and disobeying His command.

No. 831. Did God have anything whatever to do with the manifestation that was made to King Saul in his experience with the witch of Endor, except as He permits satanic manifestations to take place?

The account referred to is to be found in 1 Samuel 28. Necromancy and spiritism are satanic, and Satan has great power. Through mediums demons work and oftentimes pretend to represent those who have gone on into the grave. Here, however, it is clearly evident that God Himself empowered the prophet Samuel to appear, to pronounce the final doom against King Saul, who had so deliberately disobeyed Him. We cannot understand this passage to indicate anything other than that. We must see that our God has all power and that He employs that power in ways that are not always circumscribed, but according to His divine wisdom.

OUR HOPE

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Editorial Notes

Let Not
Your Heart
Be Troubled

Wonderful, precious words! The holy speaker, at the time His gracious lips uttered this sentence, was facing His own great sufferings, sufferings in their deepest meaning known only to Himself. Before Him loomed up Gethsemane, Betrayal, Denial, Mockeries, Cruel Scourging, Crucifixion and something else which He alone knew and could understand; it was the hour of which His trembling lips had but recently spoken, the hour of such a soul agony He only, the God-man, could experience and endure (John 12: 23). And now when all was at hand He did not seek comfort for Himself. He did not ask for human sympathy. His loving heart thought only of His little flock as they gathered around Him in that upper room. He knew they needed comfort and help and the millions also who during this age would become His true followers.

We have heard it said that the Lord and His twelve disciples were together till His great prayer had been prayed. But there were not twelve, but only *eleven*. Judas Iscariot was present in that room for a brief season. When lovingly the Lord, Who knew all about Judas and his ghastly deed, had given him a choice morsel from the dish, Satan entered into the betrayer; he left the little company suddenly, and it was night (John 13:26-30). Judas had no share and part in all the comfort and the promises which the Lord gave to the eleven. Though he was an apostle, a follower of Christ, a disciple, he was so in name only. He was not born again, that is why he never addressed Jesus as Lord.

Alas! there are multitudes of professing Christians, professing church-members, multitudes who have the form of

godliness but know nothing of its power. Of such nominal Christians it is not true that *they are not of the world as He was not of the world.*

Not having received from Him eternal life and with it the divine nature and the Holy Spirit, they are still of the world, walking according to the flesh and as such they have no part in the comfort with which our Lord comforts His own. Yet it is not uncommon for those who deny the Deity of our Lord to claim this sentence of cheer as if it belonged to them; at the same time they sneer at the great words of hope, which are so vitally and inseparably connected with His soothing assurance—"Let not your heart be troubled." We quote in full the familiar words every member of the family of God loves so well.

"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 do not hesitate for a moment in calling these most blessed words the comfort of all the comfort which our Lord has left for us. We do not speak amiss when we say, nothing greater, nothing better and nothing more glorious He could have spoken. They are the *anodyne* for the heart and life of every child of God.

An anodyne administered by a physician stills pain, soothes and calms. Yet the physical relief is often deceptive and never lasting. But the Great Physician administers in His anodyne, that which more than calms, which cures the heart-*troubles* of His perplexed people. They are words of life and words of power. In this supreme comfort all our present troubles, present struggles, hardships, afflictions, losses, disappointments, adverse circumstances and everything else in the conflict of our little earthly lives are blessedly met and blessedly covered. Only He could speak thus. None ever spoke as He spoke. Not even Israel's mighty prophets with their God-breathed messages of earthly glories to come ever soared as high as He, Who came from the third Heaven and Who has returned there. It is all so unique, so heart-stirring, so sublime! He went back home, to prepare that place for

the many sons who will share all His glory. He promised to come back for His own, to meet them in the trysting place; it will be up yonder in the air (1 Thess. 4:16-18), where the second heaven opens with its infinite universe, there the Bridegroom meets His Bride. There the great reception will take place. "I will receive you unto Myself." What a reception it will be! "That where I am ye may be also." What a home-going that will be! What joy will be His—what joy will be ours! What a glorious triumphal train led by Himself and with Him all His Saints, surrounded by the rejoicing innumerable host of angels!

These words give to our poor troubled hearts the peace and joy they need and fill us with glorious anticipations. Words of power they are as well; they give power to endure, power to live saintly, separated lives, power to serve, power to suffer and power for victory. Let not your heart be troubled! Look up and cheer up! Onward and heavenward; look to Him and wait for Him! Everything fails—His promises will never fail!

Poor forgetful, weak and erring creatures we are, yet are we the Beloved of God. How often we forget what is written—*"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us"* (Rom. 8:18). We also forget it, that—*"our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal"* (2 Cor. 4:17-18).

All is fleeting, all is passing, hence all is but for a moment. How indisputable it is—we brought nothing into the world and we shall not take anything out of it. All seen things and present experiences, all troubles, sorrows, losses, including the joys and glories of the world, are just for a moment. When the day of His glory and our glory comes, when we enter the Father's house to occupy our true and eternal home, what will be left of all these temporal things? Nothing! No more burdens, no more testings, no more pain, no more tears and no more heartaches. Let not your heart, therefore, be troubled with present troubles. Fix your mind, your

thoughts, on that happy home above where even now Christ sitteth at the right hand of God. Let your faith dwell there and visualize it! Listen to His blessed voice again and again, as in these perilous times troubles increase—let not your heart be troubled.

Many aged Saints will read these meditations, the writer among them. We feel often lonely and long for loved ones who have left us.

"We long for household voices gone,
For vanished smiles we long,
But God has led our dear ones on,
And He can do no wrong."

Friend after friend departs; we miss their fellowship. But we are homeward bound and when we arrive in the Father's house our loneliness will end and then comes that never-ending fellowship of the Saints of God. They wait for us and we wait for them, waiting for the rising of the Morning-star, the day-dawn when all shadows flee away.

Our physical bodies are frail, as Scripture tells us, they are dead on account of sin; nothing can arrest their decay, but when that promised meeting comes we all shall receive a body, "like unto His glorious body." And so the believer's heart, indwelt by the Holy Spirit, yearns for Him, Whom we love and adore, Whom we have never seen, in Whom we rejoice with joy unspeakable and full of glory. That deep yearning of the new nature, that heart-desire to know Him in the fullness of His glory, will be blessedly satisfied when His promise to receive us unto Himself will be fulfilled. It has not yet appeared what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3:2).

"O happy place!
Whoso I shall be
My Lord with Thee
To see Thy face."

We have examined briefly the blessed meaning of the supreme comfort our Lord left for His own to cheer, to sustain and to strengthen them throughout the darkness and conflicts of the present age. We have seen a little of what He

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meant when He said, "Let not your heart be troubled." And when finally the hour comes when this goal of our faith and hope is reached, when the promise of all promises is fulfilled and we shall be in His own glorious presence, then all our problems will be forever solved; all troubles are behind and before us a never ending glory. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him. And they shall see His face; and His Name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light and they shall reign for ever and ever" (Rev. 22:3-5).

When will it be? How much longer will this waiting continue? Watchman what of the night? Watchman what of the night? The night is getting darker. Storm-clouds thicken. Will it still get darker? Yes, but do not forget behind the increasing darkness twinkles *the bright and glorious Morningstar*. When will it be? What does this global war mean? What does it mean, the marching of millions? What does it mean, this fast approaching world bankruptcy? Suffering upon suffering and still more suffering? What does this world catastrophe mean, with scant relief in sight? We dream, we work, we give, we sacrifice, we hope and pray for victory—will it come in 1943? Will the wishful thinking of staggering millions become reality? We do not know. But one thing the child of God knows, the fulfillment of His greatest promise, the promise of the Father's House with all its glory and glory cannot be far away. It may be nearer than we think. *Perhaps today! Perhaps today! PERHAPS TODAY!* May this, beloved of the Lord, be the still small voice of your heart, whispering softly—"Let not your heart be troubled." Perhaps today.



And while we wait for Him, wait for the end of the way, that perfect day, we enjoy the other gracious provisions He has made for us. The keynote of John's four great chapters, chapters fourteen to seventeen is "Let not your heart be troubled." He put the greatest comfort and cheer first, the Father's House and His promise of coming for us

to take us there. But while He tarries He has daily comfort, daily cheer, daily strength for us, all sufficient for our daily need. "I will not leave you comfortless," which literally means, "I will not leave you orphans" (John 14:18). "I will come to you." And so He has given to us the other Comforter, the Holy Spirit; He dwells in our hearts to guide and to provide, to sustain and to stand alongside of us. "Let not your heart be troubled"—you can pray—"If ye ask anything in My Name, I will do it." "Let not your heart be troubled"—"because I live, ye shall also live." Another precious, comforting legacy He has left is His peace. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). He has promised an overcoming power; not defeat is our portion, but victory. "In the world ye shall have tribulation; but he of good cheer, I have overcome the world" (John 16:33).

But let your faith look nuth, yes, daily to two places. Over each it is written—"Let not your heart be troubled." The first is *the Cross*; the second is *the Throne*.

Oh! The Comfort of the Cross! Add to it—the Peace and the Power of the Cross. Beneath that Cross we stand and pitch our tent and as we remember Him with grateful hearts we repeat those blessed words—"He loved me and gave Himself for me."

"He died that awful death;
Therefore I know that I shall never die;
And from that death divine, to me, flows righteous love,
The love that cannot change, the Love of God most high.

"The Cross—it suits me well;
It soothes my fears, and speaks true words of peace;
It breaks my bonds in twain, and liberates my soul;
It healeth all my wounds, and bids my sorrows cease."

Oh glorious Cross! Oh blessed finished work! "But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled,

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we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have received now the atonement" (Rom. 5:8-11). "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? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:31-34). Look to Him, the Christ of the Cross; His dying lips speak to every believing sinner—"Let not your heart be troubled." Christ is all!

"I glory in the cross!
There with the Son of God the death I died,
By it this evil world is crucified to me
And I unto this sinful world am crucified."

And see now where He is! Look at Him now! Another vision for faith. "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. 2:9). The blessed Face once marred and smitten shows forth up yonder the glory of God. He is there as the First-Begotten of many Brethren; the Head of His Church and the new Creation, the upholder of all things to Whom all power in Heaven and on earth is given. At the right hand of God He appears in the presence of God for us, not collectively, but individually. He knows us by name; He knows His sheep and His sheep bear His voice, the Shepherd's voice. He is the Priest and the Advocate of every individual believer. As once He spoke out of the midst of the burning, unconsumed bush, so He still speaks from the throne at the right hand of His Father and our Father. "I have surely seen the affliction of My people which are in Egypt, and have heard their cry * * * For I know their sorrows." He sees, He hears and He knows! Nothing in our lives escapes His omniscient eyes; He knows our burdens, our sorrows. He is touched with the feeling of our infirmities for He too was tested in His holy life in all points as we are, apart from sin. He hears the faintest cry of our troubled

hearts. David's comfort is ours too—"the Lord thinketh upon me" (Psa. 40:17). Each of His own, redeemed by His own blood, are the objects of His loving care; even before our prayer-cry reaches the throne of grace He knows the need and His power is ready to sustain us, to carry us through the deep waters of affliction and the fiery trials. He never leaves nor forsakes. He is the keeper of His sheep; not one of them can in anywise perish for He said so—"they shall in no wise perish." So from His glorified lips there comes His gracious voice, carried from above by His own Spirit and He repeats the assurance of the upper room—"Let not your heart be troubled." Bring all your burdens; roll them upon Me; I will sustain thee; cast your cares upon Me for I care for you. Trust Me with all the mysteries of sufferings and losses. My arms of love and power will never, no never fail. Remember, thou tested one, when thou reachest home when the mists have rolled away, then thou shalt know you are known. Eternal praises come then from our hearts praising Him, that, "He has done all things well." *Let not your heart be troubled.*

During the little while which is ours still, look more to Him; see Him in His present glory as your caretaker. Bring to Him the smallest things which trouble you. And when you have sinned, remember, too, He is your Advocate. Even that idle word which unguardedly left your lips, bring into His presence, confess it. That ungracious letter, you wrote which wounded some child of God and wounded Him as well, bring it into His light with repentance and confession so that you may enjoy an unbroken fellowship with him. How quickly He responds; how quickly comes His forgiveness and His restoration. *Let not your heart be troubled.*



Scripture
Speaks

Without a single word of comment quote a few verses of Scripture. Read them and pray they will open to your heart and you will deeply feel their great

importance.

"Oh that My people would hearken unto Me, and Israel had walked in My ways! I should have subdued their enemies, and turned My hand against their adversaries. The

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haters of the Lord should have submitted themselves unto Him; but their time should have endured for ever" (Psalm 81: 13-15).

"Keep not Thou silence, O God; hold not Thy peace, and be not still, O God. For lo, Thine enemies make a tumult, and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones * * *. Fill their faces with shame, that they may seek Thy Name O Lord * * *. That men may know that Thou, Whose Name alone is JEHOVAH, art the most high over all the earth" (Psalm 83:1-3; 16; 18).

"If My people, which are called by My Name, shall humble themselves, and pray and seek My face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sins, and will heal their land" (2 Chron. 7:14).



We do not mean the recent defeats of the Axis hordes and the sweeping victories of the Allied armies on the different fronts. The greatest step towards Victory and Peace was taken on Thanksgiving day, November 26, 1942. In the White House of Washington, D. C., a notable company had gathered, consisting of some 250 governmental leaders for a Thanksgiving Day service, an event which had never happened before in our nation's history. The President opened the service and read his own splendid Thanksgiving Day proclamation. Then followed the singing of some of the good old hymns of the Church, including "Faith of Our Fathers Living Still." There was a splendid Bible Reading of Psalms and other portions including the New Testament.

Prayers followed led by Dr. Wilkinson, the rector of St. Thomas Church (Protestant Episcopal), the Church which the President attends. We were much impressed with these prayers, especially with the fact that our Lord Jesus Christ was mentioned over and over again as well as His redemption. We believe there must have been joy in Heaven among the Angels of God and the redeemed when they heard that worthy Name so many times coming from this great praise and prayer gathering. Thus it was recognized that He Who died for our sins is Lord of all and that "no man cometh unto the Father," but by Himself, that any other approach

unto God is in vain. These prayers were heard in Heaven and they will be answered. Let our nation keep on calling upon Almighty God, let our nation give to the Lord Jesus Christ, the Son of God, the place which belongs to Him, and our nation turning thus to God will find out that Victory and Peace will soon be God's gracious answer. "Thanks be unto God Who giveth us the Victory through our Lord Jesus Christ." Millions heard this remarkable service; it will be repeated on New Year's Day, 1943. How well if it were done daily.



About ten years ago, the beloved wife of A Noble Artist the Editor, who went home to be with the Lord over four years ago, attended in a certain village an auction sale. She obtained for a few dollars a small oil painting. After cleansing it from the accumulated dust of many years it turned out to be a work of Thomas Sidney Cooper, R.A., an English Master Painter, who was born over 150 years ago. He lived for 96 years. The painting shows cattle in a meadow, some ruminating, resting in green meadows, chewing the cud. This has a spiritual meaning. A Christian should browse in the pastures of God's Word and, after having his fill, rest and "chew the cud," meditate on God's Word, turn it over and over again, till all its sweetness is absorbed.

While Thomas Sidney Cooper knew how to paint such a charming picture he also practised its spiritual lessons. When over ninety years of age the British and Foreign Bible Society asked him for an expression about the Bible. This was his answer:

Dear Sir:

You ask me what I think of the Bible. It brought me to see I was lost in sin and had no power to save myself. It showed me how I must get God's forgiveness for all my iniquity.

It told me the door of mercy was open and salvation was to be freely had.

It showed me the wonderful sacrifice of Jesus Christ and through His precious blood all my sins are washed away. "For He hath made Him to be

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sin for us Who knew no sin that we might be made the righteousness of God in Him" (2 Cor. 5:21).

I am thankful to say I read the Bible daily at 9, at 1 and 10 p.m., and would recommend your readers to do the same.

Yours faithfully,

(Signed) Thos. Sidney Cooper, R.A.

Blessed testimony! And this is still the great, the core message of the Bible, to show us that we are lost and to teach us the way back to God through the sacrificial death, the precious blood of the Son of God, our Lord Jesus Christ. Of this great message the infidel Modernism, which is leavening Christendom today, would rob us. These men and women who boast of a superior intellect, who mumble something about—a modern approach to the Bible—who classify the Book of all books, religious literature, on the same level with some of the vile writings of the East, who strip the Bible of its divine authority, belong to the most subtle enemies of our perilous times. They pave the way to even greater calamities than those the whole world is facing in the middle of the twentieth century. These modern attacks on the Bible began in Germany and Nazism is now the dreadful harvest.

While a large number of loyal American Citizens pray and labor to bring our generation back to the Bible, back to the faith of our fathers, these modernistic enemies in educational and religious circles are aiming at the destruction of the foundation of all righteousness. Keep on digging at the Rock of Ages, you hut scratch your fingers of dust bloody! The mighty rock will stand for ever and ever. The Bible is THE WORD OF GOD WHICH LIVETH AND ABIDETH FOR EVER. Christian, true Believer! Follow Thomas Sidney Cooper and read the Word of God at least thrice a day. It will sustain and keep you till its promised glories will cover you in the Father's house.



The Same
Old Location

Dr. Spence Burton, Bishop-elect of the Diocese of Nassau in the Bahamas, W. I., preached recently in the Episcopal St. John's Cathedral, New York City. According to press reports he made the following remarks: "He

described Christianity as leaven and men as meal in which the power works, adding that it must get into millions of individual lives before the Kingdom of God can be established firmly on the earth. The yeast has not been thoroughly worked into the lives of many Christians yet, explaining that there is a great difference between recognizing Christ as King and letting Him take full sway in the individual life. Charters and agreements cannot hold us together. The whole of humanity must be leavened."

Such expressions sound very well, yet they have no scriptural support whatever. They are based upon an erroneous interpretation of one of the parables of our Lord, the parable of the leaven. This theory claims that when our Lord spoke of leaven He meant Himself and His Gospel. The woman who uses the leaven is, according to this theory, the Church. The meal, three measures of it, pure fine meal, obtained from wheat, represents humanity in its corruption; put the Gospel leaven anywhere into humanity and it will leaven and continue to leaven till all is leavened. Well, what is the matter with this interpretation? Everything in it is wrong from start to finish.

(1) *Leaven* is nowhere used in the Bible as something good; it always represents evil. The process of leavening is not a process of improvement, but a process of corruption. It was not permitted in any offering made unto the Lord, except in one, and in that offering it typified sin. It is the same in the New Testament. Our Lord used this word elsewhere. Each time it stands for corruption. He warned against the leaven of the *Pharisees*, which is ritualism, an outward religion without the inward power. He warned against the leaven of the *Sadducees*, which stands for rationalism known now in Christendom as *Modernism*. He warned against the leaven of the *Herodians*, which is worldliness. The Holy Spirit in the Galatian Epistle uses leaven as meaning Legalism; He exhorts to purge out the old leaven and to be in an *unleavened* condition, signifying holiness, separation from evil. How then is it that He should use it once only as having the meaning of something good? Would He in His wisdom use a process of evil, of corruption, to teach us that evil illustrates His own perfect doctrine and His pure Gospel?

(2) *The three measures of meal according to this Bishop mean all humanity. What is more beautiful, what is purer than the fine white flour after the wheat has been ground into meal? Could this be used as a symbol of humanity corrupted by sin? The three measures of meal cannot be applied as representing that which is inherent sinful and evil. In the levitical code of offerings three measures of meal are used to teach us purity. And Christ Himself and His doctrines are symbolized by them.*

(3) *If the Gospel of Christ were leaven and the fine, white flour humanity then this Gospel leaven is the biggest failure in our age. It has not leavened anything whatever. There is not a single nation in existence on earth in which the Gospel leaven has been successful. It is sheer nonsense to speak of "Christian nations." Nor is there any city, any town, not even a small hamlet in which everybody has been leavened into something better. The condition of the world today is proof enough that all this is true.*

Leaven is evil; the three measures of meal stand for purity, for sound doctrine, for the Gospel of Christ. The leaven of corruption has corrupted the true doctrine of Christ and the true Gospel of our salvation, the Gospel of God which is the power of God. The woman responsible for this is not the true church, the body of Christ, the guardian of the truth. The woman represents false religious systems, ritualistic, perverted systems, which have lent themselves to this evil work in corrupting the truth of God.

*Some years ago we saw a fine edition of *Science and Health*, written by a woman, Mrs. Mary Baker Eddy. On one of the first leaves was printed the parable of the leaven suggesting that Mrs. Mary Baker Eddy was represented by the woman in the parable. That is when the devil proved himself a good exegete. For once he did not pervert the Word of God.*

Daily Messages Many of our readers greatly enjoy the daily messages as given month after month in our pages, written by the Headmaster of the Stony Brook School. And many more who possess his book, *Looking Unto Him*, use it daily and are greatly helped in their lives. To feed on His Word, to let His Spirit open it unto our hearts in prayerful meditation, this gives the strength, the peace and the joy we need so much in these perilous times.

Read in this issue the testimony of that master painter, Thomas Sidney Cooper, and do likewise.

The Gospel of John

Please read cover page advertisement about our Exposition of the Gospel of John. Sunday School teachers should be especially interested for ten lessons are taken from this Gospel for weeks to come. You could hardly find anything more helpful than this commentary.



Prayer Requests

We received them all and thank our readers for the privilege to assist with the prayers of intercession, thus, in a small way "beating one another's burden." This is well pleasing in His sight. The walk in the Spirit consists principally in two things—the first is to look to Him for all our need, spiritual needs, divine strength, guidance and also for earthly things. He will never fail His people who constantly and first of all look to Him in faith. The second is to look for Him, that is for His promised return as unfolded in the first editorial note of the current issue.



Congratulations

The January-March issue of *Bibliotheca Sacra*, the Theological Quarterly now published by the Dallas Theological Seminary, will be the centennial issue of a journal which began its century of unbroken testimony in 1843. During that period *Bibliotheca Sacra* has had in all, including its present editor, five editors-in-chief, namely, Professor Edwards A. Park of Andover (40 years), Dr. George Frederick Wright of Oberlin (37 years), Dr. Melvin Grove Kyle of Xenia Seminary (13 years), Dr. Rollin T. Chaser of Dallas (7 years), and the present editor, Dr. Lewis Sperry Chaser. *Bibliotheca Sacra* is a thoroughly sound evangelical journal, whose major disciplines are Systematic Theology, Hebrew, Greek, and Sacred History. Its Editor, the President of Dallas Theological Seminary, and Dr. John Henry Bennetch, the Chairman of the Centennial Committee, are to be congratulated and encouraged in the publication of this historic publication and the announcements of the centennial issue.

We turn now from our awed gaze at a worthy centegenarian to look at a baby, *His*, the official publication of the Inter-Varsity Fellowship, with its publication office at 20 N. Wacker Drive, Chicago. The November issue of *His*, which is labeled Volume 2, Number 2, is brought out in a new dress and form, similar to *Life* in style, though smaller in page size and volume. It is an exceedingly attractive Christian publication, its articles short and timely, and thoroughly evangelical, and its photographs up-to-the-minute in technique and subject matter. Editor Robert Walker is to be congratulated upon his work, and the *Our Hope* bid him God-speed, as it were, in this effort to make *His* known in the universities and colleges of our land. The price of *His* \$1.00 for an 8-months' subscription.



The Radio Ministry

We ask for your continued prayers for the radio ministry of our Brother English as he sends forth the Word every Saturday evening (see "Speaking Engagements" for further details) over New York and Philadelphia stations. These programs have a very wide hearing, and our associate needs your prayers and support in this splendid testimony to our blessed Lord. Tune in—or if you do not live in the broadcast area, pray at any rate, and write to friends in the vicinity of New York and Pennsylvania.

**The Greater
Need Today**

When we started *Our Hope* almost 30 years ago and also our Bible teaching work in which the Editor has been engaged for so many years we felt the great need of prayer. This need of depending on Him increased year after year. And now in the beginning of 1943 we feel it as never before in our ministry. As age no longer permits traveling about and sowing the precious seed beside many waters, this blessed occupation we miss so very much, the written ministry is still carried on, and we are thankful to say increasingly owned by our Lord. But in this too we need now, in these darkening days, His help as never before, for the difficulties of circulating His truth, the need in due season for the household of faith, steadily increase. So pray for *Our Hope*, for its monthly testimony, exalting Him, Who alone is worthy. Pray for the Editor and for the two associates, Frank E. Gaebelstein and E. Schuyler English. Pray that all needs may be supplied.

**Blessings in
Stony Brook**

Recently held evangelistic meetings brought much blessing to the boys. Some accepted Christ as their Saviour while many more were helped spiritually. The great need of youth a school for boys of High School age is impossible to overstate. To lead them into the truth and place them upon the right foundation fitting them, should our Lord tarry, for a true Christian leadership after the war, is a most essential task. Of our alumni over 100 are now in service for their country. One of them so far received from the government a medal for heroism. Pray for Stony Brook. We also have this year an unusually large number of foreign missionary boys. *They need your financial support.*

SPEAKING ENGAGEMENTS
(For your information and prayers)
Dr. Frank E. Gaebelstein:

- Jan. 3—New York City: First Reformed Episcopal Church, 317 East 30th St. Morning service.
Jan. 24-29—Philadelphia, Pa.: Tinga Presbyterian Church, Toga and 18th Streets. Special meetings.

Dr. E. Schuyler English:

- Jan. 2, 9, 16, 23, 30—New York and Philadelphia: Broadcast—Stations WMCA (570 kc.) and WIP (610 kc.): 5:30-6:00 p. m. Sunday School Lesson (every Saturday night).
Note! These broadcasts can be heard great distances from New York and Philadelphia.
Jan. 3, 4, 5—Toronto, Ontario; See local papers.
Jan. 6, 13, 20, 27—Philadelphia, Pa.: Morning Cheer Book Store, 1109 Walnut Street; 12:30 p.m.; Broadcast over Station WIBG; Studies in Ephesians.
Jan. 11, 18, 25—Philadelphia, Pa.: Business Women's Christian League Club, First Baptist Church, 17th and Sansom Sts. Bible study, 7 to 8 p.m.
Jan. 12, 19, 26—Philadelphia, Pa.: Jefferson Medical College; Bible Study. 8:15 a.m.
Jan. 12, 19, 26—Philadelphia, Pa.: Philadelphia School of the Bible; Biblical Basis of Missions. 9:00 a.m.
Jan. 14—Baltimore, Md.: Northminster Presbyterian Church, 3 and 8 p.m.

The New Great World Crisis

By ARNO C. GAZBULAIN, D.D.

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Since our last observations on this global war great and significant events have taken place. The most significant is the decisive victory of the Allied forces over the Axis forces in North Africa. Their vicious program has been badly upset. The plan to get possession of the Suez Canal by a quick march through Egypt and after that conquest hold strokes at Iran and Irak to reach the Indian Ocean to join and help the Japs has completely miscarried. For a time it looked serious for the Allied forces in North Africa. Then came a great change. Rommel, in whom Hitler placed so much hope, began his famous (rather infamous) run. It became a rout. At this writing he is still running faster and faster. He lost thousands upon thousands; an ignominious defeat it was and a great and glorious victory for England and the United States. Adolf Hitler a few weeks ago called our Allied Generals "*military idiots*." We wonder if he has changed his opinion by this time. Rommel ran so fast to escape total annihilation that he forgot all about the thousands of Italians, part of his army. He abandoned them to their fate in the desert, without water and without food. How many of these unfortunates perished miserably will perhaps never be known. Who does not wish, pray and hope, that Herr Adolf Hitler may soon join running Rommel. But where is Hitler going to run to? At the end of the first world-war defeated Kaiser William II had not to run very far. Just a short run and he reached a peaceful haven in Holland where his chief occupation became wood-chopping. But where is Hitler, when he starts his running down, down, faster and faster, like an avalanche, going to find a peaceful haven? Let him turn anywhere and everywhere, including his own country which he is plunging into greater and greater misery, into certain defeat and unprecedented disaster, and he may find a certain structure staring him in the face. That thing which will meet his eyes in Holland, Czechoslovakia, France, Poland, Norway, Belgium, in the Balkans and else-

where, is a peculiarly shaped piece of wood with a rope on which criminals are hanged—the gallows. This may be his destination.

Hitler seems to go from bad to worse. Of late he and his associates have created a new department in their reign of terror. It is called "*Die Vernichtungs Kommission*" (the Extermination Commission). It looks like the supreme effort the Hitler regime is going to make, the highest ambition of Hitler's master, the devil, to exterminate the Jewish race. The mass-murdering has already started in poor Poland; thousands upon thousands and still more thousands have been slain there. Besides using machine guns in this slaughter medical men are used in giving certain injections to help along in this extermination effort. According to reliable sources some two million Jews have perished up to date and the end is not yet. History tells us that similar attempts were made in the past, but none ever succeeded. The God of Abraham, Isaac and Jacob has watched over Israel and protected them; He will not fail now. He has promised the national survival as well as restoration of Israel; while other nations perish and end, Israel is the imperishable nation.

We stated several months ago that it looks as if the turning point in the war may soon be reached. The victories in North Africa, the successful occupation of Algeria, the victories in Libya, the successes in Tunisia and the entire territories of French West Africa under Admiral Darlan, including Senegal, French Guinea, the French Sudan, the so-called Ivory Coast and the fall of the great key port, *Dakar*, all point in the same direction—a great turning point in favor of the allied nations is at hand. The control of the Mediterranean is coming into the hands of the Allies. Hitler is making frantic efforts to regain, but it looks quite hopeless. Another great event spelling defeat for the Axis was the destruction of the greater part of the French fleet anchored in Toulon.

Hitler reached out for it; he was simply too late. If he could have obtained some of the powerful battleships the story would be different. In some of these events we may well see more than human planning and military strategy. Divine Providence is behind it all and makes often that which man calls impossible, possible. While part of France,

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under traitor Laval, is Hitlerized another part of France, though now in the hands of Adolf Hitler, overrun by his troops, is gradually rising up and giving heed to the claims of the Allies. It is too early to say much about the aged Petain, Admiral Darlan and other French Generals. Darlan has the confidence of our great Eisenhower. Two facts are outstanding in these victories of the Allies and the successful occupation of the entire North African coast including Dakar.

The first fact is that by controlling now this territory, especially Dakar, the Allies have removed in greater part the possibility of an American invasion, inasmuch as Dakar was a dangerous spring-board to South America, where Nazism has such a powerful hold in the Argentine Republic. The other fact is, all these Allied victories, the occupation of Tunisia and Libya, has given all Italy a morale earthquake, so that it is almost safe to say that Italy may soon suffer a complete collapse and plead for mercy. To say the least, Italy but half-heartedly entered the struggle. Winston Churchill, in his telling address given recently and heard throughout Italy, spoke of Mussolini as a hyena, and exhorted the Italians to break away from their Dictator. In our brochure, "What Will Become of Europe?" we spoke of him as a "hungry vulture." Before he entered the war and stabbed France in the back, he sat on the fence waiting to see how Hitler would succeed. When it began to look like a Nazi victory he jumped over on the Hitler side of the fence. And now Mussolini and his blind and disgruntled followers have had a frightful awakening. The soon coming invasion of Italy will have to be faced. The terrible bombings of Turin, Genoa, Milano and other cities have played havoc with the morale of all Italy. They realize that the victory of Italy is absolutely out of the question. They fear something worse. They fear the complete annexation of their country by Hitler under the plea of saving their country. All Italy quakes in terror in spite of Mussolini's continued boastings. He himself, reliable sources declare, is physically a very sick man.

An Italian priest said the right thing after all church bells throughout Italy were demanded for war purposes. We quote: "It is a heavy task to have to hand over the bells,

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which are the symbols of the love of peace and religious devotion for the manufacture of lethal weapons. It has been forced upon us by the Nazis: *It is a battle of the crosses, of the Swastika against the Cross of Christ.*"

And lest we forget, Mussolini has greatly disappointed the numerous would-be-prophets, the male and female pamphleteers, who call him the Antichrist. Even now, as his history seems to be almost written a certain person calling himself "the servant of the Lord," claiming to be a prophet, quoting Revelation 11:2 for his spurious claim, still heralds Mussolini as the beast of Revelation 13, who will soon control all Europe. This "prophet" hails not from California, but from Georgia.

But while we write hopefully on these most encouraging events in North Africa and the greatest defeat the Axis has suffered so far, the full victory is far from being on the side of the Allied nations. There will be set-backs; there will be still greater sacrifices, yet the cheering prospects of victory have wonderfully increased.

Equally encouraging are the reports coming from the Russian front. All the boasting promises about Stalingrad and its full conquest remain unaccomplished. Heroic have been the defences of the Soviet armies. The Nazis have suffered one defeat after another; pushed back in almost every direction with enormous losses; Stalingrad still stands. Nor have the Axis troops been successful in the Caucasus. Here too they have been held in check. A good share in the victory gained in Africa ought to be credited to the Russians. They held the Nazi forces back for three months on account of which Rommel had to start his mad running, as he did not receive the much needed re-enforcements nor did the promised planes show up.

Equally hopeful are the signs in the Pacific front. In the Solomoo Islands the Japanese have suffered one smashing defeat after another. Thrice they attacked Guadalcanal, each time unsuccessfully. The complete repulse of the strong Japanese fleet was a major victory, so declares Secretary Knox. But we fear many, many major victories in the Pacific are needed to push the Japs back to the place where they belong. The defeats suffered by Hitler and Mussolini

have also had a bad effect upon Japan. The Hitler claims, Japan has discovered, are unrealized. Neither Moscow nor Stalingrad have fallen. Eagerly the Japs waited for the attack on the Suez Canal, that Hitler would get into control of it and then come to their aid. Nothing but failure came instead. Were the whole story known we believe that the Japs had planned an invasion of India, but the defeats of the Axis have halted such an invasion program, and we hope, forever.

As to the internal physical and economic conditions in Hitlerized-demonized Europe enough is known to brand it as desperate. Germany itself is badly off. Their harvest has been poor; they face a severe, grim winter of want and disease. True enough, the companion of Hitler, one Herman Wilhelm Goering, has told the whole world the *Hitler-conquered countries will starve before Germany does*. What else does such a claim mean but the wholesale robberies of foods from the subjugated peoples? That is what Hitler-Goering have been doing already. Mercy seems to be a forgotten word in Nazidom. Recently numbers of children from Belgium walked into Hitler-controlled Luxembourg. They were ill-clad, ill-fed, hungry and emaciated. They came to beg food but the Gestapo not only maltreated them but threatened them with severe punishment if they ever returned. Heartless and inhuman are insufficient words to describe such actions. The fathers and mothers of these unfortunate children are in the service of the greatest slaveholder of all times—Adolf Hitler. *France suffers terribly*. So do Greece, the Balkans, Norway, Holland and the conquered portions of Russia. Hunger, starvation, diseases, pestilences are getting control. The four apocalyptic riders are saddling their horses, ready for their devastating rides. The great tribulation, such as never happened in the past is knocking on the front door of the whole world. If all this goes on, if all this increases, as it no doubt will, one trembles as to what will happen to this staggering world.

But read your Bible! God still speaks in His Word. He speaks louder and louder. These terrible events the whole world is now facing increasingly are pre-written in the pages of our supernatural book, the Bible. So is the outcome, the

coming victory, the coming reign of righteousness and the coming "Peace on earth." England and America turn to God! *Humble yourselves with confession of sin. Realize that the head of the Lord can still act and will act answering the cries of distress. A noble word was spoken some time ago by Lieutenant General Kenneth Arthur N. Anderson. Addressing his soldiers, he said: "Let us unashamedly and humbly ask God's help and strive to deserve it."* This has the right ring in it. God give us more such men and deliver us from others who use so frequently profane words.

Some think the end of the war is in full sight, which appears altogether too optimistic. There are still serious problems unsolved. What is Spain going to do? General Franco is a bottom friend of Hitler; but recently he wished him success in his undertaking, as Franco expressed it, in his fight on Bolshevism. Turkey seems to be out and out on the side of the Allied nations and the menace of falling in line with the Axis seems no longer to exist. But the menace of the submarines is still with us and though it has been much reduced it still stands in the way of an early and complete victory. Let God's people everywhere continue to pray for victory. The Psalmist once asked the question, "If the foundations are destroyed, what can the righteous do?" (Psa. 11:3). This is the question of our times as we are facing the destructive attempts of Hitler, Mussolini and Hirohito to overthrow the principles of righteousness. But what can the righteous do? The answer is—PRAY—DRAW NEAR TO GOD—HUMBLE YOURSELVES—TRUST IN GOD.

(To be continued D. V.)

THE PEACE OF GOD

How many thousands of lips have lingered lovingly over those sweet, strong words: "The peace of God, which passeth all understanding, shall guard your heart and thought in Christ Jesus." It is God's peace. It acts as an armed guard drawn up around heart and thoughts to keep unrest out. It is too subtle for intellectual analysis, but it steals into and steadies the heart. You cannot understand it, but you can feel it. You cannot get hold of it with your head, but you can with your heart. You do not get it. It gets you. You need not understand in order to experience. Blessed are they that have not understood and yet have yielded and experienced.

—S. D. Gordon.

Jehovah Our Rock

By HARRY A. THOMPSON*

Jehovah was primarily Israel's "Rock." Not till they had rejected Him, and were themselves rejected, did the call go out openly to all mankind. Of course mercy was always open to all through faith, and faith is the gift of God.

The different passages in the Old Testament which declare Jehovah to be the Rock of His people are not mere reiterations that He is unmovable, enduring, unchangeable. They present Him in various aspects of His relationship to His people. The purpose of this paper is not to attempt a treatise on this relationship, but to speak briefly of three ways that a rock is used as a figure of Christ.

Most Christians doubtless know that the One Whose presence was manifest to Israel in the Shechem glory is the One Who, when brought as a child into the temple, was taken up in the arms of Simeon who said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." He is Jehovah, Jesus: God manifest in the flesh.

When Jehovah brought Israel out of Egypt, and delivered them with a strong arm, He undertook to carry them through the wilderness to the promised land. He bore them on eagles' wings. Their raiment did not wax old upon them, nor did their feet swell through forty years of wandering. He did not let them starve to death or die of thirst; but He suffered them to hunger and thirst that He might prove them, whether they would walk in His ways or not. He humbled them that He might do them good at their latter end. But again and again, when they were tested, they forgot His past faithfulness and refused to trust Him.

When we read the rehearsal of His ways with them as it is given in the eighth chapter of Deuteronomy, it is well to remember that "these things happened unto them as types:

*Again we welcome our Brother Thompson to our pages. Mr. Thompson, who lives in Los Angeles, was led to the Lord as the Holy Spirit spoke to him through one of the messages in a copy of Our Hope.

and they were written for our admonition" (1 Cor. 10:11). They but failed in just the way that we are prone to do.

Thirst Satisfied from the Smitten Rock

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them Why chide ye with me? Wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou has brought us up out of Egypt, to kill us and our children and our cattle with thirst. And Moses cried unto the LORD, saying, What shall I do unto this people? They be almost ready to stone me. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smitest the river take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel" (Exodus 17:1-6).

"They did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:4).

The smitten rock, with Jehovah standing upon it, which became a fountain of life-giving water, is a beautiful type of Christ, "smitten of God," "wounded for our transgressions," "and with His stripes we are healed." The water which gushed forth, bringing life to Israel in the desert, spoke of the living water that Christ gives. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive" (John 7:37-39). "Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give

him shall be in him a well of water springing up into everlasting life" (John 4:14). "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Refuge Found in the Cleft Rock

"When my heart is overwhelmed: lead me to the rock that is higher than I."

When Moses asked of Jehovah, "I beseech Thee, shew me Thy glory"; He replied, "Thou canst not see My face: for there shall no man see Me and live" (Exod. 33:20). Christ had not yet come, Who could say, "He that hath seen Me hath seen the Father." The vail still barred the worshiper from the presence of God until it was rent in the death of Christ. But Jehovah was not indifferent to the desire of His servant. "And the LORD said, Behold, there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by" (Exod. 33:21-22). In the time of Jacob's trouble, He will cover those in Israel who fear His Name. The fire will not feed upon them, nor the flood overflow them (Isaiah 43:2).

Soon, Christ having taken His Church to be with Himself, the wrath of God will break in judgment on the world. "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger" (Isa. 13:9). Israel, new born, will find a refuge in their Messiah. "And a man shall he as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2). The imagery of life-giving streams in a thirsty land, of a great rock as a refuge from the burning sun and the fierce tempest, is a beautiful figure of Christ. He says to Israel, "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26:20).

"Our God is a consuming fire." "If He contend in righteousness, who shall be able to stand?" Before He could deliver Israel from their enemies, He must deliver them from His righteous judgment against their sins; but His work of

deliverance reached beyond Israel and took in all mankind. In fulfilment of His promise to Abraham, "In thy seed shall all the nations of the earth be blessed," He took hold of the seed of Abraham (Gal. 3:16; Heb. 2:16). "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:8-11).

"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:21-26).

"Rock of Ages! Cleft for sin,
Grace hath hid us safe within!"

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

The Church Built Upon the Rock

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it" (Matt. 16:15-19).

He did not say to Peter, "I will build My church upon thee." Peter was one of the stones He would build into His Church, but one does not build upon a stone, though stones may be laid in a foundation. Christ is the "Rock" of the Old Testament prophets. He is the "foundation" and the "chief corner stone"; but these present Him in different ways. The foundation and the corner stone were laid, but the rock was always there. It speaks of what He always was. Others had confessed Him as Son of God, but the Father had revealed to Peter that Christ is the Son of the living God. It was a deeper and fuller apprehension of Him. In Peter's Epistle are similar expressions, a living hope, a living stone. Christ is the Son of the living God, the source and sustainer of life. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John 3:21, 26). "For the bread of God is He which cometh down from Heaven, and giveth life unto the world" (John 6:33).

When Martha said she knew that her brother should rise again in the resurrection of the last day, "Jesus said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" (John 11:25, 26). Believing this we have a living hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). He says, "Because I live ye shall live also" (John 14:19).

As the chief corner stone, He was rejected by the builders, but chosen of God and precious (1 Pet. 2:4). The corner stone is a living stone, and forms the pattern for the whole building. All the stones of the building are to be in His likeness; but there is this difference—He is the impartor of life, all others are the recipients of it. In no other place could the Church be built than on the Rock. As such, He supports and imparts life to the whole building. All the stones of the building are bound up in the same bundle of life with Him, the chief corner stone.

"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Paul said, "I have laid the foundation." He preached Christ in His person and work. Thus he laid the foundation. He said, "We are laborers together with God: ye are God's husbandry, ye are God's building." Paul labored in word and doctrine to establish the truth which Christ had revealed to him from Heaven of Himself and His Church. Thus Paul was a wise master-builder of the Church; but God, though He uses His servants in building, is in the deeper sense Himself the builder.

That Christ might build His Church upon the rock, He must accomplish the work of redemption. This is the foundation on which the new creation rests secure. Sin can not enter. Angels fell, man fell, and the old creation was ruined in the fall. In redeemed creation no creature can ever fall, for all rests upon the redemption that Christ has wrought.

THEY SAID, THE LORD HATH NEED OF HIM

(Luke 19:34)

Oh, could I hear Thee say as much of me, my blessed Lord! Here, where two ways meet, I have been standing long, waiting for a purpose worthy to fill my soul, and task the powers that are, as yet, only in the first burst of young life.

Thou needest much and many in Thy great redemptive work. The boat to cross the lake; the line to catch the fish; the bread and fish to feed the crowds; the baskets to gather up the fragments; the chalices to hold the wine; the dish to hold the sop; the little child to be the text for Thy sermon; the clay for the blind man's eyes; the tender women to minister of their substance; the apostles to preach Thy Gospel. Canst Thou not find a niche for me also?

Thou requirest *undivided loyalty*.—Born of the virgin's womb, laid in death where man's dust had never come, Thou must have a colt on which none had ever sat. I cannot give Thee a heart which has never known another; but I profess to Thee that there is no rival now. Thou mayest have all. Thine is the Kingdom.

Thou requirest *patience and humility*.—But these, also, Thou hast taught. I have waited patiently till this glad hour, and am quieted and humbled like a weaned child. No longer do I seek great things for myself. It is enough for me to be and do anything, if only Thou shalt be glorified.

Thou requirest, *perhaps, but one brief service*.—To serve Thee always with increasing fervor would be my choice; but if Thou needest only one brief, glad hour of ministry, like that the good Ananias did to Thy Church when he ministered to Saul, then be it so. To prepare for it and revert to it, would be my satisfaction in having lived.

—F. B. Meyer.

Current Events

In the Light of the Bible

By E. SCHUYLER ENGLISH

The Mediterranean Area. All eyes focus upon what has long been thought would be the area wherein the outcome of World War II will be determined—the Mediterranean area. For the invasion of North Africa by American and British troops was not designed simply to occupy the southern shores of the Mediterranean Sea, but to utilize the land taken as a springboard to Europe and the Second Front. To date all has been clear sailing, good motoring, and happy landing for the Allied Forces in their race for the present goal in North Africa—the destruction, capture, or forcible evacuation of Axis troops and the capture of Tunis. But we must not be deceived into thinking that Hitler is altogether a fool. He knows the importance of holding on in North Africa, and if it is at all possible for the Axis machine to counter-attack and drive off the Allied threat, we can be sure he will endeavor to do so. The question arises: Can he marshal sufficient air-power and skilled land forces in time to restrain the present offensive? The Allies are within telescopic view of Tunis. The capture of this city, if accomplished, will be a convincing earnest of the eventual doom of the Axis. A news commentator has said that it is all over but the shouting. We hope he is right, but let us not make the mistake of counting unhatched chickens.

There are certain moves for which we should be on the alert. (1) Will Hitler invade Spain or accomplish collaboration with General Franco? Herein lies his hope of holding some power in the Western Mediterranean. (2) Will Hitler invade Turkey? His purpose in doing so would be to hold the Eastern Mediterranean. If he could invade both of these countries he might be able to initiate a pincer movement of tremendous scale. But we doubt his ability to make both, if either, of these moves. His forces—fast diminishing—are already spread pretty thin. If he distributes his armies too widely he will be vulnerable in many places. On the other hand, should Hitler withdraw his troops from occupied lands all over Europe in order to consolidate, he will give up the

resources of the countries involved. He must solve this dilemma or lose the war.

As for the Allies, their tactics would seem to be to continue the relentless drive to conquer all of North Africa, to soften up Italy with bombing raids, to gain a foothold on the European continent, and—to strike from the northwest, perhaps by the occupation of Norway or Finland.

None of these movements has any immediate application to Bible prophecy, except as in their outcome they affect the conflict between Christendom and paganism, and the general alignment of the nations in the future, and the fate of Palestine. We watch the shadows, and we wait expectantly—to hear the Rapture Shout at which we shall be taken into the presence of the Lord.

Humber's Proposed Federation of the World. One of the most widely discussed proposals for "winning the peace" after the war is "The North Carolina Resolution" of Robert L. Humber, native of North Carolina, graduate of the Harvard Law School, Oxford Rhodes scholar, onetime Parisian lawyer and businessman, but now itinerant lecturer on behalf of his own dream of a coming super-state, in which the 2,000,000,000 plus people in the world would be organized into a union "in which liberty would be guaranteed and war would be contrary to law."

It is astonishing to observe how Humber's idea has taken hold of the thoughts of the people. Already the legislatures of two states, New Jersey and North Carolina, have called upon Congress to act toward the formation of "The Federation of the World" according to the Humber plan. The Pennsylvania Legislature is to discuss such action in January. Mr. Humber has received letters of approval of his plan from many prominent citizens, among them Wendell Willkie, Josephus Daniels, and Carl J. Hambro, President of the League of Nations Assembly.

How does the Humber plan differ from the defunct League of Nations? Humber points out the difference in this way: "The League of Nations was a confederation, an association of states which gave up none of their individual sovereignty. It was based on a treaty, and the age of treaties is dead. This is the age of laws."

Humber's super-state would be a government which would rule by law. Various nations would be component parts of the super-state, just as our forty-eight states are all component parts of the United States of America. The super-state government would be the one supreme authority over all, in matters dealing with such matters as military affairs, international law, and international relations. Every nation would of necessity surrender a certain percentage of its sovereignty under this plan, but its proponents are certain that every nation would be willing to do this in order that the world, and they themselves, might reap the benefits of the super-state idealism.

To the most oft-heard argument that "men are by nature bellicose and will always fight," Humber replies that in former days wars were fought between cities and provinces until national governments put a stop to it. So today, when wars are fought between nations, international government will prevent them.

The Christian knows the answer. When our Lord Jesus Christ comes in power and rules with a rod of iron, only then will wars cease between men who are sinners by nature. The super-state, call it "The Federation of the World," if you will, is an ideal which is man-made and subject to failure. It is the *shadow* of the Ten Kingdom power, Rome revived, and of the Northern Confederacy—federations which will seek to control the world, but which will end in destruction under the sovereign will of God.

A "Bishop" Amends "The Lord's Prayer." We know, of course, that the so-called "Lord's Prayer," found in Matthew 6:9-13, was not His prayer in this sense—that He did not and could not pray such a prayer. For He never sinned, He could not sin—yet the prayer asks for forgiveness. The real Lord's Prayer is found in John 17; there we find Him lifting up His eyes and speaking to the Father in Heaven. The prayer of Matthew 6 is a model prayer which our Lord gave to His disciples. We do not believe it was ever intended for a public prayer. Yet it has been used by many Christians in many churches throughout the centuries, and God has heard the prayer and blessed the pray-ers as a loving Father hears the pleas of his children.

But now we learn that a certain "bishop"—Bishop Frank R. Rice, of the Liberal Church of Denver—has taken it upon himself to amend the prayer that our blessed Lord taught His followers. Recently he told his parishioners that, "to bring God closer to our side"—perhaps it did not occur to him that we should be sure we are on God's side—they are henceforth to recite this amended conclusion to the so-called "Lord's Prayer": "For Thine is the kingdom, and the power, and the glory, forever. *Praise the Lord and pass the ammunition. Amen.*"

What effrontery!

Another Word About Zionism. We refer to the Zionist Movement quite frequently, we know. But we believe that its growth is of tremendous importance, one of the clearest signs that we are nearing the end of the age.

In December a joint mass meeting was held in New York City, by the New Zionist Organization of America and the Jewish State Party, to demand that the Jewish people be represented as a nation among the United Nations. Speeches and messages supporting the demand came from United States Senators Elbert D. Thomas of Utah, W. Warren Barbour of New Jersey, William R. Langner of North Dakota, Henry Cabot Lodge, Jr. of Massachusetts, and Governor J. Howard McGrath of Rhode Island, as well as others. Modernist Bishop Francis J. McConnell, head of the Methodist Diocese of New York, made a statement in favor of Zionism, as did representatives of various governments-in-exile, namely: Oscar Gravitowich, Royal Yugoslav Consul; Dr. Karl Hudec, Consul General of Czechoslovakia; Nicholas Lely, Consul General of Greece; Teixeira De Mattos, Consul of the Netherlands; and Sylwin Strakacz, Consul General of Poland.

The movement is finding increasing favor throughout the world, and Britain will need to recollect the scrapped Balfour Treaty and its promises at war's end, it appears.

Strange Medicine. Dr. Montague F. Ashley-Montague, British-born member of the staff of the Hahnemann Medical College of Philadelphia, thinks that cursing is excellent physiological therapy. As one swears, says he, "there is a

general increase in neuro-muscular tension, and increase in blood pressure and so acceleration of its flow, and a rise in the amount of sugar in the blood; respiration is accelerated, and there is a general feeling of tension which is gradually reduced as swearing proceeds. It is a psychological means of keeping the organism physiologically clean." In indicating his hearty approval of "cussing females," Dr. Ashley-Montague says: "Today, instead of swooning or breaking into tears, (women) will swear and then do something useful. It is in my view a great advance upon the old method."

The state of mind of men and women, whose only release from the tension of the times in which we are living is swearing and cursing, is sad indeed. Would that they would make peace with God through our Lord Jesus Christ, and then know the peace of God which comes through abiding in the Lord.

Still More About Church Federation. Last month we mentioned the so-called "advance" made by churchmen in Great Britain with the announcement of the joint Council of Christians and Jews formed there. Slowly but surely American Protestantism is following suit. Back in 1939 the union of the Methodist Episcopalians, Southern Methodists, and Methodist Protestants into a single denomination, the Methodist Church, of 8,000,000 members, led the current vanguard of mergers, with others to follow. Here are some of the negotiations going on at the present time: (1) merger of the Southern Presbyterians with the Presbyterian Church in the U. S. A., and merger of that union with the Episcopalians; (2) the Congregational Christians to be united with the Evangelical and Reformed; (3) the General Conference of the Evangelical Church to be merged with the United Brethren in Christ; (4) a step in the direction of merger, to say the least, in the proposal for increased cooperation between the United Lutherans and the American Lutherans.

Another step in the "advance" in England—this time in reference to the Malvern Conference, by which plain Anglicans, Free Church, Orthodox, and Roman Catholics are to be brought together—is an "implied endorsement" of the movement, expressed by Pope Pius XII, who declared: "In

your land, as in every land throughout the world, all good men should be united in prayer, so that God may at length be appeased by prayers and supplications and the offerings of good works, and that . . . waning charity may thrive again and the broken harmony of mankind be restored."

The Church of Christ—the true body of believers in Him—is one Body. But that Body is not made up of Christians (using the word in its strictest sense) and non-Christians. We cannot help but feel that there is grave danger in the great ecclesiastic unions, the mustard seed growth of this age. And speaking of the Pope's statement that God needs to be "appeased by prayers and supplications and offerings of good works," one would think that Ephesians 1:3-6 and 2:8, 9 were not in the Roman Catholic Bible. But they are, and this is how they read in the latest edition:

Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing on high in Christ. Even as He chose us in Him before the foundation of the world, that we should be holy and without blemish in His sight in love. He predestined us to be adopted through Jesus Christ as His sons, according to the purpose of His will, unto the praise of the glory of His grace, with which He has favored us in His beloved Son . . . For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God; not as the outcome of works, lest anyone may boast.

The Federal Council and Peace. One more among the many proposals for peace after the war—which, by the way, is not yet won—issues from the modernist Federal Council of Churches of Christ in America, which special commission has just issued a symposium of 104 pages entitled, *A Righteous Faith for a Just and Durable Peace*. The contributors to this brochure are John Foster Dulle, Henry P. Van Dusen, John Mackay, William Ernest Hocking, Luther A. Weigle, Pitirim A. Sorokin, and Harry Emerson Fosdick.

For the soldier facing death, the church, says Professor Hocking, "by its presentation of the supreme value, is the natural source of all proportion in the field of value; not even death, ruin, upheaval are absolute and unfaceable evils." The church's role, he adds, "is to 'stab such spirits (the prosperous and complacent) broad awake' and compel them to take part in the anguish and bewilderment of their time." He writes that unless the church can give all men truth it can give them nothing, and that truth is to be found in the

mind of Christ. "It is the function of the Church to discern 'the mind of Christ'; and to announce concretely the divine attitude which man in wartime may strive toward." How much simpler, and how much more powerful, would be the proclamation of the Gospel of salvation through the Cross of the Lord Jesus Christ! Certainly the mind of Christ is that all men should come to a knowledge of Himself as Saviour and Lord through faith. The soldier facing death needs to know the way of life more than anything else in all the world.

Professor Van Dusen writes of the work of the church in furthering a World Order. He speaks of Christian leaders who are thinking more and more of themselves and their churches as members of a "World Community," and finds one of the greatest hopes for real universal spiritual fellowship, the projected World Council of Churches, with a secretariat in Geneva, London, and New York, and memberships held by churches in twenty-eight countries. "The only basis upon which world order can be securely founded," says Dr. Van Dusen, is the "conviction of the essential and indissoluble brotherhood of all mankind under the common fatherhood of the Living Sovereign of all humanity."

Our Hope readers do not need to be told that no such teaching can be found in all Scripture.

"CROWNED WITH GLORY AND HONOR"

(Psalm 8)

The Lord of all the universe,
Of earth and sky and sea,
Sacrificed His own dear Son
In love to ransom me.

What is man that God should be
Mindful of even him?
He fills the cup of blessing full
And overflows the brim.

A thousand years for light to speed
From a star down to this earth—
And yet my prayer ascends to God
The moment I give it birth!—*Charlotte V. Arnold*

Many Tears—But Shining Faces

Psalm 80

By H. CAMPBELL*

Psalm 80 is the psalm of much shining—the shining of the face of God. Nevertheless, it is also a psalm of many tears—bread of tears, water of tears, human tears!

With the words, "We Thy people and sheep of Thy pasture," Psalm 79 closes. "O Shepherd of Israel, Thou that leadest Joseph like a flock," is the opening of Psalm 80. This verdant rusticity is characteristic of the Asaphic cycle of songs. For instance, Psalm 74 depicts Israel as the sheep of God's pasture; Psalm 75 sees in the "horns" of the righteous an emblem of exaltation, which could fitly be those of the horned ram; and Psalm 77 presents that perfect picture: "Thou leddest Thy people like a flock by the hand of Moses and Aaron" (vs. 20).

We may, therefore, compare the writings of Asaph with the Georgics of Virgil, for they both might be called rural songs: both are full of shepherds with their wool-clad flocks; of ewes with young in lambing time; and in both, in pea, or fold, or pasture, may be heard the soft sound of the cropping of grass. All this—and more—these shepherd-lovers have echoed in their songs as they blew upon their slender pipes. The reader of Virgil will find clear evidence that the Latin poet knew much of the Hebrew Scriptures—as did others of the ancients—and was benefited in his art thereby.

We of the Gospel, too, fall under the spell of the pastoral singing, as we see again those dim figures keeping watch over their flocks by night in Bethlehem's fields, what time Jesus, the Lamb of God, was born. The poetry colored Milton's pen as he wrote of them:

The shepherds on the lawn
Or ere the point of dawn,
Sate simply chatting in a rustic row;
Full little thought they then
That the mighty Pan
Was kindly come to live with them below.
Perhaps their loves, or else their sheep
Was all that did their silly thoughts so busy keep.

*Our brother and friend, a barrister-at-law, was formerly in the service of the British Government in India. He is now retired and resides in Montreal. Mr. Campbell is the author of prose and poetry which exalts our Lord Jesus Christ.

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So, too, was it with the unknown scribe who wrote into the heading of the psalm: "upon Shoshannim-Eduth," that is in our English tongue: "Lilies, as a testimony"; for he must have known of the truth of another sacred song—that it is among the lilies that our Lord feeds His flock.

Let us come closer to the tears and the shining faces in this cabinet of poetry. Poesy lies upon its carven shelves in plenty, a fragrant store—poesy sweet and tender; poesy strong as crimson wine, scented of tall cedar and rare perfumes of the East, filled with all lights, from twilight to morning light, from plain earthly light to God's marvellous light. And though we steal much away for ourselves each time we come to the psalm, its store remains undiminished, as did the oil in the cruse of the widow-woman when she housed the prophet who came to her from the dried brook of Cherith. We come closer as we read on in the psalm:

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth!

"Shine forth!" Here, then, is the shining of the face of God. And the shining continues. Three times we read of it: "Turn us again, O God, and cause Thy face to shine, and we shall be saved" (vss. 3, 7, and 19). At once our subject is before us: *The Glory of the Divine Countenance*.

As Asaph called upon the God of Light, the God of the cherubim, among whom He dwelt, he cast his mind back to the wilderness days. He remembered the Paran wilderness from whence this One shined forth when He came from Sinai and when He rose up from Seir. He remembered how He came with ten thousands of His shining ones, as the fiery law went forth from His right hand, as Moses sang in his ancient song of blessing (Deut. 33:1, 2).

In that wilderness time, moreover, the Divine One, shepherd-like, walked ahead. But this Shepherd walked in a cloud of light and as a pillar of glory, as He guided them to the resting place which He had prepared for them—the Promised Land with its gateway of Eschol and its clusters of grapes.

Well might Asaph cast his mind back to those days of lightsome blessings and the revelation of the mercy of God,

for now as he writes, the Glory is withdrawn, and the gracious favour is gone utterly. In place of these, because of national sin, tribulation has come. It is so that Asaph cries:

Turn us again, O God, and cause Thy face to shine; and we shall be saved. O LORD God of hosts, how long wilt Thou be angry against the prayer of Thy people?

And now we come upon the many tears—the poor human tears:

Thou feedest them with the bread of tears; and givest them tears to drink to great measure.

Surely this is strange nourishment for embodied souls—suspending "bread," invigorating wine! They are symbols of the needs of life and the sorrows of the soul, given of God for the table spread in the wilderness of this world—given by that very God Who understands all about human tears, since they once fell from the eyes of Jesus as He wept of old over Jerusalem and over our sins and our souls. Perhaps this strangest of banquet is, for the time and the occasion, the richest of banquets, if we but realize it! There is a sowing in tears, and afterwards, a reaping of harvest.

He Who thus gives us these tears shall Himself wipe away all tears from our eyes when there shall be no more death, neither sorrow nor crying.

For the soul who is not one of the children of folly but a pilgrim for far shores and high towers, there is a great Fountain of Tears in life. Of this Arthur O'Shaughnessy has sung:

If you go over desert and mountain
Far into the country of sorrow,
Today and tonight and tomorrow,
And maybe for months and for years;
You shall come with a heart that is bursting,
For trouble and toiling and thirsting,
You shall certainly come to the fountain
At length—to the Fountain of Tears . . .

But the floods of the tears meet and gather;
The sound of them all grows like thunder;
O into what bosom I wonder
Is poured the whole sorrow of years!
For Eternity only seems keeping
Account of that great human weeping;
May God then, the Maker and Father—
May He find a place for the tears . . .

Now let us go back in rainbow fashion to the bright Shining—to the splendor of the Divine countenance.

Is it any wonder that Asaph of the happy fields and flocks calls on God for His shining, for the favor of His face? For in this magnificent notion of Him, which the poor human mind of itself could never have conceived, is bound up a union of ideas: the Divine face and our happiness, the latter utterly dependent upon the former. With happiness is bound protection; then come friendliness and welcome; and finally, we have peace and rest in His bosom, for we read the early benediction:

The LORD bless thee, and keep thee:
The LORD make His face shine upon thee, and be gracious unto thee:
The LORD lift up His countenance upon thee, and give thee peace
(Num. 6:24-26).

And we read elsewhere:

When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, LORD, will I seek (Psa. 27:8).

These tender words of close communion, not merely between soul and soul in love, but betwixt the little human soul—perhaps weeping—and its loving, tender-hearted God, follow on the earlier verse where the psalmist sweetly says:

The LORD is my light and my salvation.

"Light" and "salvation"—the two are synonymous! Here is the "shining," the lifting up of the Divine lineaments, and its effect—salvation. Salvation, moreover, is the marriage of grace and peace. Is it any wonder that the heart answers as a well-tuned instrument to the Master's touch? And this wonder is for the pilgrim. We read that our shining God said unto Moses, the leader of the wilderness pilgrims: "My presence (or, My face) shall go with thee, and I will give thee rest" (Exod. 33:14). And this same One will go with us all the way of life. The words that He gave to Moses are for us, too, for He says:

Come unto Me, ye weary,
And I will give thee rest.
A blessed voice of Jesus,
Which comes to hearts oppressed.

And after the burning bush in the wilderness, and after many other marvels, and after the Glory came in human

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form and dwelt among men, one day the fashion of His countenance was altered. His face did shine as the sun; His raiment was white as the light; and those who saw this Glory upon Him, Jesus, Saviour, the Author of our salvation, have told us so; and we know that it is true. The Glory of God was now revealed in His express Image, and shewn to us in gracious favor in the face of Jesus Christ. But when the Glory, which was Jesus on earth, was ascended in the cloud to Heaven, we take our stand next John of the Revelation. John points us to Him, the Son of Man. We see Him clothed to the foot, girdled with gold, His head and His hairs like the whitest snow, His feet as if they walked in fire of brass, His voice as the sound of many waters—perhaps, the waters of tears, and His countenance as the sun shineth in his strength—a blinding vision!

So is the portrait of the Divine face added to from time to time that we may gaze upon it, and as we gaze our tear-wet faces become glistening, though we wist it not: we look and live. Never before or since was such a portrait painted. The fabric of it, intangible stuff, is fashioned of fear interwoven with love. Its depth is the dark of the sky, brightly clustered with stars. The winter of snow in the locks paints the greatness of age of the Ancient of Days; yet that same gleaming white is the blossom of spring setting ashine youth's perpetual crown. Full day, it is, in mid-blaze, for such is His face; while, like torches as flame, walk His feet on the floor of the night. How can beauty be said to be here, when a sword blade disfigures the mouth? Yet is it noble and strong, for the picture is not for the eye, but is meant for the mind; not Grecian in line, but Hebraic in thought. How smiting the Word!

Sometimes on the long journey when the clouds come overhead, the Vision fades, and the stepping-off Place, toward which we wend, disappears. We know something has come in between, but nevertheless we say with the hymnist:

When darkness hides His lovely face,
I rest on His unchanging grace.

We now come to the point of the supplications: "Give ear," and "Shine forth"; for there are lions in the way—

enemies—therefore, a saying of Israel is required, and the petition is presented:

Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us (vs. 2).

Here Ephraim is first named. This was a haughty tribe, in control of the ten tribes that had broken away from Judah to form the Northern Kingdom; it was so great that the name Ephraim was often used to indicate the whole of the Kingdom (see Jer. 31:9, 18, 20).

Asaph does not pray, "Save them." But he asks God to show His power before them in their presence. God had refused to choose Ephraim, but instead chose Judah and the Mount Zion which He loved (Psa. 78:68); therefore, Shiloh in Ephraim was exchanged for Jerusalem. We can then understand the reference to Ephraim, who no doubt would exult in seeing Jerusalem laid "in heaps" (Psa. 79:1).

The psalm now reveals another of Asaph's memories. He compares the former prosperity of his nation with her now down-trodden condition. The comparison is made in the colorful language of poetry—the country poetry of which this poet seemed so fond. Memory has brought to him the time when Israel was the Lord's vine. He revels in this beautiful image. With its greenery and leafage, with its spreading boughs, with its soft shadows, he paints the hillsides and stretches out the great fruitful branches to the blue sea on the west and to the river Euphrates on the east. And the picture is an all-embracing one, for the hills point to the south, as the cedars speak of the north.

Because of his love for agriculture, which to him bespeaks the Lord's tender care as a Husbandman, he writes graphically:

Thou preparedst room before it, and didst cause it to take deep root, and filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

She sent out her boughs unto the sea, and her branches unto the river.

This exquisite allegory is prefaced with an allusion to Christ; the true Vine of the World, the true Israel, in His being brought out of Egypt, thus:

Thou has brought a Vine out of Egypt; Thou has cast out the heathen and planted it.

All is sunshine on the fair landscape of his old reminiscence;

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but the shadow falls, and the occasion of tears is at hand. Here his poetry becomes classic in beauty and poignant in grief as he thus supplicates the God of Israel:

Why hast Thou then broken down her hedges, so that all they which pass by, the way do pluck her?

How often must he himself have sat in the shade of those hedges, breaking his fast, perhaps taking his midday meal, to the chatter of Hebrew about him! In those who break through the gaps, he sees trespassers, the enemies of Israel, robbers who have come to strip the land lying helpless before them.

Then he paints for us one of the great tyrants of the ancient world, Nebuchadnezzar, who, as a bristling boar, coming out of the wild to tear at the earth with his tusks, ravished Israel:

The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Return, we beseech Thee, O God of hosts: look down from Heaven, and behold, and visit this vine;

And the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself.

It is burned with fire, it is cut down: they perish at the rebuke of Thy countenance.

In the pregnant terms, "Thy Right Hand," and "The Braach," we have the allusions to Christ, Whose being called out of Egypt has already been brought before us. The next verse, with those which follow it, makes this clearer:

Let Thy hand be upon the man of Thy right hand, upon the Son of Man Whom Thou madest strong for Thyself.

So will not we go back from Thee: quicken us, and we will call upon Thy Name.

Turn us again, O LORD God of hosts, cause Thy face to shine; and we shall be saved.

Thus will Israel call for Christ, for the Glory of God which is in the face of Jesus Christ, some other day, some darker time, when a greater boar of the wood will be upon them. Then will they lift to His face their faces, wet with tears, that presently will be shining in His light.

We, of that other flock, have our song, our supplication. Our Asaph is the Holy Ghost, Who rejoices in singing, and He it is Who prompts our song: "Amen. Even so, come, Lord Jesus."

Thus we come round to where we began, to the great Shepherd of the Sheep:

His sheep know His voice.

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter IX (Verses 1-8)

We noticed in the last chapter, in verse thirty-one, that our Lord there *began* to teach His disciples concerning His rejection, His death and that He would rise again after three days. Here in this chapter some of His followers are given a glimpse of the future glory of the Lord, but at the same time they are reminded again that the cross is to precede the crown. The opening portion of chapter nine contains one of the most glorious events in our Lord's earthly ministry, His Transfiguration, a divine mystery and at the same time a seal of His Sonship and so earnest of His coming in power and glory.

"And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power. And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark 9:1-3).

We link verses one and two together purposely, and this despite the fact that some of the commentators insist that verse one should be the last verse of chapter eight (cf. Matt. 16:28). While it is perfectly true that the "and He said unto them" of verse one is in all likelihood a continuation of that which our Lord was speaking as recorded in verse thirty-eight of the preceding chapter, nevertheless we believe that what followed after six days is very directly connected with the statement of verse one, and that the chapter division should not, therefore, separate verses one and two.*

We know from the evidences of His miraculous birth, the

*The reader recalls, of course, that the chapter divisions were not made by the inspired writers of the Scriptures, but by Hugo de Sancto Caro (Cardinal Hugo) in 1250 A.D. See comments at the beginning of chapter three (April, 1940, issue of *Our Hope*, p. 673).

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words that He spoke and the works that He wrought, and by the empty tomb, that the Lord Jesus Christ was all that He claimed of Himself—the Son of God and God the Son. Therefore it was impossible for Him to speak any thing that was untrue, for it was not possible for Him to sin. Thus, when from His lips came the promise: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power"; when our Lord spoke these words, it is impossible that they should not be fulfilled. Now those to whom He was speaking on this occasion have all, long since, tasted of death. Some of them experienced death shortly thereafter, while others, as the Apostle Job, remained here on earth for some sixty years following this promise that Christ made. The Kingdom of God, in its fullest sense, has not yet come with power, as we know all too well to a day when the whole world is at war. What, then, did our Lord mean?

There are some who suggest that He was referring to the coming of the Holy Spirit on the day of Pentecost. But while He came with power, the Spirit is not the Kingdom of God. Others would have us believe that when Jerusalem was destroyed by Titus in 70 A.D. this promise was fulfilled. But how can anyone suggest that the brutal siege of the heart of the Jewish homeland, the destruction of the Temple, and the dispersion of the Chosen People was the culmination of this promise? Not—the earliest that our Lord made was accomplished six days after the pledge was spoken, when Peter, and James, and John accompanied Him to the holy mount and saw Him transfigured there, as He will appear when He comes in power and glory and His saints come with Him.

There has been some disagreement as to the identity of the mountain referred to in verse two. Early tradition regarded Mt. Tabor as the probable scene of the Transfiguration, but later scholarship has shown that this is unlikely for two reasons: (1) Tabor is some distance away from site of Caesarea Philippi; and (2) even in that time it was occupied by a large Roman fortress, while the narratives of the Gospels indicate that the glorious event under consideration

took place in a secluded spot. It is thought today that Mt. Hermon, in northern Palestine, and within six days' journey of Caesarea Philippi, was the likely *locus operandi*. But it is of little moment which of the two mountains, if either, was that selected by our Lord as the scene of the fulfilment of His promise and the promise of His coming glory. It is sufficient that He was transfigured before the inner circle of His friends, Peter and James and John, sharers, too, of His Gethsemane experience.

To the critics, too, we can leave the dispute as to the time element. Both Matthew and Mark are agreed that it was "after six days," while Luke says "about an eight days after these sayings" (9:28). Why this variance should suggest a difficulty we do not know. Luke undoubtedly counted in his computation the days of the promise and of its fulfilment together with the intervening time, while the other evangelists simply noted the interval between the promise and the performance of it. And after all, six days is about eight days; so why should we concern ourselves with *minutia*? It is far better to get our eyes upon the glory of our blessed Lord.

The Saviour took His three companions into a high mountain "apart by themselves: and He was transfigured before them." From Luke we learn that it was "as He prayed" and was initiated while the disciples were sleeping (9:29, 32). What a glorious vision, yes, more than vision, *sight* of the Lord this must have been to the waking disciples. All three of the evangelists use superlatives, as it were, to describe what the three followers of Christ saw: the Saviour Who was to go to the Cross here glorified with the glory that was always His and the glory of the resurrected, ascended and coming-again Christ. Our blessed Lord, there before their eyes, was transformed,* so that His countenance was altered (Luke), His face shone as the sun (Matthew), and "His raiment became shining, exceeding white; so as no fuller on earth can white them" (Mark). From within Himself there came forth the evidence of His glory. This never

*From the Greek *metamorphoo*, this is the same word that is used in 2 Cor. 3:18, there translated *changed*. Thus, one day we, too, shall be transfigured "into the same image from glory to glory," when we are brought into the presence of the Lord.

happened to any other man. When Moses had been in the presence of the Lord on Sinai he came down from the mountain, and "wist not that the skin of his face shone" (Exod. 34:29). But Moses' glory was reflected glory. The Saviour's glory was His own.

It was not many years after this that James was martyred (Acts 12:2). But we know that John and Peter never forgot the experience. About a half century later the former wrote: "We beheld His glory, the glory of the only Begotten of the Father" (John 1:14). And Peter, in his second Epistle, testified that he was an eye-witness of the majesty of the Lord, the majesty of His power and coming (2 Peter 1:16). This was the glory that blinded Saul of Tarsus on the Damascus Road, the glory before which John the Apostle fell as dead (Rev. 1:16). It was the glory which our blessed Lord had with the Father before the world was (John 17:5), and the glory before which the prophets of old were undone, (cf. Isa. 6:5; Ezek. 1:28; Dan. 10:8, 9); yet added to it was His resurrection glory, earned by His work of redemption and in which He is exalted high above the heavens. Such glory was seen by the three inner-circle disciples when the Saviour was transfigured before them. It is the glory in which He will come in power, the glory which we shall behold through all eternity.

"And there appeared unto them Elias with Moses: and they were talking with Jesus" (Mark 9:4).

Elias is, of course, the Greek name for Elijah. When the three disciples were able to gaze other than at the glory of the Lord Jesus they beheld others also glorified (Luke 9:31)—Moses and Elijah, symbolic of the Law and the Prophets. For the Law and the Prophets testify to the coming Messiah, and this was He of Whom they spoke. "Search the Scriptures," said our Lord, "for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39).*

**Do we not have here the answer to the oft asked question: "Shall we know our loved ones in Heaven?" Of course we shall. Nearly fifteen centuries had passed since Moses died, and about nine hundred years had elapsed since the translation of Elijah—yet Peter, James and John recognized them in a moment. If in their mortal bodies the three disciples knew these saints of old whom they had never seen on earth, how much more shall we, in the presence of the Lord, and one day like Him, know those dear ones who have gone on before!*

These two men of old, symbols of that which had gone before, were talking with the Lord. What were they speaking of—of His power in past centuries, His glory throughout the coming ages? No!—they were speaking of "His decease which He should accomplish at Jerusalem" (Luke 9:31). The word translated *decease* is *exodus* in the Greek. Note that this death was not one to be *ensured*, but "His decease which He should *accomplish*." It was for this purpose that He came to earth (Mark 10:45).

Perhaps Moses and Elijah had not understood it all in type when they were here on earth, but now they knew that the great masterpiece of God was to be accomplished in the redemption of sinful men and women through the Lord's atoning death. It was written of old, but prophets and righteous men could not discern all that it meant (1 Peter 1:10-12; cf. Matt. 13:17). Yet it was there. Do you recall the risen Christ's words to the two on the way to Emmaus?—"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).

Moses and Elias were talking to the transformed and glorified Son of God of the decease which He should accomplish, for it was Calvary's dark hour which should reveal what He meant when He said, "I am the light of the world." The scene at Golgotha, and the consequent empty tomb, are the center and apex of the history of the human race. All that went before Calvary looked forward to that sacrifice of the Son of God; all that has taken place since has looked back to the vicarious death of the Saviour. And so, while the Twelve still shrank when Christ spoke of His approaching rejection and death, Moses and Elias talked with Him of the act which will be the theme of eternity and the song of glory: "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" (Rev. 5:9).

And now observe, in figure, "the Son of man coming in His Kingdom." First, there is the Lord Jesus Christ glorified

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(cf. Matt. 25:31; Rev. 19:11-16). Second, there is Moses, who esteemed the reproach of Christ greater riches than the treasures of Egypt (Heb. 11:26). To be sure, Moses tasted of death, but his grave was a secret (Deut. 34:6), in the special care of God. His appearance in glory with the transfigured Christ is symbolic of all those who have died in faith whom the Lord will raise one day (1 Thess. 4:16) and bring with Him when He comes in power. (Zech. 14:3). Third, there is Elijah who never died, but who was caught up by a whirlwind into Heaven (2 Kings 2:11). Elijah typifies that generation of living believers who will be translated at the sound of the rapture shout (1 Thess. 4:17), whom also the Lord will bring with Him when He appears in glory and power. Fourth, in Peter, and James, and John we have symbolized that believing remnant of Israel, here on earth then, which will be looking for Him Whom they have pierced (Zech. 12:10). And fifth, there is the multitude at the foot of the mountain (vs. 14 ff.) beset by Satan, a figure of a faithless generation who will be on earth at our Lord's coming. Surely all the elements connected with Christ's return in power are seen in this scene. Peter, and James, and John did not taste of death until they had "seen the Kingdom of God come with power."

"And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is My beloved Son; hear Him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves." (Mark 9:5-8).

It was entirely in character that Simon Peter spoke here, when he should have been silent. It is also in character that he said the wrong thing. Mark explains that Peter did not know what to say, and the latter's speech is clear evidence of the fact. Again the impulsive and thoughtless apostle was asking for the crown without the cross. And it was a wholly selfish request; it seemed to matter little to Peter that only three of them were there to share this view of the Lord in glory. Much has been made of the fact that in sug-

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gesting three tabernacles (meaning here, booths for shelter, no doubt)—one for the Lord Jesus, and one each for Moses and Elijah—Peter was endeavoring to put other men on a place with Christ. But I do not think that such was his intent. In fact, Peter did not know what to say or what he was saying. He was thrilled to the heart, and he did not want the experience to end. "Master, it is good for us to be here." That was all that was on his mind. The three disciples were afraid, as Moses himself had once been afraid at Horeb (Heb. 12:21), and there, in the presence of glory, Peter spoke.

As if in rebuke of this earthly voice, a bright cloud—undoubtedly the Shekinah glory-cloud—overshadowed the three who had appeared in glory, and from the cloud came the voice from Heaven: "This is My beloved Son: hear Him." This was the second of three occasions when a heavenly voice testified to our Lord's Messiahship and Deity. At His baptism, at the outset of the public ministry of the Lord Jesus, the Father spoke (Mark 1:11); here again the Father in Heaven bore witness to the Son; and finally, in Jerusalem, just prior to Christ's passion, there came "a voice from Heaven, saying, I have both glorified it (the Father's Name), and will glorify it again" (John 12:28). It was this voice which Peter described so vividly more than thirty years later, in his second Epistle (1:17, 18).

"This is My beloved Son: hear Him." There are many other voices in the world, but Christ's is the voice to heed. There have been other leaders, but He is the Son of God. The deliverers and prophets of history have been many, but He alone was well-pleasing to God. Hear Him! Others can be listened to when they proclaim His Word. Others seek to draw men another way, but He is *the Way*: hear Him. He alone has the words of life; He only is able to save.

"And suddenly, when they looked around about," the cloud was gone, Moses and Elijah were gone—but Jesus was there. He stood before them now, not in His glory, but in His perfect humanity. Matthew tells us that Peter, and James, and John had fallen prostrate upon their faces when the voice from Heaven was heard (17:7), but the Lord touched them, and said, "Arise, and be not afraid." So they

saw Him. The One Who had been their friend and companion throughout more than two years, the One Who had spoken as never man spake, Who had worked miracles as never man wrought, Who had a moment before stood before them in majesty and glory, was there as they had known Him. But oh, how the scene just past must have stirred their souls, and awed them. That He was the Christ of God they knew, and had confessed (8:29); but what added reverence He must now have called forth from them! They saw now "Jesus only with themselves," and we do not believe that we err in concluding that henceforth throughout their lives He alone had their allegiance, even though they were to fail Him greatly. It is a great day in the life of any child of God when he hears Christ alone and sees Him only. It is experienced as we realize and behold Him, not only as the Son of man, but as the glorified Son of God, our Saviour and Lord.

(To be continued, D. V.)

WORN TROUSERS

Two pastors' wives were visiting together. One said: "I don't know what we shall do! My husband is so discouraged. Somehow his people do not care to hear him preach, and our salary is far behind. It has come to the place where he feels so blue that he no longer cares to visit his people, and to pray with them; and so, he just sits around the house nearly all the time."

The other pastor's wife said: "We are getting along fine. My husband enjoys calling upon his people and praying with them in their homes. Our congregations are always good, Wednesday as well as on the Lord's Day, and our salary is paid promptly every month."

While the two ladies were talking they were working—mending trousers. The first was mending her husband's trousers in the seat. The second was mending her husband's trousers in the knees.—*Selected.*

THE LIVING SAVIOUR

He lives, to bless me with His love;
 He lives, to plead for me above;
 He lives, my hungry soul to feed;
 He lives, to help in time of need.—S. Medley.

Question Box

No. 832. We attended a mass meeting recently where a certain Rev. ——— spoke. What he said about the Bible seemed all right. Later we learned that he is a Seventh Day Adventist. Please tell us what their teaching is—is the keeping of the Seventh Day their only difference with *Our Hope's* doctrinal position? What is wrong in their teaching?

To answer these questions fully would require much greater space than we have available. Therefore we shall be brief. The keeping of the Seventh Day (Saturday) instead of the First Day (Sunday) is not the only teaching wherein the Adventists differ from what we hold to be the truth of God. Among other teachings of the Adventists the following are prominent: the final annihilation of the wicked dead; the unconscious state of the present dead; and that at Christ's coming only 144,000 will be saved, all of whom will be Adventists. These doctrines are not in accord with the Word of God. As to keeping the Seventh Day, the Adventists hold that our worship on the First Day of the week is the "mark of the Beast." How can this be? The First Day of the week is used by Christians as a commemoration of the resurrection of the Lord Jesus Christ and honors His Person (see answer No. 822 in issue of August, 1942). The "mark of the Beast" (which, by the way, will not be seen until he himself is manifested) will be Christ-dishonoring and not Christ-exalting. Further, if our salvation is dependent upon our keeping the Law, then it would be true that the death of the Lord Jesus Christ on Calvary was not sufficient to save us. That would mean that salvation is by Christ *plus works*, and this is heresy. Read Ephesians 2:8-10.

ABRAHAM AND ISAAC

My heart said:
I'm glad that God did not ask me
My son to offer up.
Such test of love for me would seem
Much too severe a cup.
Mosaic miracles can come
To one of Abram's strength
I could not exercise my faith
To such a bitter length.

God's voice said:
I ask of all my followers
What they have power to do.
When you have need of Abram's strength
I'll give that strength to you.
My miracles are worked in hearts
As feeble as your own;
In humblest human instruments
My mighty grace is shown.
—Gertrude Nystrom.

A Message For Each Day

BY FRANK E. GAEDLEIN

January 1. "Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:14).

To what commandment is Paul referring? Read back two verses and you will find it in these words: "Fight the good fight of faith, lay hold on eternal life." This stirring command applies to Christians of every age just as much as to young Timothy, to whom Paul originally addressed it. And as we begin the New Year during the most dreadful of wars, we shall do well to remember it. For we Christians are engaged in the universal warfare against sin. Whatever else it may be, the Christian life is a fight.

The old saying that "all's fair in love and war" can never apply to our combat. We must indeed "fight the good fight," but, as the apostle says in our text for today, we are to do so keeping the commandment "without spot, unrebukable." Nothing of evil, nothing of compromise, nothing short of full integrity may be done by us. We have to wield the sword of the Spirit with all our might, but we have to wield it honestly and cleanly. The Christian soldier must be "without spot, unrebukable" in his struggle against the evil one, for there is that in purity before which Satan trembles.

January 2. "O Lord our Lord, how excellent is Thy Name in all the earth! who hast set Thy glory above the heavens" (Psa. 8:1).

There may be greater Psalms than this, but it is doubtful if there is any surpassing it in beauty. Like that other jewel of the Psalter, the twenty-third, it gives perfect expression to the subject which it sets forth. In structure it follows what is known as the envelope form, the first and last verses being identical and thus enveloping the body of the Psalm.

The enveloping thought in this case is exceedingly lovely; it has in it the fragrance of incense as it speaks of the Name of the Lord. "O Lord our Lord, how excellent is Thy Name in all the earth!" What blessedness this breathes! No matter what happens in this dark world, the good Name of our Lord is unalterable. It is universally excellent. From age to age the glory of that Name never fails. It is indeed above every name. Despite man's rebel will, the day is hastening when things in heaven, things in earth, and things under the earth will bow and give all glory to the excellent Name of Jesus.

January 3. "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day" (2 Tim. 1:3).

These words must have been of inexpressible comfort to Timothy, separated as he was from the veteran apostle. Paul was soon to undergo

martyrdom. But like his Lord, he sought not self-comfort but the solace of his loved ones. We may be certain that all his life Timothy treasured this assurance of Paul's unceasing prayers.

Now Paul did not pray for us by name as he prayed for Timothy. But we may nevertheless learn much from what he wrote in this verse. As we look into it more closely, we see that it speaks eloquently of the apostle's own prayer life. Think of being able to write that you are praying for someone without ceasing night and day! The sheer indefatigability of Paul's prayer life inspires us who have so much to learn of what it means to be continually before the throne of grace. Paul was a spiritual giant. And one of the reasons for his greatness was that he literally lived in the attitude of prayer. Night and day, constantly, always, his heart was before the Lord and in it he was bearing others to the throne of grace.

January 4. "Be not wise in thine own eyes" (Prov. 3:7).

It makes a very great deal of difference what we are in our own eyes. If we are wise and good and righteous in our own eyes, then we are in a perilous condition. The highest wisdom is to know enough to recognize our own ignorance and unworthiness in the eyes of the eternal and holy God. This sentence from Proverbs is indeed a message we Christians need to learn.

January 5. "My times are in Thy hand" (Psa. 31:15).

These six words contain the double cure for anxious haste and careless indifference. Realize that all your appointments are in God's hands, and you will not fret at the unavoidable delays which come to all of us. Remember that your appointments are under divine supervision, and you will not dare to be slothful in fulfilling them. "My times are in Thy hand." Treasure that truth in your heart, and you will learn the blessedness of Christian serenity.

January 6. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

This superb bit of advice from the great apostle comprises the secret of a blameless Christian walk. Were you and I to measure everything by the one rule of whether or not it is conducive to the glory of God, we should never do anything, go anywhere, or say anything that would mar our testimony. To subject everything to the simple test, "Is it to God's glory?" is to live a consistent Christian life.

January 7. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

This parting word of Paul in First Corinthians has something for us today. "Watch," for Christ may come at any time; "stand fast" by abiding in the faith once delivered; play the man through having a virile testimony; "be strong," not in self but "in the power of His might." Everyone of these things is expable of realization by every Christian who will unreservedly yield himself to the Lord Jesus.

January 8. "We should not trust in ourselves, but in God which raiseth the dead" (2 Cor. 1:9).

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It is the descriptive clause which is significant here. What a God in Whom to trust! A God Who is able even to raise the dead! A God Who has raised the dead and has thus brought life and immortality to light! Are we not often utterly foolish in trusting self and leaning on the arm of flesh, when all the time the very God Who raises the dead invites us to cast our burden upon him!

January 9. "Ye always helping together by prayer for us" (2 Cor. 1:11).

Only the Christians of Paul's day could definitely respond to that plea, for only they could help him through prayer. But you and I today may do exactly the same thing for some modern Paul; through prayer we may enter into the labors of some missionary at home or abroad. For the Christian who takes seriously his Lord's Great Commission, no day is complete unless there has been the outreach of prayer-help even to the far piaces of the earth. Will you have time today for "helping together by prayer" some servant of Christ?

January 10. "Ye are . . . the epistle of Christ . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:2, 3).

Thus Paul answers those who were attacking the validity of his ministry. "I need," he was saying, "no letters of recommendation. The Corinthian Christians are my living epistles of commendation." And what an essential truth he brings out. Most Christians do not write books, but day by day they are publishing epistles. The world that scorns to read the Bible will read them, and, in reading them, if the living epistles are true to their Lord, they will learn Christ. Publishing a printed book is a matter of choice; publishing a life, yes, your individual life of Christ, is inescapable. Oh, for a higher quality of living, walking Christian literature!

January 11. "Our sufficiency is of God" (2 Cor. 3:5).

If the greatest Christian who ever lived said that, how are you and I to be self-sufficient? Rather let us go all the way with Paul, who said at this place in his second letter to the Corinthians, "Not that we are sufficient of ourselves to think any thing as of ourselves." Notice that he disavows independence even of thought. When we have gone that far, we are ready to exclaim from the heart, "Our sufficiency is of God."

January 12. "Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long" (Prov. 23:17).

A day is before you. Where will you live during these hours? Outwardly you will be at home, at your office, your business or perhaps traveling. But where will your heart be? Here is the answer from the wisest of men. "Be thou in the fear of the Lord *all the day long*." Oh, to practice that precept *all the day*!

January 13. "Strait is the gate, and narrow is the way, which leadeth unto life" (Matt. 7:14).

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Despite the world's taunts there is power in narrowness. Consider some physical examples. The small bore of the rifle shoots the long range, high power bullet. The narrow wire conducts the high voltage current that can strike like lightning. And the life that is stripped of non-essentials and is set in God's way—that is the life of power.

January 14. "My soul fainteth for thy salvation; but I hope in Thy Word" (Psa. 119:81).

Hope must look forward to something definite; mere abstraction will not satisfy it. And so there is everything in the object of one's hope. Wherein does our hope as Christians lie? The verse for today tells us; it lies in God's Word. That Word is not vague, but full of gloriously definite promises. That Word gives us the certain assurance of meeting the Lord Jesus face to face, holding out the bright hope of His near return.

January 15. "Let every one that osmeth the Name of Christ depart from iniquity" (2 Tim. 2:19).

There is a good deal to the old saying that people are known by the company they keep. And no Christian has any right in companionship with evil. While the spiritual life is an abundant life, it is also a separated life. Our reception of the Lord Jesus as Saviour and Lord means that there are some associates that must be given up, some practices from which we must depart. We need regularly to ask ourselves three questions: "Have I departed from all known sin in my life? Have I, as I know how, made a clean break with iniquity?"

January 16. "We have an Advocate with the Father" (1 John 2:1).

There is much comfort in the present sense of this declaration. We have—right now—an Advocate with the Father. Tomorrow He will still be our Advocate. He is always our Advocate. Think of an advocate as a lawyer, and you catch something of the thought. The great business enterprise engages a counsel; he is the advocate of the firm, always ready to represent it at the bar of justice, should occasion arise. So with our Advocate, Jesus Christ the righteous; He is our divine Counsel before the Father. Always, in every case, without exception, He is in the Presence of God to plead for His redeemed. And what a plea He makes, as He presents His precious blood as the propitiation for the sin of the believer!

January 17. "From the sixth hour . . . darkness . . . unto the ninth hour" (Matt. 27:45).

"Darkness." That is the price of sin. The impenetrable blackness of exclusion from God's Presence was the ultimate cost of the world's redemption. In those dreadful hours the holy Son of God Who knew no sin was made sin for us. As through a gigantic lens all the sin of the world—past, present, and future—was concentrated upon His defenseless Head with burning focus. He Who was eternally One with the Father was shut out of His Father's sight that we might ever be with the Lord. Hallelujah! What a Saviour!

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January 18. "Then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" (Zeph. 3:9).

It is in the last phrase of this remarkable prediction of the conversion of the Gentiles that we find our message. Literally the words "to serve Him with one consent" may be read "to serve Him with one shoulder." The rendering is very suggestive. It suggests the ultimate in co-operation through striving together. None of us lives to himself. In some way we are all associated with others in our service of God. But how are we doing it? Is it with the unity that enable us to attack our mutual problems "with one shoulder"?

January 19. "The Lord Thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. 3:17).

What boundless horizons this glorious word reveals! It shows us where the Lord God is—"in the midst of" His people. It describes Him in one great word, "mighty." It tells us what He does for His people—"Saves." Finally, it lets us look into His loving heart, as it speaks of Him rejoicing, resting in His love, and joying over His people with singing. May God use this great verse to divert our gaze from ourselves to Him!

January 20. "Teach me to do Thy will" (Psa. 143:10).

Certainly that is one of the highest of all petitions, provided that it arises out of a yielded heart. Will you pray it today, realizing something of what it means? "Teach me to do Thy will." How often we say words like that, when we really mean "Teach me to do my will," for we are so prone to identify our own desires with God's will. The sincere prayer for instruction in God's will must mean a true desire for His will as opposed to our own will for our lives.

January 21. "And the people rested themselves upon the words of Hezekiah king of Judah" (2 Chron. 32:8).

The time was one of great national and individual peril. Sennacherib with his formidable Assyrian army was defying God's people and threatening Jerusalem itself. But King Hezekiah out of his own deep trust in God said to his people: "Be not dismayed for the king of Assyria . . . with him is the arm of flesh; but with us is the Lord our God to help us, and to fight our battles" (verses 7 and 8). Is it any wonder that the people rested themselves upon these words?

Today the situation for very many men and women is every bit as perilous as it was for the inhabitants of Jerusalem when Sennacherib attacked their city. For others it is full of uncertainty and insecurity. But every Christian, no matter what his outward circumstances, may have security of heart. As God's people long ago rested themselves upon the words of their king, the Christian can rest himself upon the words of his King, the Lord Jesus. And when he does that, when he rests his whole life and entrusts his immortal soul to the words of Christ, there follows an assurance that nothing can ever shake.

January 22. "And the work of righteousness shall be peace; and the effect of peace quietness and assurance" (Isa. 32:17).

What a message for a world of strife! Looking deeply into it we see our Lord. For He alone worked perfectly the work of righteousness, and He is the Prince of Peace. But let us not hesitate also to make the personal application. As Cecil Alexander's familiar hymn puts it—

O dearly, dearly has He loved
And we must love Him too,
And trust in His redeeming love
And try His works to do.

Now his works are righteous, and it is a law of life that, when any man does them, peace comes to the heart. It is the peace of accomplishment, a foretaste of that special benediction of the faithful: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Righteousness, imputed by Christ to the believer and personally realized in the believer's service, finds in that very service (the word "effect" actually means "service") its own blessed and enduring reward of "quietness and assurance."

January 23. "Bring him unto Me" (Mark 9:19).

The Lord Jesus said this to the disciples when, after His transfiguration, they were struggling with the demon-possessed boy. The problem was too hard for them. But Christ was equal to it. What they could not do because of lack of faith, He accomplished for them. But they had to bring the problem to Him.

Dear friend, is there something in your life too hard for you? Is there a difficulty that your faith cannot surmount? Bring it to Christ. Yes, bring even your faithlessness to Him. Bring the problem to Him, and He will solve it for you.

January 24. "Ye also as living stones are built up a spiritual house" (1 Peter 2:5).

God is not now calling all His children to build temples of stone or wood. But He has ordained that each of them take part in erecting a spiritual house. That house rests upon the Chief Corner Stone, which is Christ. And to it every Christian is making just one contribution—himself. How are you building your living stone, the one life you have into the spiritual house? God forbid that any of us redeemed should dare contribute anything but his best to the great eternal edifice.

January 25. "We also do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9).

Let us take as our texts for meditation during the next few days the various petitions of Paul's great prayer for the believers at Colosse. Surely it is significant that the apostle prays first that his readers might be filled with the knowledge of God's will. As Solomon's primary request was for wisdom, so Paul first seeks that the Colossians might have the knowledge of God's will in all wisdom and spiritual understanding.

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Unless we are utterly selfish, we too are continually praying for others—our relatives, our friends, our subordinates in business, those with whose oversight God has trusted us. But what do we ask God to do for them? Are we like Paul, praying first of all that they might know God's will?

January 26. "So that your lives might be worthy of the Lord and perfectly pleasing to Him" (Col. 1:10, Weymouth).

This second petition of the apostle is in the form of a result clause, thus making clear the purpose of the knowledge of God's will. While Paul always put spiritual things first in prayer as well as in outward deed, his outlook was nevertheless definitely practical in its impact upon everyday life. "To be filled with the knowledge of His will" is not, according to Paul, just a mystical experience. It is for a purpose, so that the life may be worthy of the Lord and "perfectly pleasing to Him."

Let us take the lesson to heart. It is a solemn thing to talk about being in the will of God; it is a perilous thing to say that we are in His will when our lives are not worthy of Him.

January 27. "Being fruitful in every good work" (Col. 1:10).

Paul evidently had no place for the kind of faith that begins and ends in ecstatic experience. While no Christian ever reached higher and had closer communion with the Risen Lord than he, no Christian was more practical-minded. He knew that real faith in the Lord Jesus must conduce to good works. So, like his Lord, he measured spirituality by its fruits. Christian friends, we pray and read our Bibles daily; we go to church and prayer meeting. Then what about our fruitfulness in every good work? We may test the vitality of our devotional living by what we are bringing forth in service.

January 28. "Strengthened with all might, according to His glorious power" (Col. 1:11).

What a petition! And Paul would not have prayed it, were it incapable of being realized. Yes, God does strengthen His redeemed children "with all might." And the measure of His strengthening of them is nothing less than "His glorious power." Are you in trouble, or do great obstacles loom in your path? Take courage! God will to strengthen His own with all the might of His invincible power.

January 29. "Unto all patience and longsuffering with joyfulness" (Col. 1:11).

Mark the last phrase of these lovely words. Paul is speaking of the extent to which God will strengthen those for whom he is praying. And in doing so he unites patience and longsuffering with joyfulness. How essential joyfulness is to the Christian life! One may be very, very patient and oh, so longsuffering, yet all the time remain a very unpleasant and unattractive person. For people naturally resent a solemn, self-conscious martyr. The world knows how to be patient and longsuffering in a stoical way. But it is the Christian's privilege to mix these two virtues with the joy of the Lord.

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January 30. "For He gave them their own desire"
(Psa. 78:29),

That sentence has a definite historical background. It looks back to the time when God sent the quails to complaining Israel. They had their wish and suffered the consequences of over-indulgence of appetite. The spiritual lesson is plain. Is it not an instance of the disciplinary side of answered prayer? Sometimes our prayers are very carnal and selfish; they are quite the opposite of the prayers of a man like Paul. Were they answered affirmatively, as in this case, it would be to our detriment. Let us be certain, then, that when God withholds something we want, He is acting in a love rooted and grounded in His all-seeing wisdom.

January 31. "And God came unto Balaam and said, What men are these with thee?" (Num. 22:9).

It was the princes of Moab, sent by Balak to engage Balaam to curse Israel, that were lodging with him. In taking them into his house and listening to them Balaam laid the foundation for the sin forever after associated with his name.

The emissaries of the world and its prices come to us. Have we given them lodging? Have we provided entertainment for wicked temptations, evil associates? Then God is asking us the very question He asked Balaam, "What men are these with thee?" Or perhaps our evil guests are certain unclean thoughts and doubtful practices to which we have given the hospitality of our hearts. If so, may we hear God speak and drive them out before they ensnare our souls.

STARTLING INFORMATION INDEED!

A statistician has figured that five per cent of all church members do not exist; ten per cent of them cannot be found; twenty-five per cent never go to church; fifty per cent never contribute a cent to the Lord's work; seventy-five per cent never attend the mid-week prayer service; ninety per cent do not have family worship in their homes; and more than ninety-five per cent have never tried to win a lost soul to Christ.

What is your percentage?

—Selected.

Not all things else are half so dear
As is Christ's blissful presence here,
What will it be in Heaven!
'Tis Heaven on earth that we can say,
As now we journey, day by day,
"Himself has borne our guilt away,
Our sins are all forgiven."—Swain.

The Heart of the Lesson

By Arthur Forest Wells

THE GLORY OF THE SON OF GOD

January 3. John 1:1-18

Golden Text: John 1:14

The purpose of the lessons of this quarter is to lead the student through the teachings of the Gospel of John to achieve the aim as stated in John 20:31, "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name."

Our text is the Prologue of this Gospel. It contains a number of wonderful declarations concerning the Son of God which are interspersed with parentheses of great value. We follow the actual outline given below.

I. The Word of God (John 1:1-18)

The revelations of these verses are so great that one is troubled at the thought of commenting upon them. May God bless our feeble effort to be worthy of His Son.

Verse one is generally quoted by itself, but it is only a part of a larger statement. The whole contains at least six important particulars. They are: first, "In the beginning was the Word"; second, "The Word was with God"; third, "The Word was God"; fourth, "The Word was with God in the beginning"; fifth, "All things were made through Him"; sixth, "In Him was life". The Subject of all these glorious declarations is none other than God the Son Who in time became Jesus of Nazareth. He is here called "The Word"; and this word "Word," as used here, lays emphasis not only on the Divine "utterance" but also upon the Divine "content." The Son is not only the "voice" but also the "substance" of God.

Of Him, in His Divine nature, we read that He was "in the beginning." This "beginning" ante-dates the "beginning" of Genesis 1:1. The "beginning" of Genesis 1:1 is the beginning of time; but the "beginning" of John 1:1 is the "beginning" of eternity. There never was a time when the Word did not exist. The eternal Word is now declared to have been "with" God. The Greek preposition means toward. Let us render it that way here and read: "The Word was toward God." What can that mean but that the eternal Word was in a well-pleasing fellowship of service with God? In the Gospel of John, possibly more than in any other place, the Son of God is revealed as One Who was continually seeking to do His Father's will as to fact and time and method and everything else. By means of this preposition "toward" we see His passion to please the Father carried back into eternity. But, thirdly, the Word was God Himself as well as One Who was with Him; indeed, the Greek order of the words is: "And God was the Word." John's fourth statement concerning the Word makes a definite point of what can be inferred from his first and second, namely, that it was from the very beginning that the Word was toward God. That is, we have here a beautiful picture of the Son delighting to do His Father's will during all eternity past. Next we read that all things were made through Him. This must be read in the light of the preposition "toward" above, for then we see that the creating Word made all things in the light of the Father's approval. But the new emphasis here is on the creatorship of the Word Himself. It was the Son as well as the Father Who made the world—"and without Him was not anything made that hath been made." From other Scriptures we learn that the Holy Spirit also was active in the origination of the universe. Then notice, sixth, that the Word is the source of life, and that this life became the light of men.

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II. A Man Sent from God (John 1:5a, 6-9)

John, having said that life from the Word became the light of men, passes on to relate that this light immediately began to fulfil its most natural function of shining—giving itself forth for the blessed illumination of others. In its more personal aspect this shining became witnessing to Christ by John the Baptist and all His other heralds. We are happy to know that God chose to speak to us; for without that revelation, which we have in its highest form in the Scriptures of the Old and the New Testament, we would have been at quite a loss to know Who and What He is. It is particularly comforting to know that when God did speak His utterance was the Gospel of His grace.

But why does the Evangelist say so much about the shining of the Word's light and of the Baptist's witness to Him? The answer to this question is twofold. First, the light shines by God's grace because without the emission of its rays all would be darkness outside of His own being. "Darkness"—that is the hollow and emptiest word in the world! In its best sense, it stands for simply nothing; and in its worst sense, it gathers together in one point the evil of time and place. It is because the Word made His light to shine that we have all the good things that make life so worthwhile. Second, the proper response to the witness concerning the Word is faith in Him. It is here that this inspired writer strikes that note for the first time; and he keeps on sounding it until he says: "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." From the course of this purpose he never veers.

III. The Word Rejected and Received (John 1:5b, 10-18)

A. The Word Rejected, 5b, 10-11. As soon as mention was made of the light's relation to the darkness, note had to be taken of the fact that "the darkness apprehended it not": that is, the darkness did not take the light to itself for its own. The darkness certainly did not overcome the light, but neither did the light completely banish the darkness everywhere. One senses the presence of an opposing will in this relationship, a will which is allowed to express itself to its own hurt by its own choice. And so there still is in the world today darkness there and light here. The thought of finding stubborn darkness anywhere is sad, sadder still when it is detected lurking in men as enmity against the Saviour Himself, but unspeakably sadder yet when the brunt of it is seen being carried against Him by those who were His own. John's own words in chapter 3:20 may be brought in here to explain the origin of such rejection: "For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved."

B. The Word Accepted, 12-13. But some did receive the Word. They did it by believing on His Name. Receiving, then, is believing; and believing, receiving. How simple the way of salvation! The word "receive" in verse 12 is a simpler word than the word "receive" in verse 11. It does not have the stronger meaning of "taking" but the more passive one of "accepting". It is by no effort of our own that we are saved. This thought is further developed in verse 13 where we are told that the individuals who received Him were such as "were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God." We may say that this is John's way of saying that we are saved by grace alone.

When these believers received Him, they received Him; and then they learned that their possession of Him brought them this further specific benefit—"the right to become children of God." What a privilege! One is reminded of Paul's declaration in Romans 8:32, "He that

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spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" Note this: men become God's children by grace, not by nature or human effort. It is a precious right that is conferred on all those who believe in the Lord Jesus Christ for salvation and eternal life.

IV. The Word Made Flesh (John 1:14-18)

In this portion of our text we find at least five great statements concerning the Word of God. First, we read that He became flesh. That declares His incarnation, as verse 1 declares His genealogy. Other Scriptures declare also His virgin birth. We treasure each of these truths in themselves, but here let us see verse 14 in the light of verse 1. We may say that there is no redemptive activity in verse 1 in spite of its grandeur, but there is in verse 14. It is not in the fact of God that we find our salvation but in certain of His acts. No, we are not saved by our Lord's birth, but becoming flesh was something the Word did to make His Cross possible. Sinners can see no hope for them in verse 1, but it begins to dawn for them in verse 14. Second, we read, that the Word dwelt among us. It may be well to think here of Hebrews 4:15, "We have not a high priest that cannot be touched with the feeling of our infirmities; but One That hath been in all points tempted like as we are, yet without sin." And again, of Matthew 8:17, "Himself took our infirmities, and bare our sicknesses." We quote these passages to show the nature of His dwelling among us: not to say, that it was these experiences that saved us. The writer of the Epistle to the Hebrews, who is writing about the ascended Christ, uses His earth experiences to encourage his readers to "draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:16). Third, we read, that while the Word was dwelling with us, He was "full of grace and truth." Howsoever the Son of God emptied Him when He was made like unto the likeness of men (Phil. 2:6-8), there is plenty of evidence that He did not empty Himself of anything touching His personality. He dwelt among us in Deity, "full of grace and truth" (confer Luke 4:16-22a). Fourth, we read, that, even while He was dwelling with us on earth, the only begotten Son was "in the bosom of the Father." This truth may be too high for our comprehension, but it is a happy sphere for our faith. One Who was Divine and human in a way that we can never be, may be expected to have attributes and privileges far beyond ours. We rejoice in having a great Saviour, Who is here, Who is there, Who is ever in the bosom of the Father. When John lay in Jesus' bosom (John 13:23), He was "hid with Christ in God" (Col. 3:3). We have the blessed right to the same comfort. Fifth, we read, that the only begotten Son "hath declared" the Father, Whom no man has ever seen, except in the sense of John 14:9, where the Lord says: "He that hath seen Me hath seen the Father." Here, then, is the secret of all our knowledge of God: the Son alone knows Him and can reveal Him (Matt. 11:27). But there is one truth greater even than this—Jesus is the way to God, even as He Himself said: "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me" (John 14:6).

JESUS INSTRUCTS A GREAT TEACHER

January 10. John 3:1-16

Golden Text: John 3:16

As the passover season approached, our Lord went up to Jerusalem. He had been up in Galilee, where He had wrought His first sign by turning water into wine; but now He is in the Southland of Judaea. But things were not right in Jerusalem. He came to correct them by cleansing the temple. This action resulted in two movements. On the

one hand, some Jews challenged His right to do what He had done. These He answered by a mystic reference to His own death and resurrection. This answer was not understood at the time even by His disciples. On the other hand, individuals, many of them, believed on His Name when they beheld the signs which He wrought. But the Lord did not commit Himself unto them, for He knew what was really in every one of them. This knowledge and mistrust of Christ goes far to explain His strong attitude toward Nicodemus, for Nicodemus may have been one of the many that believed on His Name during the feast because of the signs which He did. If this be so, then it is unfortunate that the third chapter of John was not made to begin at what is now the twenty-third verse of the second chapter. Remember that the chapter divisions of the Bible are not inspired. They were made by men.

Approaching our text now, we find in it revelations concerning the new birth of the soul, reasons for ignorance concerning this need and fact, and the plan of salvation.

I. The New Birth (John 3:1-8)

Nothing is gained by making guesses about the disposition of Nicodemus and the manner of his approach to the Lord Jesus Christ. The important fact is that he came to Him. As it developed, his ignorance about spiritual things made him appear quite foolish in the presence of the real Teacher of Israel; but that turned out to be a good thing, for there is no place on this earth so propitious for the siring of one's folly as the presence of the Lord Himself. There one can get rid of one's error without hurt and with much blessing. The rich young ruler seems to have missed his golden opportunity of that sort. Let us hope that Nicodemus did not.

True to his Jewish traditional pre-occupation for seeing signs, Nicodemus came to the Lord Jesus Christ, saying, "Rabbi, we know that Thou art a teacher come from God; for on one can do these signs that Thou doest, except God be with him." In so saying, he did not give the Lord Jesus all the credit that is due Him; but let us remember that Nicodemus may still have had but meager knowledge of the person of Christ, and that he was coming to Him to feel his way to a clearer appreciation of Him. The opportunity presents itself to make much of the fact that he spoke of Jesus as "a teacher come from God." But Peter said nothing more when he began his sermon on Pentecost—"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God unto you by powers and wonders and signs which God did by Him in the midst of you" (Acts 2:22). The truth is that Jesus is *the* Teacher Who is the Son of God. But Nicodemus had not yet learned that. If we are willing to give him credit for letting even a short-coming understanding of Christ drive him to Him with earnest enquiry, we will find enough reason to shame many for not coming to Him now, even though they have had great opportunity to learn so much about Him.

But our Lord Jesus Christ immediately side-tracked the whole question about teaching and signs as touching upon His standing in Israel and dealt with Nicodemus' own personal need. He told him that he needed to be born anew, or else he would not be able to see the kingdom of God. Note that word *anew*, which the King James Version translates again. It has been given the following renderings: "again" (John 3:7; Gal. 4:9); "from above" (John 3:31); "from the beginning" (Acts 26:5); "from the first" (Luke 1:3); "from the top" (Matt. 27:51; John 19:23). The American Standard Version has chosen "anew" for the text and "from above" for its marginal reference. "From above" would emphasize the origin; "anew," the nature of spiritual regeneration. Whatever its meaning, it made Nicodemus ask: "How can a man be born when he is old? can he enter a second time into his mother's

womb, and be born!" To him *anōthen* meant "a second time." We hear a great deal about "life changing"; but what guaranter have we from those who preach such doctrine that the "change" will be for the better? I sometimes change a new suit of clothes for an old one. In so doing, my change is not for the better. Our Lord set aside any hope of finding salvation in the mere repetition of birth, saying, "That which is born of the flesh is flesh." We like the rendering "anew," for it speaks of a birth that is different, and it makes us think of our Lord's further word: "That which is born of the Spirit is spirit."

II. Reasons for Ignorance Concerning the Renewed Birth (John 3:9-17)

After our Lord Jesus Christ had told Nicodemus that the spiritual rebirth of the soul was as inscrutable as the wind, this ruler of the Jews exclaimed: "How can these things be?" To this question our Saviour made a twofold reply in which each part contains a significant contrast. First, He made a contrast between Nicodemus' ignorance and His own knowledge. Of Nicodemus He asked: "Art thou the teacher of Israel, and understandest not these things?" Note the definite article here on our Lord's lips in contrast to Nicodemus' use of the indefinite article in verse two where he seeks to describe the position of the Lord. How much little things can mean at times! Over against Nicodemus' ignorance, our Lord sets His certainty, saying, "We speak that which we know and bear witness of that which we have seen." The vaunted knowledge of rabbinism fell to pieces before such exalted truth. Second, our Lord shows that He can speak authoritatively on things of Heaven as well as of earth; and He wonders what hope there is for Nicodemus with the heavenly if he cannot make out well with the earthly.

Now, while saying these things, our Lord let out the secret of Israel's spiritual ignorance. He says it is due to their unwillingness to receive God's witness and to their lack of faith in the simplest things that He has told them. This brings us back to the expose of Israel's unbelief in the first chapter. In other words, the reason for Israel's darkness is unbelief toward God. One tragic element in this situation is that it was an ailment of very long standing (Heb. 3:19).

III. The Way of Salvation (John 3:13-16)

Verse 13 may properly be grouped with the foregoing division of this lesson, but we put it here because the Scriptures repeatedly lay emphasis on the person of Christ in order to give the word of the Cross its full content. An illustration of what we are seeking to say can be found in Colossians 1:19, 20—"The whole fulness (of God) was pleased to dwell in Him; and through Him to reconcile all things unto Himself, having made peace through the blood of His Cross." It was none other than the full-value only begotten Son of God Who died on the Cross to save us from our sins.

The way of salvation is set forth here in terms of the brazen serpent in the wilderness and in the great declaration of God's love for the world. Israel had sinned, and God had chastised them by sending fiery serpents into their midst to plague them even unto death. In their anguish they besought Moses to cry to God for the removal of the serpents. Moses so prayed, but God refused to grant him an answer in their terms. But if He did not remove the biting serpents, since they had been sent by Him for the express purpose of dealing with Israel in respect to their disobedience, He did order the erection of a brazen serpent as an objective symbol for the faith of the people. Those who looked to it were healed. They were healed, not by the removal of the fiery serpents, but by the way of escape from them which God's provision of the brazen serpent provided. Likewise we are saved, not by

a forceful annihilation of sin, but by the substitutionary death of the Lord Jesus Christ in which alone God's love and righteousness could find a common ground of satisfaction. This is not something which one may read in a take-it-or-leave-it fashion, for the Lord Himself said: "Even so must the Son of man be lifted up; that whosoever believeth in Him may have eternal life."

Finally, we come to the great sixteenth verse of John three, a verse in which every clause is weighted with Heaven's gold. In spite of its grandeur, it is so simple that all can understand it. Here is a verse that asks for no explanation, but only for declaration.

JESUS WINNING SOULS

January 17. John 4:27-42

Golden Text: John 4:36

The printed text of this lesson brings to a conclusion a precious soul-winning work of the Lord Jesus Christ which had its immediate beginning in the verses that precede it. This all took place while the Saviour was on a journey from Judaea to Galilee. But it was not Galilee that held His interest at the time. John tells us: "He must needs pass through Samaria." So for the moment our Lord's attention is strongly centered on the land between Judaea and Galilee. In Jerusalem He had wrought signs, and men had believed on His Name. But He had not trusted them in respect to their faith in Him. He had spoken of His death and resurrection, and of the need of being born anew. But we have no proof that any one of these revelations was understood at the time. Yet when He came to Sychar, where from sheer weariness He sat by a well for rest and refreshment, He met with a fallen Samaritan woman to whom—because of her spiritual perception and faith, such as He had not found in Jerusalem—He made revelations that He had not felt free to make in the shadow of the temple. For to this woman He spoke of the spirituality of God and of the abundance of His gift of eternal life, and to her He proclaimed Himself the Messiah.

All this took place while His disciples were away in the city to buy food. Now the place of action is the same, but the setting is different. The woman has gone back to the city to proclaim there her joy, that she had met with Him Who claimed to be the Messiah, and to invite the people to come and verify her faith; while the disciples are being instructed concerning the fact and ripeness of the spiritual harvest that is before them. The end of the text has us all in the city watching its happy citizens rejoicing in the faith of their newly found Saviour, and beholding the visiting Christ exulting over His new converts. One needs but little imagination to see the shifting of these scenes, as one event takes place with or follows another.

I. The Woman and the Samaritans (John 4:28; 29, 30)

Just as Jesus was telling the woman that He is the Messiah, His disciples returned from their food-buying trip to the city. The sight of their Lord talking with a woman—and such a woman—startled them. However, they said nothing; yet we may be certain that they were not able to hide their feelings, and that this quick-witted woman was not slow to understand the new situation that now confronted her. At any rate, we read: "So the woman left her water-pot, and went away into the city, and saith to the people, Come, see a Man, Who told me all things that I did: can this be the Christ?" That is not the Gospel; nor is it a record of the highest things that the Lord had spoken to her. But it was faithful preaching inasmuch as these words served her purpose of inviting her townpeople to test the qualities and claims of

Jesus for themselves by personal contact with Him. In the end, it does not matter so much what we say, if by what we say we get people to come to Christ; for, after all, it is not doctrine but Christ Himself who saves. The inspired record gives her credit for getting many to believe on the Lord Jesus Christ because of her testimony concerning Him. We have frequently during the last year or two heard the wail of failure because of something that was "too little and too late." What profit is there—except for the enemy—if there be much, if that much be too late? This woman sets us all an example, and she puts many of us to shame, in that she did so much with what was as yet so unclear to her. Needless to say, her own faith was clarified and strengthened plentifully as she beheld the Saviour's power working such great changes in the citizens whom she knew so well. The obvious moral of this part of the story is that we ought to get out with our knowledge of Christ and win, or win more, men to Him.

II. Jesus and His Disciples (John 4:27, 31-38)

When the disciples returned from the city, they marvelled that the Lord Jesus was talking with a woman—as if He were trying to get something out of her. We have already noted that they did not put their thoughts about this into a question to Him. After the woman had left them, they had another occasion to marvel at their Lord—this time, because He was not eating. He had been weary; He had sent them into the city to buy food; why did He not eat, now that the meal had been prepared for Him? "Rabbi, eat," they pray Him. His response to this must have startled them even more, for He said: "I have meat to eat that ye know not!" and they said one to another: "Hath any man brought Him to eat?" Who cannot feel the drama of that moment? "Rabbi, eat!" "I have meat to eat that ye know not!" For a second, or minute or two, that was that—nothing more! Strange inactivity and silence! Then, while nobody was eating or while they all partook of their meal, the Lord Jesus told them of His meat and of the glorious opportunity of soul-winning that was being presented to them. Was it that at that moment the Samaritans were already rushing up to Him? For the moment, no matter; for the disciples needed instruction about something that had been escaping them. To them, Sychar had been a place to buy food; for the woman, it had become a place to testify for Christ and save men. What a humbling contrast! The Orientals have been good enough to classify themselves as our customers; have we thought well enough of them to bring Christ to them? That merchant has been judged worthy to have our trade; have we cared enough for his soul to speak to him about Christ? We hear repeated cries for a revival. We say not that they should not be founded. But why wait for a "revival," when harvests are at our doors? If the food of Samaria is good enough for our bodies, the souls of Samaria are precious enough to reap for Christ. And the time is now, for many have gone before us sowing the seed of the Gospel—or we can sow it quickly—and the field is ripe for our ingathering—or others can reap what we will have sown.

III. Jesus and the Samaritans (John 4:30, 40-42)

Three things are said here about these Samaritans. First, they came to Christ. The record says: "They went out of the city, and were coming to Him." The verb "went out" is in the aorist of quick decisive action, the verb "coming" is in the imperfect tense of continuing action. We see their dashing start; we see their steadfast and expectant approach to Christ. We look away unto Jesus the Author and Perfecter of our faith (Heb. 12:2). This "looking away" should always be decisive; the "looking unto," continuous. They went out and were coming. This truth has many applications in the sphere of Christian living.

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Second, they invited Christ to come to their city. The record says: "So when the Samaritans came unto Him, they brought Him to abide with them; and He abode there two days." He Who invited Himself to Zacchaeus' house was not slow to accept such an invitation from the Samaritans that had been won to Him (Luke 19:5, 6). Let us not miss the importance of this Samaritan invitation. If the Saviour Who receives us in the evangelistic meeting is not invited by us into our homes and business and society, blessings that God has meant for us will never blossom in our life. It is in the measure in which we open the door to Him, that we experience what joy supping with Him really is. Third, the Samaritans witnessed to Jesus as the Saviour of the world. They bore testimony that their conviction concerning Him was now first-hand. They had heard Christ for themselves. This world needs a Christianity of just that sort.

JESUS THE GREAT PHYSICIAN

January 24. John 5:2-17

Golden Text: John 5:6

This lesson contains the record of our Lord's cure of the impotent man at the Pool of Bethesda and the controversy which the Jews forced it to occasion.

I. The Cure at Bethesda (John 5:2-9a)

Our Lord Jesus Christ is back in Jerusalem again. This is the third time in less than five chapters that John has located Him there, with the clear indication that visits to Galilee had been interspersed between them. One can get a mental picture of these journeys of the Saviour by drawing a capital "M" and writing the figures 2 and 4 across the top and 1, 2, 3 and 5 across the bottom; so that 2 and 3 are in the middle, and 1 and 5 are at the ends. If then the top of this letter be allowed to represent Galilee and the bottom Judaea, these figures will show when our Lord was in Galilee and when in Jerusalem in these early chapters of the Gospel of John. This matter is not of supreme importance; but it does show how active our Saviour was in His earth life, and it lends added color to His passion for souls, that, after so much traveling without the comforts of our time, He should immediately be found among the unfortunate of a public hospital during a feast of the Jews. Men do not ordinarily choose the depressing atmosphere of incurables for their enjoyment of a feast time. How this faithfulness of the Lord adds force to His words in Matthew 25:34-36, "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 to eat; 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 chose as his motto: "I choose the salvation of men."

The love of the Lord covers all men, but it is expressed toward individuals. He Who knows His sheep by name sees every one wherever he may be—in home, church, business, street, or field. His heart loves all because His mind understands each one. The Saviour not only saw this man in the crowd, but He knew about his sin and understood his weakness and need. If in this case we have a right to infer that the man was sick because of a sin he had committed thirty-eight years ago, then we have indeed a very sad picture before us. It is a picture that ought to cause every boy and girl to think about the awful consequences of some sins committed in youth. How sad to have one's life wrecked in one's fifties because of some moral lapse in one's teens! This is a serious matter. Even David prayed in his advancing years: "Remember not the sins of my youth, nor my transgressions" (Psa. 25:7). Some years ago we handed out some cards and asked young

people to check the problems that confronted them. More than 50% checked this: "To give up a certain bad habit which weakens my Christian life and influence." Prevention is always better than cure, and the Lord offers His grace and strength to the former as well as the latter. A sanctified youth means a sweet old age. But this lesson deals with a needed cure. We rejoice to know that where earlier failure may have put a like problem before us, the Lord Jesus Christ is still the Saviour Who is mighty to save. None need despair. The blood of Jesus Christ, God's Son, can wash any sin away: no sin can wash the blood of Christ away. As this man was cured late in life, so can every sinner today be saved, thoroughly saved, if he will believe and obey the Son of God.

II. Jesus Answers His Attackers (John 5:9b-17)

Our heart rejoices that our Saviour has such love, power, and might; but we find it difficult to understand how any one could resent such manifestation of grace. The text tells us that the Jews said unto him that was cured: "It is the sabbath, and it is not lawful for thee to take up thy bed." When the man answered: "He that made me whole, the same said unto me, Take up thy bed, and walk;" they asked him: "Who is the man that said unto thee, Take up thy bed, and walk?" Any one who has had the experience of having people deliberately twist the facts of his conduct so as to draw a false picture to others about his motives and acts, will not fail to see doubly clearly that these Jews had wickedly planned malice against the holy Saviour of men. Else why did they not talk to this man about his cure instead of his labor of carrying his bed? They must have known him; therefore, bed or no bed, why were they not rejoicing at the sight of seeing him back in the good health which he had not been able to enjoy for thirty-eight years?

At the time, the man could not tell the name of his Benefactor, because the Lord Jesus had retired as if to avoid a clash with His enemies. But it was not long before His heart found the man, and so spoke to him, that His identity was recognized by him. We have always rejoiced to recall that the Saviour found him in the temple. Even though the Sheep Gate was near the temple, we imagine that he must first have taken that Jew-disturbing bed home. Congratulations and rejoicing may have detained him there also a bit. Be that as it may, he wasted no time getting to and into the temple. What a joy it was for him to visit the house of God again after many painful years of sickness had kept him out of it! Remember the man in Acts 3:2? Well, that is all changed now for him. He can go to the temple again. And Jesus finds him there! Blessed grace of God! Many people go to church but do not find the Lord there: not that He is not there, but that He cannot be found by unbelief and disobedience! "Thy saints are comforted, I know. And love Thy house of prayer; Some therefore go where others go, But find no comfort there." This man recognized Jesus Who had found him in the temple. Fail not now to observe that he went out to witness to Him.

But this set the Jews off on a renewed pace of hatred against the Lord Jesus. The imperfect tense lends itself to the view that verse 16 marks a new or repeated start of a harassing maneuver against Christ. This movement stepped up its violence to such a hurry and with such added hatred that in but a short time the Jews were plotting to kill the Saviour. They pretended to have two reasons for this motive and purpose. John recorded their attitude in these words: "For this cause therefore the Jews sought the more to kill Him, because He not only brake the sabbath, but also called God His own Father, making Himself equal with God." Strange, is it not, how hate can get some things right as well as get others wrong! Jesus did not break the sabbath;

and God is His own Father. Hate sees what it wants to see, and then hopes to manipulate it to its own dark purposes. But let us not close these remarks on the note of hate. For everything that we are and shall be to the glory of God, we have this to be thankful: that God the Father and the Lord Jesus Christ His only begotten Son work together until now for the salvation of men. The Divine rest from creation has given place in the Godhead to the Divine work of redemption.

JESUS THE BREAD OF LIFE

January 31. John 6:1-14, 37-38

Golden Text: John 6:35

In this lesson our Lord Jesus Christ is back in the Northland again. The time is the passover season. After another busy day He has gone over to the eastern side of the sea of Galilee with His disciples for a period of rest. But this was to be denied Him on account of the great multitude that was on the move because of the signs He had wrought on the sick. Indeed, even now He could see them wrestling with the weary road that lay between Him and them. Our lesson deals with two incidents that resulted from His dealing with this situation—the Feeding of the Five Thousand, and His Discourse on Himself as the Bread of Life.

I. The Feeding of the Five Thousand (John 6:3-14)

When the Lord Jesus Christ saw the sign-hungry multitude coming toward Him, He detected a physical need in them and immediately set about to meet it. This is one of those instructive Divine reverses to human expectation that has cautioned us again and again to the perusal of the Scriptures against attempting to predict just how, when, and what God will do under a specific circumstance. Remember, for example, that grace has more than once set aside the firstborn after the flesh in preference to another agent of spiritual purpose. Here He, Who said that the whole world is not equivalent to the value of a human soul, now for the moment focuses all His attention on the physical hunger of this multitude and satisfies it. This is not to say that the Lord Jesus Christ did not have an object in view greater than the supply for the body. That was something that could follow, but the miracle of the feeding of the five thousand was a Divine mercy complete in itself. He Who made our physical frame as well as our spirit has never left it outside of His faithful care. Keep in mind His precious comfort to us on that point in His language of the birds and lilies of the field.

The disciples were as unprepared for the new wonder as we might have been had we been there. Thus, for example, Philip, given an opportunity to evaluate the Son of God as the all-sufficient Supplier for every need, in spite of the absence of an adequate material store, failed to rise to the height of faith in Him expected of him. Cold carnally calculating leaded his spiritual perception and kept his soul from rising into the precious atmosphere of real trust of Christ. For a brief moment Andrew seemed to promise the exercise of the solicited reliance on the Saviour, that would have meant so much to both of them; but he too bogged down into the quagmire of discouragement. But the Lord had already made up His mind what He would do, and so the multitude was fed abundantly in spite of Philip's despair over the two hundred denarii and Andrew's hopelessness over the five barley loaves and the two fishes. The Lord paid no attention to the gloom of either of these disciples, except that it must have disappointed Him that men whom He had chosen to be with Him entered so little into His great purposes of mind and heart. He asked that the people be made to rejoice. The

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multitude responded obediently and, we trust, expectantly. We wonder just what thoughts surged through the minds of these byr thousand males, besides the women and children, as the Lord thanked His Father and distributed His bounty to them. The command to recline for eating was nothing less than an invitation to a substantial meal. They were not disappointed. They were so satisfied in body that their souls said: "This is of a truth the Prophet That cometh into the world."

II. Our Lord's Discourse on the Bread of Life (John 6:30-35)

This reaction of the satisfied multitude did not impress the Lord as a healthy response to what He had done for them. What they said was not as far as it went, but He perceived a motive behind their words that led Him to withdraw Himself again into the mountain alone. However, during the night the Lord came by miracle and by boat to Capernaum on the western side of the sea of Galilee, and almost instantly on the morrow the Jews located Him there. To their question, *when* He had arrived there—for they seem not to have known about His wonder of walking on the sea—the Lord replied: "Ye seek Me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for Him the Father, God, hath sealed." When the multitude then asked: "What must we do, that we may work the works of God?" Jesus answered: "This is the work of God, that ye believe on Him Whom He hath sent."

At this point the second part of our lesson text begins with the further question of the multitude: "What then doest Thou for a sign, that we may see, and believe Thee? what workest Thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of Heaven to eat." It is interesting—although the interest is touched with sadness—to see how the narrative comes to the matter of signs again and again. Signs by Jesus on the sick led the multitude to follow Him; signs which Christ wrought led them to call Him the Prophet that cometh into the world; not the signs which He wrought but the loaves which He gave them, said the Lord, led them to follow Him; and now the multitude ask for more signs, or another one, with the pretended promise that, so satisfied, they will believe Him! But now the Lord passes over the request for another sign, and He corrects the impression they are seeking to give, saying: "Verily, verily, I say unto you, It was not Moses that gave you the bread out of Heaven; but My Father giveth you the true Bread out of Heaven. For the Bread of God is that which cometh down out of Heaven, and giveth life unto the world." It is with unexpected relief that we then hear the multitude saying, "Lord, evermore give us this Bread;" for we were hardly prepared to hear them say as much. However, here again, no matter how well their words were spoken, subsequent events proved them not to have been spoken by souls that really believed in the Lord Jesus Christ. Be that as it may, their faithlessness could not make void the faithfulness of the Saviour; so He said: "I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." That the Lord had His death in mind is made clear by further references in this chapter. So here we are face to face with the Gospel of God's grace which calls upon us to believe on His Son in virtue of His death and resurrection, and so have eternal life. Eternal life, we are back to that again; it has been before us in every lesson of this month; it will continue to be before us during all these studies. To give it, Christ came, died, and rose again; and we must believe in Him. What an everlasting privilege that we may believe in Him, and so have Him, and in Him life! God be praised everlastingly for this!

Book Reviews

By FRANK E. GAEGELEIN

Churches and Sects of Christendom. By Dr. J. L. Neve. The Lutheran Literary Board, Burlington, Iowa, 1940. Cloth. 634 pages. Price \$4.50

This large volume is of lasting value as a reference work on the history, origin, and teachings of the various groups of Christendom. It contains a mass of information not readily accessible to the general reader. However, it is more than a mere compilation of facts. The author has his own clearly defined point of view toward Christian theology. He is not compromising in his position, which is conservative. He succeeds in good measure in appraising churches and sects according to his own Lutheran denomination.

In such a comprehensive work it is inevitable that there should be gaps and some inaccuracies. Just to point out one that might be corrected in a later edition, the statement on page 377 that the reformed Episcopal Church is erroneous. This denomination is one of the Prayer Book at all Sunday morning services, such as Dr. Neve implies.

It is natural that a writer of Lutheran sympathies should expend much space on his own great denomination. Some may question, however, the comparatively lesser amount of attention given other great Protestant bodies. On the whole, however, the volume is a very useful one. It should have long value in its field.

By E. SCHUYLER ENGLISH

Peloubet's Select Notes on the International Sunday School Lessons, 1943. Edited by Wilbur M. Smith, D.D. Published by W. A. Wilde Co., Boston, Mass. Cloth, 437 pages, illustrated. Price, \$2.00 postpaid.

This, the sixty-ninth annual volume of this Lesson Commentary, is the ninth issue under the able editorship of Dr. Wilbur M. Smith, teacher of English Bible at the Moody Bible Institute, Chicago. As the reviewer goes through this new volume he is impressed again by the breadth of reading matter quoted in the studies, and of the general helpfulness of *Peloubet's*. An excellent outline is to be found with each lesson, a background setting, and the editor's own comments appended by quotations from some of the finest works on the subject under consideration. The work is thorough, evangelical and premillennial, and special care is given to personal application of the truths brought out.

In the front pages of the book there is a splendid bibliography covering the year's course, while before each topic assigned is to be found a list of works recommended by the editor as helpful reading for that specific lesson. The volume is well printed and generously illustrated. It continues to be the best "annual" published, in the opinion of the reviewer, for those who would teach their Sunday School classes what the Bible teaches.

Higley's Sunday School Lesson Commentary, 1943. Editors: Robert D. Higley, H. E. Wiswell, John Paul, and

J. A. Huffman. Published by the Higley Press, Butler, Indiana. Cloth, 320 pages. Price, \$1.00.

This new volume of *Higley's* is sound in doctrine and versatile in helpfulness to the average Sunday School Teacher. The publisher advertises 22 features to be found in the commentary, and as the reviewer has glanced through the lesson assignments and comments he is impressed particularly by the certain of them, namely: the Verse-by-Verse Exposition, the Lesson Outline, the Object Lesson, the Lesson Illustration and the Seed Thoughts. Assuredly there is more than enough material to keep the teacher well supplied and to help him be interesting to his class, and useful in the ministry of God's Word.

In reviewing *Higley's Commentary* last year the reviewer stated that the volume had one weakness—the Verse-by-Verse Expositions, which were "elementary and inadequate in many places." We are delighted to see a very marked improvement in this department in the 1943 issue.

For an all-round commentary on the Sunday School Lesson, published to meet the needs of teachers of children, young people and adults, the editors of this volume have produced an excellent work which is bound to prove helpful and enlightening. The cost of the book, containing about 300,000 words, is reasonable indeed, and we assure our readers that one dollar will be well expended in the purchase of *Higley's Commentary* for 1943.

BY MARIAN BISHOP BOWER

Step by Step Through the Bible with Children: Books I to IV. By Alma H. Bailey. Published by Child Evangelism Fellowship, Chicago. Paper covers. Vol. I, 3rd Revised Edition, 96 pages; Vol. II, 96 pages; Vol. III, 79 pages; Vol. IV, 86 pages. Price 50c. each volume.

These excellent manuals do exactly what their title claims—take children step by step through the Bible. Because we use the natural man, be he child or adult, "receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Miss Bailey prefaces her course with three introductory lessons: The Gospel Story, New Birth, and Heaven. Her purpose is that "the Gospel should be the first and foremost aim in all of our lessons," and that "each lesson should be so presented to the children that they may be able to discern for themselves the right and the wrong." The correlated hymns and memory work are selected with these aims in view.

Since every lesson is given with the beginning teacher in mind, there is simple, illustrative material; but the appeal is far from just for the beginning teacher. The teacher of long experience will find much of value in the well told stories and teaching suggestions, and in the inspirational messages just for the teacher. The practical teaching devices include not only the lesson presentation, but the whole period: hymns and choruses, learning to pray, and memory work. There is also a helpful discussion of the discipline problem.

The volumes close with a suggested program that will review the work learned by the children in a way that will emphasize Bible truths and prophecies to the audience. We are happy to recommend these books.

By SAMUEL K. BELL

A Spiritual Defense Program. By Edwin Raymond Anderson. Zondervan Publishing House, 1942, Paper Covers, 30 pages. Price 35 cents.

This is a brief booklet in two chapters, quite well edited. The first chapter, "A Spiritual Defense Program," is the clarion call of Romans 13:11. The author senses the intensity of world-darkness in the present crisis, and bids the Christian awake, participate in a national movement of repentance from sin, and to return to God and the Bible. The second chapter, based on Jonah 1:2, recognizes the elements of Nineveh as a necessity for proclaiming the Gospel.

Why Believe? By W. R. Johnson. Zondervan Publishing House, 1942, Cloth covers, 141 pages. Price \$1.00.

Any evangelically minded Christian will appreciate in the highest sense a book such as this dealing with the necessity of belief. The author says he was born of a Scotch father, of an Irish Catholic mother, baptized an Episcopalian, reared a pagan, converted in a Presbyterian revival, served in a Methodist ministry, became a Congregationalist, to discover that he was chosen by God to be a Presbyterian minister. No one can therefore dispute the wide and valuable background of Dr. Johnson.

Immortality, God, the Bible, Jesus, Christ death, and resurrection, hell, heaven, Bible study, prayer, and Church fellowship, are the topics considered in the thirteen chapters. Each chapter is preceded by a Scripture text and constitutes quite a concise meditation. Published with a view of establishing faith, these pointed and useful apologetics will undoubtedly be much used of God among students of high school and college age, for whom they were primarily designed.

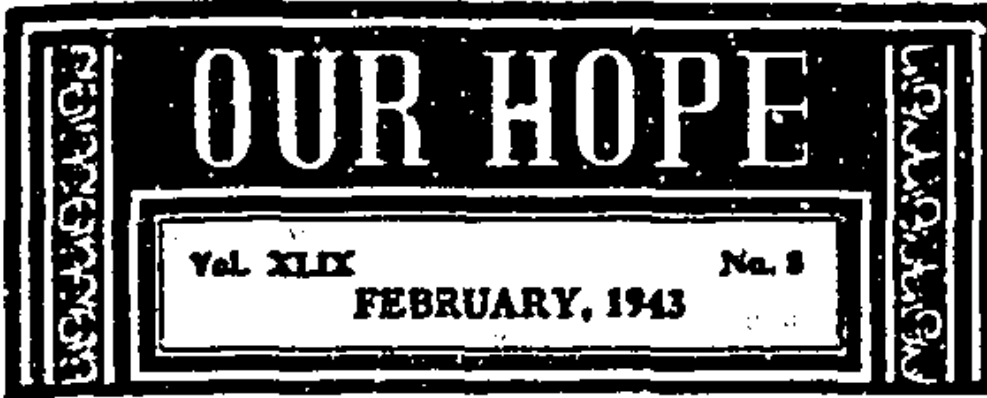
The Secrets of Spiritual Victory. By Amos T. Lucdquist. Zondervan Publishing House, 1942, Cloth covers, 138 pages. Price \$1.00.

The eight devotional messages which comprise this volume begin with Christ as a life-Giver and conclude with the magnetic attraction of Christ. The last chapter is evidently the weakest treatment, probably because the reader naturally expects too much from an inexhaustible theme. The style of the book is simple, empowered by a glowing faith in a deep love of the Lord. Undoubtedly it is the fruit of Christian experience and as such contains sound spiritual guidance and comfort, as well as moral strength and purpose for the growing Christian.

Thou has considered my trouble (Psa. 31:7)

He hath considered all—be calm, poor heart,
 'Tis by the furnace dross from gold must pass;
 He hath considered all, and He hath known
 The needs of every soul He calls His own.

—M. Gerges.



Editorial Notes

We do not mean the Holy Trinity, Father, Three in One. Son and Holy Spirit. This is a great mystery far beyond our human ken. It is said that the great scholar Augustinus, one of the outstanding Church Fathers, laboured hard to produce a book explaining the Trinity. He did not succeed. Once in deepest thought when he imagined he had found the key, he walked along the sea-shore. He noticed a little child with a shell in his tiny hands dipping sea-water into a small sand hole. Augustinus spoke to the child and asked what he was doing. "To put all this water into my sand-hole," answered he. Then the great mind learned the lesson, that the finite can never fathom the infinite. After that he abandoned his hopeless task.

The great Scotch preacher, poet and author, Horatius Bonar, relates the following incident. He had tried for a long time to explain John 3:16 to a poor imbecile living in Aberdeen. Seemingly he did not succeed. But one day the unfortunate fell very sick. Again Bonar repeated to him—"For God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish but have everlasting life." The sick one stared at him but all at once he opened his lips, which rarely ever had uttered a coherent sentence, and said

"Three in One
And One in Three
The One in the middle
Died for me."

Nobody knew where he got it from. This also is a satis-

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factory definition of the Trinity to the writer and to millions of other believers.

But what do we mean by "*Three in One*"? The One is our Saviour-Lord Jesus Christ. He unites in His own holy person a threefold office of glory each so necessary for the complete redemption which God has promised in His Word. The three offices are *Prophet, Priest and King*. In the Old Testament they were foreshadowed by *Melchizedek, the Priest-King*, by *Moses, Aaron, David, Solomon* and others, the great prophetic messages given by the holy men of God through the Spirit of God promise and unfold this great work of the Messiah-Redeemer. In the Psalms, the same revelation and the praises of His Person and His glorious work are found as nowhere else in the Bible, especially His future Kingship, His coming kingdom from sea to sea. We have to turn to the last book of the Bible, the Revelation of Himself, given through John, the beloved disciple, to find once more the same testimony as to "the three in One." We meet it right on the threshold of this mighty book. How blessed it sounds! What a privilege for fingers of clay to write it down! What joy and peace fill our ransomed souls as we believe it!

Here is the greeting still coming to us all:

Grace be unto you, and peace, from Him Who is, and Who was and Who is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, Who is the faithful witness and the First Begotten from among the dead, and the Prince of the kings of the earth" (Rev. 1:4-5).

The faithful witness, the Prophet of all prophets, greater than Moses or any other. He came to make God known to His Person and in His teachings. He brought God down to man, fitted to do so, for He always was and is one with God. Therefore He could say, "Whoever seeth Me seeth the Father." The character of God, all His attributes, His Holiness, His Righteousness, His Omnipotence, His Omniscience, His Omnipresence, His Mercy, that God is Light and God is Love were made known by Him when He walked among men, demonstrating the fact that He is "the brightness of His glory and the express image of His Person" (Heb. 1:3).

The First Begotten from among the dead. The sinless One, the Holy One, Who did not sin because He knew no sin, did not die as other men die; no one could take His life from Him; He gave His life, He gave it as the mighty ransom for sin. No such death happened on earth before, and it will never happen again in the future. He did not die for our sins, as all humans die, but He died for our sins; He put away sin by the sacrifice of Himself. But that one great sacrifice is sufficient for all time and for all eternity. He was buried and arose on the third day thus conquering death and the grave. And after He brought the great sacrifice foreshadowed by the sacrifices of the Levitical code He entered in the Holiest of holy, as the true Priest.

"But Christ being come as high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal salvation for us" (Heb. 9:11-12).

Thus in Him all the sacrifices have found their fulfillment as well as the functions of the Aaronic priesthood.

The Prince of the Kings of the earth. This belongs to the future. He came to be the Prophet, the faithful witness; He came to be the Lamb of God to take away the sin of the world, giving His life as a ransom for many; all this was the great purpose of His incarnation. And now He is up yonder behind the veil of that heavenly tabernacle, not made by hands, seated at the right hand of God and acting as mediator between God and man and as the highpriest of His blood-redemmed people.

But He is not yet the Prince of the kings of the earth. While on earth, in the beginning of His public ministry as Israel's Messiah, the devil to test Him, had taken Him up into an exceeding high mountain. From there he showed unto Him, "the kingdoms of the world, and the glory of them." How the fiend must have watched the gentle face of the humble Galilean, whom he knew to be the son of God Who had come to destroy his works and Whose mighty heel would ultimately crush his head! A few minutes later he made his offer. "All these things will I give thee, if thou

wilt fall down and worship me." What a claim! Yet it was only too true. The kingdoms of this world and their glory were in the possession of this sinister being. What would have happened if our blessed Christ had not spoken the word He spake—"Get thee behind Me, Satan"? It is inconceivable that He could have spoken otherwise. If He had there would have resulted an indescribable catastrophic disaster, which would have shaken the universe, and the angels, once so joyous at His birth, would have stopped their adoring worship, giving way to fear and trembling, hiding their faces in everlasting shame.

But is it still true, this claim of the devil, that he controls all the kingdoms of the world and possesses all their glory? Let world conditions give the answer. This is 1943 A. D. and we still face a world under the control of the being who is the liar and murderer from the beginning. The beloved disciple wrote the sentence, "*the whole world lieth in the wicked One.*" It is true today as it was in John's day. There has been no change for the better nor will there be during this age. The throne of this age is occupied by the malignant usurper, the enemy of God, the vicious serpent which strikes today as never before at HIM, his past and future victorious Conqueror and at God's redemptive purposes in His beloved Son. Alas! Our age remains in darkness, our is it getting lighter. Yet some day the seventh angel will blow his trumpet; then what? "There were great voices in Heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15). Then He will be enthroned as the Prince of the kings on the earth.

And now before we unfold this more fully in our next editorial paragraphs we add without much comment the beautiful words from the opening chapter of Revelation. "Unto Him Who loveth us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen." It is not John's word; it is the Spirit's voice and the Spirit's worship in the midst of the true Church coming from the Spirit-filled hearts of His own. It is the true, the everlasting glory-song, which will be sung for ever and ever. Are you singing it today in your heart?

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We write this in the beginning of January. After the War: The great war is still raging. It has well Then What? been called the global war for it includes every continent, as the lips of our great Prophet predicted in His Prophetic Olivet Discourse—"nation against nation, kingdom against kingdom." The ancient prophecy of Jeremiah seems to find a fulfilment in this world catastrophe—"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth" (Jer. 25:32).

But here is a strange fact. While the forces of righteousness which battle the most vicious forces Satan ever used in his desperate attempt to maintain his kingdom of darkness have made significant progress, though the complete victory is not yet reached, yet suggestions upon suggestions are made today as to what must be done when the war is over. One of the great hopes is that as the result of victory a lasting peace must be established on the earth. It is rightly acknowledged that the after war problems are simply tremendous. But the goal must be a *new world order*. They tell us the old order is hopelessly gone; it can never come back. *Humanity is facing a new world and the great task is now for humanity to unite in this gigantic effort*. Something must be done so that such a world-tragedy will never need to be recorded again in the pages of human history. The same we heard at the close of the first world-war, it must not happen again. But it has happened again. We glance briefly at some of the suggested ways and means to bring about these things for a better world.

The socialistic ideals are leading in different groups. Some sort of World Communism, they tell us, is now needed. The original Sovietistic Communism having been abandoned, and out of gratitude for the heroic sacrifices of the Russians, some suggest to pattern things after the better parts of Communism. Others again see the great world-saviour in the establishment of a world-wide democracy. Our excellent Ex-President, Herbert Hoover, outlined a very sensible plan as to peace negotiations and warned against another Versailles treaty. Such are a few, a very few, of the suggestions

which come from statesmen, economists, financiers, labor leaders and others.

But let us listen to what others have to say, especially those whom some call the "spiritual leaders" of the world, preachers, educators and reformers. Some deplore the materialism which has almost obliterated the spiritual. They have something to say about "religion" though in a rather vague way. Voices are heard which advocate a great union for all religious systems to work together to pull the world out of "the horrible pit and the miry clay." They want to set on foot a great Babylon movement. There is to be a great federation of all the religions—Catholicism, Protestantism and Judaism. It is to be another tower of Babel to reach from earth to Heaven. Many speak of establishing a world movement teaching and practicing the Fatherhood of God and the Brotherhood of man, as taught in the philosophy of Jesus. The writer has read his New Testament scores of times but he has not yet found anywhere that our Lord ever taught this theory. The golden rule, others suggest, would go a great way toward making the world over into something better. The existent "Church Federation" has other plans, making the Church a world-community in order to bring about this new world order.

One well known preacher, who does not belong to the modernistic school but is a believer in the Bible as the Word of God, made recently a statement in one of his sermons deploring the fact that there is no great leader in sight who can take leadership to bring about the better world order; that a great leader is needed to lead forward in a future world of righteousness and lasting peace.

But there is such a leader who can do all this, who has the power to do it, who is appointed by God Himself to lead out of the old into the new, who is entitled and worthy to be the head of a world-government, whose headship and leadership can never fail. Do you know who it is? *It is the Prince of the kings of the earth, it is our Lord Jesus Christ.*

There was a time in Israel when a mighty rebellion had taken place. All was confusion in Israel. King David had fled. He was away from Jerusalem and not upon the throne given to him by God. Then suddenly, in the midst of the

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confusion, there came a voice with the right suggestion. *"Why speak ye not a word of bringing the king back?"* (2 Sam. 19:10). And so the Anointed of the Lord came back to Jerusalem to occupy the God given throne. Order and peace followed.

It is strange the learned commentators of the Bible and their disciples readily acknowledge that the Son of God was literally conceived by the Holy Spirit, literally born of the Virgin Mary to be in His holy incarnation the literal prophet on earth, that His sacrifice on Calvary's Cross had its literal fulfilment and that His priesthood too found a literal fulfilment. But when it comes to His third great office as the Prince of the kings of the earth, they labor hard to persuade us that it cannot have a literal meaning. Our Lord, they teach, is spiritually a king, His kingdom is a spiritual kingdom, He will never reign in a literal kingdom over the nations of the world; His kingly reign they reduce to a spiritual reign in the hearts of men and women. Hence they speak of "crowning Jesus king in our lives," a phrase unknown in the Bible. It is God, His Father, Who crowns Him King of kings and Lord of lords; it is God Who addresses Him, His holy Son, "Ask of Me and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (Psa. 2:8-9). Prophecy teaches that the Kingship of our Lord is a literal one. One thing is sure, Old Testament prophecy, as to the future of the earth and the human race, promises a glorious time, a coming age in which the present curse will be removed. It will be the war-less age, when swords become plowshares and spears pruninghooks (Isa. 2). It will be an age of righteousness and peace, righteousness and peace kissing each other; an age of an abundance of peace; an age when the poor and the needy will know want no more; an age when famines and pestilences will never occur again; an age when the political confusion worse confounded, as it is in our dying age, will no longer exist, but in its place a new form of world-wide government will control all; an age when all kings worship One King, when the different forms of religion are no more, when all nations are worshippers of

the one God, when all sing the same songs of praise. That coming age, that better world, with its world-wide blessings, that singing age of "Glory to God in the Highest and Peace on earth," the age when even groaning creation groans no more, when—"the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together and a little child shall lead them" (Isa. 11:5), is marvelously revealed in the Bible. Even the optimistic infidel, and the subtle enemy sneaking through Christendom, known as a "Modernist," the destructive Critic, employ the phraseology of the Bible as descriptive of the better things, this better world to come.

But stranger than strange, those who are not infidels, who are not following the crowds of modernism, who firmly believe in Christ the living Word and in the written Word, as the infallible revelation of God, hence expecting that some day these prophecies of glory will all be fulfilled amongst men, are greatly at sea, as to *when and how* all will be brought about.

Can any preacher, professor, theologian or religious educator give to the Editor a single passage in the Bible in which it is stated that humanity is to bring these better world conditions about? Where is it stated in the Bible that this new world order is the result of political and international effort? And where in the Bible do we read that it is the business of the Church, or of Church-Federation, even to assist in bringing about the blessings of that coming age of glory? You may twist Scriptures out of their connections, you may ignore the context, or instead of depending entirely upon the Word of God, use the misinterpretations of certain denominational creeds and in this way make yourself believe that man's work is to make the world a better world—the Bible does not teach any such thing.

But what does the Bible teach in both Testaments? It teaches that God is going to do it and that He will do it in His own time through His Son, our Lord, Who is the Prince of the kings of the earth. Turn to all the Scriptures, to all prophecies which reveal the glorious age of righteousness and peace and you will find a Person mentioned by Whom and through Whom all will be brought about. That Person

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is King. He does not build a kingdom Himself, but He receives the kingdom from God's own hands and as that King is almighty He is fully able to give to the earth the blessings and the glory of that kingdom. Scores of passages in the Bible teach this beyond the shadow of a doubt. The mighty men of God in the past believed and taught it. Christ, our Lord, will be some day the King of Nations and rule as such in mighty power.

Of hundreds of passages which we might mention we use but two. Read Daniel's great vision in chapter 7:13-14. The Son of Man who receives this world-wide kingdom is our Lord. Modernism calls it mythical, a Jewish fable. Beware! He Who is the Truth, Whose holy lips could speak nothing but the Truth, has put His seal of approval upon this vision and has told us that He is the Son of Man, Who will come again to receive this kingdom. The highpriest asked of Him, bound as He was, the question as to His Deity. "Jesus saith unto Him, Thou hast said, nevertheless I say unto you, Afterward ye shall see the Son of Man sitting on the right hand of Power, and **COMING IN THE CLOUDS OF HEAVEN**" (Matt. 26:64).

And a second passage of many, many more we must pass by. Read Zechariah 9:9, 10. Here are blended together His first and second coming to Jerusalem, His first coming in humiliation, His second coming in glory. Here is the work of the Prince of the kings of the earth—"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off. *And He shall speak peace unto the nations, and His dominion shall be from sea to sea, and from the river even unto the ends of the earth.*" And so it is everywhere in Holy writ—not man does it, not man establishes a new world order of righteousness and peace, **BUT GOD THROUGH HIS SON, WHEN HE SENDS HIM THE SECOND TIME.** And that second coming of Christ, coming as King to receive the Kingdom in His return is the steadily nearing world event. It will usher in the new world order, and will bring the mighty answer to the prayer which daily comes from millions of lips—"Thy Kingdom come." *Why then do you not speak the word to bring back the King?* Do not expect better things till Satan is

dethroned and Christ has received His blood-bought crown rights over all the earth.



Our book, *The Prophet St. Paul*, shows the St. Paul Speaks prominence of the prophetic element in the Pauline Epistles. He is our great New Testament Prophet. Inasmuch as the mystery of the Church not made known in former ages was made known through his inspired pen this new revelation also demands a new prophecy. This new prophecy as to the true Church and her glorious goal is revealed by this great man of God in the Epistles to the Thessalonians, in First Corinthians and in the Epistles to Timothy.

In connection with the preceding paragraphs we call attention to Paul's testimony as to Christ's future reign over the earth. There are numbers of them mentioned in the Editor's book. We select but one.

At a certain time the Apostle was facing an audience of philosophers, some Epicureans and some Stoics. It happened in the famous city of Athens. They brought him to Mars hill, known by the name of Areopagus, which was a kind of a gathering place of philosophers and others, whom in modern language we call "cranks." They were curious to know what this man Paul was teaching. Paul gave a fine address adapted to their needs and their controversies. But he never finished it. As soon as he had uttered a certain great truth they began to mock, giggle, laugh, looking, probably, at each other with sneering lips. The gathering soon disbanded. So we listen to what Paul had said which produced this mockery.

"But now God commandeth all men every where to repent. Because He hath appointed a day, in the which *He will judge the world in righteousness by that man Whom He hath ordained, whereof He hath given assurance unto all, in that He hath raised Him from among the dead*" (Acts 17:30, 31). This was too much for them. Like the modernist of our times they did not believe in a resurrection. That one who was dead and raised from among the dead should rule in person over the world in righteousness appeared unto them as sheer non-

sense. And so many sneer today in fulfillment of a prophecy of St. Peter. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His Coming?" (2 Peter 3:3-4).

Some interpret the words of St. Paul on Mars' hill as meaning the final judgment and not a continuous rule of righteousness of the risen Christ over the nations of the earth, thus denying the prophetic promises of the Old Testament of Messiah's literal, earthly kingdom of righteousness and peace. Such an interpretation is impossible; the Greek word translated "world" forbids it. The word is not *Kosmos* nor is it *Aion*. It is *oikoumene*, which means "the inhabited earth" (the same word is used in Luke 2:1).

This is one of the clearest testimonies as to the future, personal and glorious reign of the Lord Jesus Christ. It fits in every way with God's redemption program. His reign will be more than a spiritual reign in the hearts of believers. Our risen Lord, in His glorified body, the same which He received in His holy Virgin-birth, is now as priest and advocate, head of the Church which is His fulness filling all in all, as Lord of all at the right hand of God. He is waiting for His own throne, the throne of David, the throne of Israel and the throne over the nations of the earth. When He receives that throne and begins His reign we shall have another world in which our present problems will be solved.



What we have written as to the future is
 Present God's revelation and not man's invention.
 Responsibilities *When* it will come to pass remains with
 our all-wise God; it is His secret. But it
 will surely come and His believing children are to wait for
 it (Hab. 2:1-3).

But this does not mean that true Christians have no present responsibilities, or that in these terrible times we should stand idly by and assume a complacent, indifferent attitude. Some even speak of a "*Christian neutrality*." There cannot be any such thing in this war of all wars and struggle of all struggles. There can be no halting between two opinions. The forces of evil, anti-God, anti-Christ, anti-freedom, anti-morality; the forces of viciousness, of lying, murdering, and

utter destruction are personified in the three demon-possessed, demon-guided and demon-controlled monsters—*Hitler, Mussolini and Hirohito*. For every decent man and woman, not to speak of a Christian, there is but one thing to do, to line up against this trinity of the pit, the three onclezn frogs which have arisen from the filth of the pit. It demands that all decent people stand 100% with those who labor sacrificially to prevent the execution of the program of annihilation to plunge the whole world into an unimaginable chaos unknown in former history.

It is folly to speak in these days of a Christian neutrality. All Christians must stand aboulder to aboulder with those who combat the devil inspired Axis to overthrow their satanic program, so that God's purpose in the present age may be unhindered and accomplished. Hardships loom up for us all. A Christian should meet them without murmuring, but joyfully, for we stand and fight on the side of righteousness.



Doctors everywhere recommend the use of vitamins as necessary to strengthen and help the body. They are said to supply necessary elements for our physical welfare and consumption, especially where there exists a deficiency. They are taken in a concentrated form and are tabulated under different letters of the alphabet—A, B, C, etc. Radio programs advertise these chemical-combination preparations widely. Millions of people use them and think they are health and life preservers. The Bible tells us that our human bodies are "dead on account of sin." There is nothing which can avert the final breaking up of our bodies. As St. Paul states it, "our outward man perishes." Yet the true Christian believer, whose body is the temple of the Holy Spirit has the promise of the redemption of the body. When the blessed day of His coming arrives, the death-doomed bodies of God's redeemed ones will be changed in a moment, in the twinkling of an eye. This corruptible puts on incorruption, and this mortal (as to the body) will put on immortality.

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But there are *other vitamins* besides the chemical concoctions which medical science has discovered to help our perishing bodies. There are vitamins which are of far *greater importance*.

In the same chapter in which St. Paul speaks of the perishing of the outward man, he wrote, "yet the *inward man* is renewed day by day" (2 Cor. 4:16). What is this inward man? It is not the soulful in a human being, that which differentiates him from the beast. It is something deeper. The inward man is that which we receive when as sinners we believe on the Lord Jesus Christ, accept Him as our Saviour and trust in Him. Then the Grace of God produces in us the new birth, imparting unto us the divine nature, giving a new life, spiritual life, which is eternal life. *Child of God, this inward man needs Vitamins* without which this new life cannot grow, without which it cannot be strong, without which it cannot prosper. How strange it is that the great majority of believers are more concerned about the vitamins for their bodies than they are for the true, the powerful, the life sustaining vitamins of the inner man. Let us then name a few of the vitamins for the spirituality of a true believer.

VITAMIN A. That is about the most important to take. Without Vitamin A the new man would soon dry up. What is the Vitamin A, that it is so essential? Abiding in Him! "*Abide in Me, and I in you.*" This must be the believer's vitamin every day—abiding in Him, in fellowship with Him, looking to Him, waiting on Him; it is forever true "Without Me ye can do nothing." Take then this essential vitamin! From morning till night abide in Him.

VITAMIN B. This vitamin is "*every spiritual blessing*" with which we are blessed by God in heavenly places in Christ (Eph. 1:3). It does not read that we are going to be blessed in the future, or that we must do something and seek, or earn, every spiritual blessing. It says that God the Father hath blessed us with every spiritual blessing. Everything in spiritual things God is able to give He hath graciously given in Christ Jesus our Lord. All that is needed is to claim and to accept in faith these vitamins—B. In these spiritual B vitamins there are not number one and two,

as in the physical vitamins. They are so numerous that it is just impossible to try to do what Christians often do when they sing: "Count your many blessings, name them one by one."

VITAMIN C. This stands for Comfort. "Comfort ye, Comfort ye My people."—"As one whom his mother comforteth, so will I comfort you."—"I will not leave you comfortless."—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort." Do not let Bullingerism rob you of any words of comfort though not addressed directly to the Church as such. Whether in the Old Testament or in the New, God's words of comfort belong to God's people as a powerful vitamin to carry through the deep waters of sorrow and affliction.

And so we could continue till we have the letters of the alphabet exhausted. Just a few more:

VITAMIN G. Vitamin G(1) is the best; it stands for His grace. "He giveth grace" (Psa. 85:11). We are more than saved by grace; the whole path of the believer is from start to finish, the grace of our Lord Jesus Christ. Though it may be the greatest trial, the most aggravating and painful thorn in the flesh, His loving voice still tells us, "My grace is sufficient for thee." He has assured us that while He resisteth the proud, "He giveth more grace to the humble" (James 4:6). It is grace every step of the way. Come joyfully, believingly and daily to the table His never failing grace has spread. Come, for all things are now ready. Come, eat and drink and be filled with the provisions of His love.

VITAMIN G(2) This stands for guidance. "I will guide thee with mine eyes." "I will show thee the way in which thou shalt go." There is nothing too small in our lives in which He is not interested. Here is another "G" vitamin—**VITAMIN G(3)**. It is glory. He giveth glory. While we know the glory of our sonship, of our inheritance, that inheritance which is undefiled, incorruptible and which fadeth out away, we do not yet possess these possessions, the free gifts of His grace. We hold it all in faith; we wait for it. Soon it may be ours in reality. But at present in holy anticipation Vitamin G(3) taken in faith, digested in faith, hoped for, longed for, supplies spiritual strength as perhaps nothing

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else can do. Are you poor in material things, struggling along day by day? Take a Vitamin G(3); it will give you the vision of your riches, which no human pen can ever describe. Are you weeping, because loved ones have been snatched from your side, perhaps that boy of yours has fallen in battle—take a Vitamin G(3), chew it well; it will wipe your tears away.

We must not overlook VITAMIN L. This letter stands for "Love," the love of Him which passeth knowledge. Jude exhorts us to "keep ourselves in the Love of God." It is for us to feed constantly on that love remembering daily—"Not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." That means as you feast on this mighty vitamin love, express it daily in your conduct towards other members of the body of Christ. Practise it—Love beareth all things, believeth all things, hopeth all things, endureth all things. This perfect love vitamin, not my love for Him, but His love for me, casteth out all fear.

And we could write further about VITAMIN P(1) which means the Peace of God which passeth all understanding; VITAMIN P(2), prayer in His name, prayer at all times, prayer for all things.

VITAMIN S. Strength for daily need; they that wait on the Lord shall renew their strength. Rest assured, dear reader, if you are a true child of God you will find in His Word the life sustaining vitamins for your inner man and as you feed on them, hold fast in faith, you shall be kept, and your life will be the life of joy and peace.

Take His vitamins after you have had your regular spiritual meal, after you have feasted on the Bread of Life. Take these vitamins on your knees. Remember too you can have them free at all times, without money and without price.



Learning on the Beloved
Solomon wrote, as we are informed in the Bible, over one thousand songs, but one of them has been preserved for us. In the Hebrew Bible it is called "*Shir-Haskirim*," the Song of all songs. It reveals typically the love of Christ

and the devotion of those who are His own. Many godly and spiritual expositors have applied it exclusively to the Christ as the heavenly Bridegroom and to the Church as His chosen Bride. While this application is permissible it has also others, for instance, to the godly Jewish remnant. There are many choice morsels in this great love-poem on which we can feast spiritually and receive much blessing. We quote a brief sentence from the last chapter of this song. "*Who is this that cometh up from the wilderness, leaning upon her Beloved?*" Here is one who cometh out of a wilderness with its privations, its lack of food and water, its dangers and its loneliness. The wilderness in the Bible is symbolical of the world; in it the child of God is a stranger and a pilgrim. Such should be the case, though it is not always so. But coming through the wilderness the believer is not alone. We walk through it not alone, for we have a wonderful companion, Who knows all about this wilderness, for He Himself walked through it. Upon this blessed companion we can lean, nor will He leave us, for He has promised—"Lo, I am with you even unto the end of the Age." And how do we lean on Him?

It means—*Rejoicing in His Salvation*. He gave Himself for our sins, that He might deliver us from this present evil age, according to the will of God and our Father (Gal. 1:4). His precious work of the Cross has brought us to God and separated us from this evil age, hence we are no longer of this world. All the blessings of His great salvation are ours as we lean on Him.

It means—*Resting in His promises*. All the promises of God are yea and Amen in Him. Whatever He has promised He will keep; not one of His promises can or ever will fail; nor will He disappoint the child-like trust in Him.

It means—*Relying on His Power*. He has all power and there is nothing too hard for the Lord. As He is all-wise and knows what is best for us He may not display His power as we hope and pray He should. Then faith still rests in Him and in His power, for we shall some day discover at the end of our wilderness journey, that He has done all things well. And as we lean on Him it will mean *realizing His Love*, the mighty Love which never fails.

And soon He Who leads us through the wilderness, upon Whom we lean, will lead us out of the wilderness of our age and bring us to our home, sweet home. And as you lean harder and harder on Him do pray daily that brief prayer with which the Song of songs closes—"Make Haste, My Beloved." Amen.



**Looking
Unto Him** Numerous letters were received in which the writers grieved over their spiritual condition. We soon discovered the reason. The writers were more self-occupied than Christ-occupied. Then we received other letters mentioning the book by Dr. Frank E. Gaeblein, "Looking Unto Him", and telling us what a great blessing these daily meditations brought into the lives of some of our readers. Hundreds use it daily and say they could not get along without it. Order a copy; use it; it will give you much help.

SPEAKING ENGAGEMENTS (For Your Information and Prayers)

Dr. Frank E. Gaeblein:

Feb. 7—Hoonfield, N. J.: First Baptist Church; Morning Service.

Dr. E. Schuyler English:

Feb. 2; 9, 16, 23—Philadelphia, Pa.: Jefferson Medical College; Bible Study; 8:15 A.M.

Feb. 3, 10, 17, 24—Philadelphia, Pa.: Morning Cheer Book Store, 1109 Walnut St.; 12:30 P.M.; Broadcast over Station WIBG.

Feb. 6, 13, 20, 27—New York and Philadelphia: Broadcast—Stations WMCA (570 kc.) and WIP (610 kc.); 5:30-6:00 P.M. Sunday School Lesson (every Saturday night). Note: These broadcasts can be heard great distances from New York and Philadelphia.

Feb. 7—Trenton, N. J.: Trenton Vesper Service. Broadcast from 5:00 to 5:30 over Station WTTM.

Feb. 14—Baltimore, Md.: Northminster Presbyterian Church, 3 and 8 P.M.

Feb. 21—Atlantic City, N. J.: Chelsea Baptist Church; Morning and Evening Services.

Will you pray for the Editors of OUR HOPE?

The New Great World Crisis

ARNO C. GAEBELEIN, D.D.

XIX

It was ten years before the first world war, just about forty years ago, when the writer gave, in a western city, a series of lectures on the Gospel of Matthew. A gentleman, after hearing an exposition of the opening verses of the twenty-fourth chapter, came to the front to express his disapproval of all which had been said. He declared that all was too pessimistic, that it did not fit in with the progressive spirit of the twentieth century and the wide-spread peace efforts. He did not believe that there ever would be a time when "nation would be against nation and kingdom against kingdom," with "wars and rumors of war" everywhere. And, we recall his own words—"How can there ever be famines, as you said, which will claim millions, famines in every continent! Think of our fast steamers, loaded down with millions of tons of wheat, rushing to the aid of afflicted countries." Such was the dreaming of the world and especially of a good part of misguided Christendom clinging to the optimistic ramblings of religious leaders who, instead of preaching the unfailing forecasts of the Bible, dished up, with great swelling words to their equally blind followers, their own theories and dreams.

What has happened since then, during these forty years? Every word our Lord spoke has been fulfilled over and over again. There has been an increase, a staggering increase in these horrible tragedies of human existence. Wars have claimed their millions; the first world war was horrible enough; but in the global war in which we are now engaged—not we alone, but many nations and kingdoms are engulfed in this monstrous conflict which threatens such dire results, which baffle our imaginations and which is next to impossible to express in human words—millions are slaughtered; many more swept into avalanches of suffering and death; still more millions to follow, unless the mercy of God intervenes. *And famines!* There have been famines in Russia, in China,

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in India, in the islands of the sea; in different European countries and all claimed their millions in the past.

And now, once more the words of our Lord, "there shall be famines," find their dreadful fulfillment. This does not mean that our Creator-God has failed in His abundant provision for human needs. It is the result of this war of all wars. Tyrant Hitler is responsible for the impending world famines. About two hundred and fifty million are now, throughout Europe and Northern Africa, facing starvation. We have mentioned before the plight of Greece with its thousands of victims. France, that part which is under the hateful control of the Nazi monsters, is slowly being starved. The same conditions exist in the Nazi occupied parts of Russia, Norway, Belgium, the Netherlands, the Balkans, Denmark and wherever the monster of all monsters is in control. He has stripped the stolen countries of almost everything to keep his deluded Nazis from want and to save his fast tottering armies. The most revolting part is that Hitler now uses starvation as a weapon. The ever increasing revolts among the enslaved European countries are not only threatened by starvation, but the plan to starve into submission is already followed. The plight of the Jewish people is beyond description. Yet with all his robberies, which brand Hitler and his associates as the greatest bandits of all times, he will not be able to keep the wolf from the door of Germany. In spite of the Gestapo and its cruel tortures the truth about the internal conditions of Germany is leaking out and shows that they feel the pinch of hunger too in the midst of an ever increasing unrest. Conditions, as we shall show later, in Italy are far worse.

As once in ancient times the greater part of the known world of that day looked to Egypt, where there existed an abundance of bread and turned to that land to save millions from starvation, so Europe with its starving population looks to the United States for help. This is now also the case in North Africa where the allied forces have accomplished so much. During the Nazi occupation North Africa has experienced the same vicious robberies. And now they look to us for help. And we too, in our land of boasted wealth and almost unlimited supply, are plunged into all kinds of

rationings and are facing different kinds of privations. Gladly we submit to it and joyfully we do all in our power to give relief. To do otherwise would be unchristian and inhuman.

We had just finished our editorial in this issue on "Present Responsibilities," as to the out and out stand a true Christian believer should take in these days, and that there cannot be any such sentiment as a "Christian Neutrality," when our attention was called to an utterance made by the head of the Protestant Episcopal Church in New York, Bishop Manning. We quote him:

"Whatever may be said about other wars, in this war the Church must stand openly and definitely, with her whole moral and spiritual strength, on the side of those who are giving themselves for the maintenance of justice and human liberty. Any church, or any leader of any church, who is neutral or lukewarm in this conflict, any church which fails to condemn openly and clearly the unspeakable wickedness, the inhuman principles, and the atrocious cruelties of Nazism is untrue to the eternal principles of right and justice and to the moral and spiritual realities for which the church stands in this world."

We endorse every word of it. There cannot be a middle of the road course. *We are fighting for our all.*

But let us turn to the progress of the war. The most decisive victories have been won along the shores of the Mediterranean, the theatre of Bible prophecy, out of which Daniel, the prophet, and St. John in Patmos saw the beasts arise. Conquest followed conquest. During world-war number one we heard much of France having recovered her soul. And now there has come a splendid revival of France. A good part of free France is now united with the allied forces. The bloody hand of Hitler showed itself once more in the cold blooded murder of General Darlan and the plottings to commit such cowardly deeds by the assassination of other leaders. General Girard is now commanding and he seems to be fully trustworthy. As for Rommel, well, he is still "rommeling" on only in the wrong direction. Still greater are the achievements of the Russian armies. Blow after blow has been showered upon the fast retreating Nazi

armies. Stalingrad is reconquered and freed from the Nazi occupation; they are fleeing, leaving their thousands of dead behind and thousands more captured. The invasion of the Caucasus is more than halted and the much coveted oil-fields well nigh unobtainable for Hitler.

General Winter, with terrific cold, with plenty of ice and snow, has fairly begun its march; it looks as if a collapse of the Nazi campaign is now at hand. Yet the lying Schickelgruber continues to feed his lying reports of victory on the Russian front to the German people. The Russians are steadily pushing forward nearing the border of Latvia; an invasion of Naziland from the East may soon become a fact. It is said that Hitler will experience the most disastrous air-invasion when thousands of planes will sweep over middle Europe in part payment of Nazi atrocities. Military experts predict that this will assist in bringing about a collapse of German morale and may end very suddenly the Hitler regime. Let us hope and pray that these experts are right.

And now a word about Italy and loud-mouthed Mussolini. There is a startling consensus of opinion among many keen observers that Italy is about through. Italy will furnish the first crack in the Axis. Mussolini, it is said on first class authority, is himself a very sick man and that his days on earth are numbered. A number of years ago when he was seen on the streets of Rome or elsewhere he was almost worshipped. Nowadays he is hardly recognized and many turn away their heads from him with disgust. All Italy is crying out in despair for two things, for *peace* and for *food*. They realize that once Mussolini had been acclaimed the Saviour of their country, but now he has turned out as the wrecker of Italy who has destroyed their national pride and impoverished the whole nation. Hitler himself pays but little attention to him. Italy, too, is starving; their beloved spaghetti have been reduced to the size of shoe strings. Italy needs coal from Germany. Trains daily supply that need and after the coal is discharged the trains return to Hitler's ruined Germany loaded down with all kinds of fruits, vegetables and other foods. Prices for clothing and shoes, etc., rise higher and higher. One reporter states that a year ago he could buy in Italy a pair of shoes for fifteen dollars, but now

they cost forty dollars. All Italy is filled with gloom. They fear an allied invasion from North Africa. They would break loose from Hitler, but another fear, greater than the fear of an Allied victory is now troubling them, that the *Fuehrer*, in case of a revolt, would at once treat Italy as he treated Poland, Belgium and France, and that one of his first steps would be the complete destruction of the City of Rome. Corner a mad dog foaming at the mouth and there is no telling what he will do.

There are indications that Hitler begins to realize that his history may soon be written, that the end for him is in sight. His triumphant claims of victory in sight are no longer made. But let us listen to him in his latest speech. These are his own words: "The year 1943 will perhaps be hard but certainly not harder than the one just behind us. *If God Almighty has given us strength* to overcome the winter of 1941-1942 then we shall overcome this winter and the coming year all the more. One thing, however, is certain: In this fight there can be no compromise any more." And Goering and Goebbels, these two criminal associates of Hitler, mumble the same ramblings. Hitler, thou art a despicable, lying, wicked *blasphemer*! By the strength of God Almighty! A God in whom he does not believe, a God whose holy revelation, the Bible, he has replaced by his demon inspired, *Mein Kampf*, a God whose covenant people Israel he has murdered by the millions, a God whose well-beloved Son he has branded an impostor, a God whose Church he tries to annihilate—God, he claims, supplied strength for doing all these atrocious things! Hitler, thy God is not our God.

And here comes another habbler, another wicked man, well-called the German Antichrist number one—*Dr. Rosenberg*. Lest we forget—Rosenberg, the close friend of Hitler has carried on the most awful anti-semitic and anti-Christian propaganda of the twentieth century, if not of the entire age. We quote some of his words.

"Our enemies have been concentrating their attacks on the National Socialist movement by alleging that the Nazi party, and indirectly the German Reich, plans to exterminate all religions.

— "National Socialism teaches absolute tolerance towards all

religious groups, as far as their activities are not directed against the Germanic moral feeling or against the existence of the German Reich."

The "Religious News Service," as published in the New York *Herald-Tribune* of January the third, adds:

"Coming from Germany's No. 1 anti-Christian theologian this pretension of tolerance, even though qualified to exclude any possibility of tolerance toward self-respecting religious groups, reflects the growing concern of Nazi leaders with the consequences of their own policies.

"This is the first time Rosenberg has been on the defensive so far as Nazi religious policies are concerned. He has never before mentioned the word 'tolerance.' On the contrary, he has brazenly advocated the overthrow of Christianity and its substitution by a 'Germanic' religion without Christ or Christian morality. His writings have been so hostile to Christianity that they have been officially condemned by the German Roman Catholic hierarchy, by bishops in other countries and by the Vatican itself. On one occasion, Rosenberg was condemned by the late Pope Pius XI as 'an author who writes against all that which is Catholic and which is Christianity, and who is exalted and crowned as a new prophet of his country.'"

On the plea of paper shortage Rosenberg succeeded in banning the printing of all religious literature in Germany and now to deceive the people he speaks of tolerance.

Turning to the Pacific, here, too, the record of the past month is victory. We shall more fully describe the situation there in our next issue. Victory seems to have come a great deal nearer during the past month. Still the submarine menace is a great factor and it must be solved in some way. This is sure—the three Axis powers, Germany, Italy and Japan are more than at a standstill, they are at the crossroads, on longer on the road of sure victory; they have done the first steps on the high road to complete and disastrous defeat.

Our wonderful production will soon make the U. S. A. the greatest military power in the world. And certain observers may be right that a sudden end of the War in 1943 is not impossible.

Still we continue to preach it, to sound it forth—the short

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ent to the glorious victory is not more production, but a whole hearted return to God and to His holy Word, an acceptance of the Gospel of His ever-blessed Son, our Saviour. Christian! pray for such a return, such a true spiritual comeback and revival.

(To be continued D. V.)

UNLESS

By T. O. CRISHOLM

Unless the Lord had been my help,
My life had been a hope forlorn;
It must have ended in despair;
'Twere better I had not been born!

His goodness—it was nothing else—
Led me my sinful self to see;
It was His mercy and His grace,
Received and cleansed and pardoned me.

How oft my feet had gone astray,
But for His faithful, wise restraint!
How often, overborne and spent,
His arm upheld, lest I should faint!

And when, bereft and sorrowing,
I looked thro' tears upon my dead,
Who like Himself could weep with me?
Whose words like His have comforted?

I cannot thank Him as I would,
I cannot praise Him as I ought
For all the largess of His grace—
So freely mine—so dearly bought!

O Christ my Lord, I can but fall
In adoration at Thy feet,
With fervent lips and burning heart
My consecration-vows repeat.

The Practical Side of Christianity

By HARRY A. IRONSIDER*

It is very interesting to trace the ministries of the people of God. It is marvelous to see how God in His grace exercises people's hearts into sharing their possessions in supplying others' temporal needs. Christianity is not a means simply of getting into Heaven, nor is it only a system of doctrine, but it is a wonderful manifestation of divine life and love in the midst of a world of sin and wretchedness. This is evident in watching the ministry of Peter.

"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda" (Acts 9:32). I was half asleep on a warm afternoon while we were traveling through Palestine several years ago. Suddenly the train stopped with a jerk. As I woke with a start and looked out the window, I saw the name "Lydda." The name carried me back two thousand years—and the town was still there. At this town of Lydda, Peter was engaged in ministering the Word. "And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy."

I think every one of the different diseases mentioned in Scripture was intended by God to illustrate in some way the effects of sin. Undoubtedly palsy was a disease very common in Palestine during the days of our Lord's sojourn on earth, and afterwards. It sets forth the utter helplessness of the sinner. So often the Lord Jesus ministered to people of this type. You will remember the palsied man who was let down through the roof by his four friends. The Lord Jesus gave him not only healing of the body, but forgiveness of his sins. You will recall the poor man by the pool of Bethesda who had lain there thirty-eight years. He was there five years before the Lord came from Heaven! Jesus said to this poor helpless man, "Wilt thou be made whole?" The impotent man answered Him, "Sir, I have no man, when the water is

*Our beloved friend, Dr. Ironsider, is too well known through his fruitful platform ministry and his many writings, to need introduction. We are happy to have this article by our brother for the *Our Hope* family.

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troubled, to put me into the pool." Jesus spoke the life-giving word that gave strength to those palsied limbs and the man sprang to his feet and went away carrying his bed.

And here we have this palsied man in all his helplessness—and you know, dear friend, if you have not trusted Christ you are just like him. You have no ability to save yourself; you cannot take one step toward God. If this man is ever to be healed, someone must come to him, and that is just what Christ Jesus does. We read, "When we were yet without strength, in due time Christ died for the ungodly." He comes where we are and speaks the word that gives life to poor helpless sinners.

Peter evidently saw in this man a spirit of expectation. The man may have been a Christian—we do not know. Peter said to him, "Jesus Christ maketh thee whole: arise, and make thy bed." And he arose immediately. One may say, "Why do we not have many cases like this today?" God has never promised in His Word that miracles and signs would remain in the Church to the end of the dispensation. He was speaking of the Twelve when He said, "In My Name shall they cast out devils * * * if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Many of the apostles who actually believed, found that these signs accompanied their ministry; but we never read that the same power was given to many individual believers. We know that the manifestations of the Spirit are divided to every man severally as God will, and in the beginning there were far more such evidences of the miracle-working power of the Spirit of God in connection with the healing of the body than we perhaps see today; but there was greater reason for it. Men knew less of the human body and its ailments and how to minister to them than they know today. Down through the centuries since, God has given remarkable enlightenment and skill in dealing with physical ailments; and, you know, God does not always do for us what we can do for ourselves. He does not always work miracles—He can bless the medicine and the skill of the physician and surgeon, and these are as much an answer to prayer as if He wrought a miracle—for, after all, every case of healing is from God. The doctor's ability

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does not count for anything at all unless God blesses this agency for the building up and renewing of the bodies He made.

There is another thing we should think of. When the Church went forth in the beginning, in its purity, "terrible as an army with banners," it was the delight of the Lord to allow signs to accompany it; but we must remember that we live in a day when we can look back over fifteen hundred years or more of grave departure from the Word of God—fifteen hundred years in which apostasy has been making tremendous strides in the Christian Church, fifteen hundred years of ever increasing worldliness and corruption. It has been said, and rightly so, that "the corruption of the best thing is the worst corruption." We can see why the Lord might withdraw some of the great gifts. Suppose He gave some of these gifts today in abundant measure. To what section of the Church would He give them? He certainly could not give them to all. Would not there be great danger of increase in spiritual pride on the part of any section specially honored? Suppose the word went out that great gifts had been granted to the pastor and elders of a certain church, and that people might go there to see miracles wrought. I think that church would be in very great danger of considering itself on a much higher platform than the rest of God's people.

There are reasons why God withholds certain things. I have sometimes illustrated it like this: A young man is engaged to a beautiful young woman and has full confidence in her. He delights in lavishing presents on her. He is given a position away across the sea, and so he goes away. From his new station he sends beautiful gifts and precious memorials to this lady of his heart in America. But then he learns the one he has trusted is proving anything but faithful and constant to him. She is seen with other lovers, and found here and there with them in questionable places. When the heart-breaking news comes to him, do you not think it would dry up the stream of gifts? He does not feel the same about her. Will you look at that as a little parable? When the Church was in its first love, the Lord Jesus delighted to grace her with many gifts; but the Church has been unfaith-

ful. We have drifted far away from the principles of those early days, and the Lord has had to deal with us in much more reserve than in the beginning.

There are those today who say that miracles passed away with the apostles. That is not true. Many wonderful miracles have been wrought in answer to prayer during the last nineteen hundred years, and here and there throughout the world today God still acts in wonderful grace. Again and again, God puts forth His hand in healing power, and people who have been given up by doctors have been marvelously recovered as God's people have prayed. Other signs and wonders, too, have accompanied Christianity. It really behooves us to be careful not to go to either of two extremes—let us not insist that the working of the Spirit of God in manifesting His power by miracles and signs is past; and, on the other hand, let us not say that He will always so act if we ask Him to do so. The measure in which He delights to work is left with Him.

Peter could say to this man Eneas, "Arise!" and the man arose immediately. It was a real testimony to the people in the neighborhood. "And all that dwelt in Lydda and Saron saw him, and turned to the Lord." God used the miracle of healing to direct the attention of needy souls to Christ Himself, and they came not only for physical help, but also for spiritual blessing.

We have another delightful story beginning with verse 36. "Now there was at Joppa (Joppa is not far from Lydda, and is on the sea coast, whereas Lydda is inland) a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did." I want to fix your attention on that for a few moments. Do you see, dear friends, that this is one of the very real evidences of a truly converted person! She was deeply interested in doing good to others. I am afraid that sometimes we forget that side—many professing believers are terribly self-centered. They seem to be looking constantly for some new religious thrill or new spiritual experience. They are always looking inside and always seeking blessing for themselves, and they throng the inquiry room when the invitation is given for Christians who want a little more than

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they have. If you gave the invitation one hundred times a year, they would come one hundred times. That is not the ideal Christian at all. The ideal Christian is one who is resting in Christ for his soul's salvation and now his great concern is not his own salvation but that of others. He is interested in making Christ known and in doing good in a temporal way to others. John insists on this, and James asks, "If a brother or sister be naked, and destitute of daily food, and one of you say, unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

This dear woman loved the Lord and manifested it in a very practical way. If she had been living today and was a member of Moody Church, if she were a young woman she would belong to the Bible Club; if she were a little older, she would belong to the Sunshine Sewing Circle. She was that kind of woman. She was not satisfied with reading her Bible only; but she had a consecrated needle and used it for the blessing of other people; and the Spirit of God has preserved this record that we might learn from it and never forget it. Some of you dear Christian women who are not satisfied with your lives, get busy and try to help and bless other people, and you will be surprised to see how your own spiritual condition will improve. You will get on wonderfully well when you start to think about others. I do not go quite so far as a preacher a few years ago, who said, "Anyone whose chief concern is the salvation of his own soul has not got a soul worth saving." Every soul is valuable; but I should say this: Anyone constantly occupied with his own spiritual experience and never having any concern about blessing other people will never have an experience worth being occupied with.

This woman Dorcas must have been a most genial person. I cannot imagine her as one of these "long faces" that we have today—going around with a melancholy expression and with a "holier than thou" attitude. I think her face gleamed with the love of Christ. I think she did not have a dainty little handshake, raising her hand almost to the top of her head; but I believe she had a pump handle handshake. She

was probably always interested in other people—really a warm-hearted Christian.

But this dear woman died. Her spirit went home to be with Christ, and her body lay there in an upper room. "And it came to pass in those days, that she was sick, and died." The Christians felt that Dorcas should go to Heaven, but they wanted her to be upon earth. About some of us they would not worry very much. They would just look pious and say, "The Lord has taken him; he has gone to be with Jesus." But they would not be very anxious to have us come back. These dear Christians, however, were sorry to lose this wonderful Christian character. "And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them." They probably thought, "We do not know what he can do, but we shall send for him."

"Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them." You can see that picture. There is the body of the dear one that is gone, lying upon the couch—dead, and here are all the friends mourning for her. One exclaims, "Look at this garment of mine. I didn't know where I was going to get a winter coat; but she cut a coat that her grandfather left, and made it over for me!" And others were showing one thing and another. "Dorcas made it for me!" These garments seemed to have a mute voice, and Peter heard their crying, and "put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand (perfect gentleman that he was), and lifted her up, and when he had called the saints and widows, presented her alive." And what a rejoicing time they had!

You know, she is one of the special saints of the New Testament. Her name has been enshrined in countless Dorcas Societies all over the world since that time, as groups of Christian women came together to do what she did—to emulate her ministry to the poor and needy.

This is one of the ways in which the Gospel of Christ commends itself to the needy. Do you realize that what we call social service really began, after all, with Christ and His apostles? Many talk today of the social gospel and try to distinguish it from the saving Gospel. There is no such distinction, for the Gospel that saves the individual brings blessings to the needy. Did you ever think of this (I am sure some of you have)? We have no record in any history (and I am an omnivorous reader and have been for over fifty years) of any hospital for the treatment of the sick that was established in the world before Christ came.

We have no record of an asylum for the mentally sick people before Jesus came. Before He came, the mentally deficient or insane were driven from their homes and were left in the tombs or in desert places. They were looked upon as demoniacs, and people sometimes considered them inspired and listened to their strange ravings for some new revelation. But there was no asylum in which they could be treated and tenderly cared for.

There was no such thing as a leproasarium in the world until after Jesus came. The leper was doomed to wander in the wilderness, but since Christ came, the Church of God has been ministering to those suffering from that horrible disease.

There was no such thing as an orphanage until after Jesus came. The Greeks, Romans, Egyptians, and Assyrians with all their boasted civilization never thought of opening an orphanage. Instead, orphan children, unless adopted by some of their relatives, were exposed to the elements and left to die, or were sold into slavery; and many, many little boys and girls were given over to a fate worse than death—before Jesus came. It was a Christian who started the first orphanage, and it is Christian people who have been interested in those things ever since.

There was no such thing in all the world as international relief, until Jesus came. You can search all the records and you will never read, for instance, that during the famine in Egypt the people of Rome took up an offering for them, nor during a pestilence in Syria did the people in Greece raise a fund to assist those in distress in Syria. It was not very

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long after Jesus came that the Christians in Achaia and other parts of the Grecian world were sending to those in oced in Judea.

The Red Cross would never have come into existence were it not for Jesus; for, after all, what is the Red Cross? It is the blood red Cross of Christ! We need to remember that all these agencies had their birth in the Gospel of the grace of God. Dorcas stands out before us here as a special picture in order that we all may learn to emulate her concern for others. We are told, "Many believed in the Lord."

HIS BLOOD, HIS NAME—OUR PLEA

By J. G. DECK

The veil is rent—our souls draw near
 Unto the throne of grace;
 The merits of the Lord appear,
 They fill the holy place.

His precious blood has spoken there,
 Before and on the throne:
 And His own wounds in Heaven declare,
 The atoning work is done.

'Tis finished!—here our souls have rest,
 His work can never fail:
 By Him, our Sacrifice and Priest,
 We pass within the veil.

Within the holiest of all,
 Cleaned by His precious blood;
 Before the throne we prostrate fall,
 And worship Thee, O God!

Boldly the heart and voice we raise,
 His blood, His name, our plea;
 Assured our prayers and songs of praise
 Ascend, through Christ, to Thee.

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter IX (Verses 9-13)

"And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean" (Mark 9:9, 10).

The cloud was gone! The mountain top experience was over, but its reality was never to be forgotten by the three privileged disciples. They had seen the Lord Jesus in all the splendor of His glory. And yet they must come back to other realities, to the responsibilities of the daily earthly pilgrimage and to their training for the witness that was to be theirs in years to come. "And as they came down, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead."

There was plenty of time for our Lord and His disciples to converse before they should be surrounded again with other followers and met by the multitude. For it was a "high mountain" to which He had taken Peter, James and John (vs. 2), and the descent no doubt consumed several hours. In the course of this journey, "as they came down," our Lord commanded secrecy for a time concerning His Transfiguration, "till the Son of man were risen from the dead."

Why did He do this? This is not the first time that the injunction to "tell no man" issued from Him. For example, when the Lord Jesus raised the daughter of Jairus—and then, too, His only company was Peter, and James, and John—He instructed His followers that "no man should know it" (5:43). We have assumed that upon that occasion it was, perhaps, because He wished to prevent a too sudden "popularity" which might result in His enemies' trying to take Him and put Him to death before "the time." Yet it is a great mystery, for the performance of such a miracle was indubitable proof that He was the Son of God and Israel's awaited Messiah. Here again we are not told the reason for

the command for silence. It may be that our Lord knew that His three followers and friends would not be believed until after the greater miracle of His resurrection. Perhaps their telling of such a tale at this time—for to those who had not seen the Transfiguration and the Glory of the Son of God it would be a "tale"—might have resulted in physical danger, even death, to Peter, James and John. At best we can only surmise.

But notice the time limitation. They were to "tell no man what things they had seen, *till* the Son of man were risen from the dead." After the resurrection of Christ, and upon the gift of the Spirit at Pentecost, the disciples would have proof attested by many (cf. 1 Cor. 15:5-8) that the Lord had been raised, and then this experience of the mountain top could be related and would be received by those whose hearts were ready to hear.

"And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." The first clause appears to refer to the command, and not to the revelation about the resurrection. (The expression "with themselves" is not clear. It may qualify the clause with which it is found; or, as some suggest, it may belong after the comma, relating to the discussion that the three men had. It does not matter, for the teaching is clear in either event.) The word *kept* has the connotation of *held fast*. Here were three men who could keep a secret. The great fact of our Lord's Transfiguration was not told to anyone until after the Lord's resurrection. But how Peter and John (James was an early martyr, Acts 12:2) gloried in affirming the glory of the Lord (cf. 2 Pet. 1:15-18; John 1:14)! But the three beloved and devoted disciples did not understand the Lord's statement concerning His resurrection, and so they discussed with each other what "the rising from the dead should mean."

You will recall that the Lord Jesus had previously told the Twelve that He must suffer and be killed, and in three days rise again (8:31). They could not understand it then, and Peter even went so far as to rebuke Him for such an expression. And they still did not comprehend it. The resurrection, to those men, was something which was to take place "some

day," in the distant future; but now, their hopes and expectancy of Christ reigning in an earthly Kingdom stimulated by His own words and the vision of His coming in power which they had just beheld, they seem to have forgotten the solemnity of His prophecies concerning His suffering, and they were confused no little by the reference to His resurrection. They were slow to believe, indeed! But do not be too hard on these men. Remember that we have today the written proof of the empty tomb and the glorified and ascending Christ. We have two thousand years behind us, during which unbelief has sought to shake the foundation of our faith without avail. Peter, and James, and John were traveling an untrod way, and it was not easy for the finite to plumb the depths of infinite wisdom. The scribes, whose lives were spent in the Holy Scriptures, had not taught them anything of the suffering of Messiah which must precede His glory. "What does this rising from the dead mean?" they questioned among themselves. "The Master did tell us that He was to die and be raised, it is true! But what we saw up there in this mountain was a glorified Being. How do these two things fit together?" That must have been the gist of their discussion. There was not unbelief, but only unenlightenment. They would never understand all that must take place until after its accomplishment at Calvary, until after they should see the risen Christ, until after the coming of the Third Person of the Trinity to be their Guide into all truth (cf. John 16:12-14).

"And they asked Him, saying, Why say the scribes that Elias must first come? And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that He must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him" (Mark 9:11-13).

The question that the three now asked confirms the view that in their thinking they were linking together our Lord's resurrection and His coming in power. While they had been discussing these things the Lord Jesus had been walking before them perhaps. But now this question arose in their conversation: "If Jesus were indeed the Messiah, why then

did the scribes teach that Elias, that is Elijah, must precede Him? We saw Elijah a little while ago. Was this the coming of Elijah which the scribes taught? But how could this be, since the only ones who had seen him were not to mention the fact? Is Elijah to appear again before the Master establishes His throne?" These are imaginary thoughts or words, of course. But we do not think that they go far afield of the actual discussion.

"And He answered and told them, Elias verily cometh first, and restoreth all things." Our Lord stood ready to answer immediately the question asked in all sincerity. He will always do so. "Elias verily cometh first, and restoreth all things." To understand this we must go back to the Old Testament Scripture from which the scribes themselves, the professional guardians and interpreters of the Law and the Prophets, acquired their knowledge of Elijah's coming; namely, Malachi 4:5, 6: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." These are the last words of the Old Testament.

Now the student of the Bible knows that "the great and dreadful day of the Lord" has not yet come. That day awaits Christ's Second Coming, when He shall return in power to judge and reign. This advent is graphically described in Revelation 19:11-16. But such a day of judgment and power could have been a portion of His First Advent, had His people been ready and willing to receive Him. We know that they *did not believe on Him, and we know that in His omniscience God knew that they would not believe.* He came as a Servant, to minister, and to give His life a ransom for many. By His sacrifice of Himself He brought salvation to all who trust in Him. With His stripes we are healed. But before He does come in judgment Elijah shall precede Him: "and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Such will be his message that repentance will come upon the nation Israel, and upon others as well; but this is a message particularly for Israel. By restoring all things our Lord meant, it appears, that things

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on earth and in the hearts of men will be as they were at one time in Israel's history, when God was acknowledged and worshipped in truth, when there was unanimity of feeling about Him, when the nation was indeed a theocracy. Such a spiritual condition is to be restored; not only are families to be united in this, but each generation will be responsive to the others. What the fathers believed and taught will be observed by the children. What the children learn from God's Word will be heard by their fathers. Such a preparation, such a revival in the nation, is what the coming Messiah will find, due to the ministrations of the Holy Spirit through Elijah, who "verily cometh first, and restoreth all things." Will this Elijah be the very prophet who once walked this earth, who was caught up to Heaven in a whirlwind nine centuries prior to our Lord's prophecy, who was seen that very day on the mountain top, with Christ and Moses, by Peter, and James, and John? Our Lord Himself gave the answer, which we shall consider below, in its proper order. Meanwhile, suppose we examine the last part of verse 12.

"And how it is written of the Son of man, that He must suffer many things, and be set at nought." This is a peculiar phraseology. Because it is, many commentaries omit all reference to it. How are we to read this, and with what is Christ's remark connected? It would seem to us that it can best be understood if we read verse 12 as if Mark had made use of a "firstly" and a "secondly," as it were. "And He answered and told them: *firstly*, 'Elias verily cometh first, and restoreth all things'; and *secondly* how 'It is written of the Son of man, that He must suffer many things, and be set at nought.'" It is as if the Lord Jesus replied to the disciples in this wise: "The scribes are right. Elijah truly cometh first, as the forerunner, who will restore all things. But do not forget this fact in looking for the glory of the Lord and that forerunner who will precede Him. It is written of the Son of man that He must suffer many things, and be set at nought. Have you forgotten what I told you about a week ago, that I must suffer, and be rejected, and be killed? After that, in three days, I will rise again. It is this resurrection to which I referred a moment ago; and you need not expect to see Elijah, or Me in the glory and coming in power,

till after the suffering has been accomplished. The Cross must antecede the Crown."

In saying, "It is (*stands, lit.*) written," who can doubt that the Lord had in mind such prophecies as Isaiah's: "He was wounded for our transgressions, He was bruised for our iniquities * * * He was oppressed, and He was afflicted" (53:5, 7)? Certainly He suffered on Calvary. Surely His greatest anguish was when the Father turned away His Face. Our Lord, the blessed Son of God, was indeed set at naught, was considered as *nothing*, by His fellowmen, and suffered the just penalty for their sins, yea, for our sins. No wonder God hath highly exalted Him, and given Him a Name which is above every name!

"But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." There is no Old Testament prophecy concerning the forerunner's earthly fate, so that it is evident that the last clause, "as it is written of him," refers to the coming of Elias, and not to *what was done to him*. Parentheses, rather than commas, would be better punctuation, whereby the verse would read thus: "But I say unto you, That Elias is indeed come (and they have done unto him whatsoever they listed) as it is written of him."

We have already referred to the prophecy of Malachi, in which he declared that Elijah should come before the great and terrible day of the Lord (Mal. 4:5, 6). Undoubtedly the scribes, in denying the Messianic claims of the Lord Jesus, pointed to the fact that this could not be the Christ, for Elijah had not appeared as promised. So it was that Peter, and James, and John—for they were very evidently aware of the scribes' argument—in discussing here what our Lord meant concerning His resurrection, and at the same time reasoning concerning the meaning of His Transfiguration and the appearance of Moses and Elijah, asked the question: "Why say the scribes that Elias must first come?" (vs. 11). Was this the coming of Elijah which Malachi predicted? If so, how were the scribes and the rest of Israel to know about it, since the three disciples were commanded to "tell no man"? Our Lord's answer is very positive: "Elias verily

cometh first . . . And I say unto you, That Elies is indeed come . . . as it is written of him."

An examination of other Scriptures will give us more light. Upon the occasion when John the Baptist, in prison, sent his disciples to our Lord to ask whether He, the Lord Jesus, was the One that should come, or whether they should look for another, you will recall that the Lord told John's followers to go and show him the things that they heard and saw—the blind receiving sight, the lame walking, and so on (Matt. 11:2ff). Upon the departure of John's disciples the Lord Jesus spoke to the multitudes about the Baptist, saying: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." Then He added these words, which have important bearing upon the subject under discussion: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear" (Matt. 11:13-15).

Again, in Matthew 17 where the parallel account of the Transfiguration is given, we are told of the three disciples' question about Elijah, and of our Lord's answer. Matthew adds one detail omitted by Mark. Following Christ's statement that Elijah had already come, Matthew writes: "Then the disciples understood that He spake unto them of John the Baptist" (17:13).

Suppose we look at one other passage, this time in Luke. When the angel of the Lord appeared unto Zacharias, the priest of the course of Abia, while Zacharias was executing the priest's office in the temple (Luke 1:8ff), the angel told the priest that he and his wife Elisabeth should bear a son, whose name was to be called John. Elisabeth bore this son, as we know, who became known, in his manhood, as John the Baptist. Now this was Gabriel's promise to Zacharias about John: "He shall be great in the sight of the Lord * * *. And many of the children of Israel shall be turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord" (Luke 1:15-17).

Thrice, you see, we find that the predicted coming of Elijah was fulfilled in the ministry of John the Baptist. Thus, it is evident that Elijah himself did not need to return to earth, but that God's purpose and promise were performed by another who came "in the spirit and power of Elias," and to those who would receive it, his ministry was absolutely identical with that of the forerunner of Malachi's prophecy.* To such a one—"great in the sight of the Lord" though he was—who ministered to the hearts of the people so that many were turned to God—to such a one, who came in the spirit and power of Elijah of old, the nation as a whole turned deaf ears. He was rejected by those who should have welcomed him, and finally slain by the cruel hand of Herod. His earthly destiny was but a symbol of that which was to be Messiah's experience. "His own received Him not," and He was nailed to the tree on Golgotha. But it will not be so when He comes again; then His enemies will be His footstool.

(To be continued, D. V.)

THE SUN OF RIGHTEOUSNESS . . .
WITH HEALING IN HIS WINGS
 (Mal. 4:2)

Jesus, apply those healing streams,
 Those cordial balms to me;
 And let my burdened, fainting soul
 Find life and strength in Thee.

—E. Harland.

*This opens an interesting field of thought which we can only touch upon here, as its discussion belongs elsewhere. Many have believed that one of the two witnesses of Revelation 11 must be Elijah, because of the prophecy of Malachi 4:5, 6. But since John the Baptist, coming in the spirit and power of Elijah was Elijah indeed to those who would receive it, as we have endeavored to show, then in that future day it need not be Elijah himself who shall appear, but like John the Baptist, a witness who will be clothed with the spirit and power of the prophet of old. (The identity and ministry of the two witnesses of Revelation 11 was discussed by the author in an article in *Our Hope* in April 1941. This may be obtained in booklet form, 25¢ postpaid.)

Enduring Mercy

BY EDWIN RAYMOND ANDERSON*

"For His mercy endureth forever" (Psalm 136)

Our present pilgrim portion is indeed cast amidst sombre and solemn times and we pass our days with much of fear and trembling upon the every hand, with the near future betraying signs of a yet deeper lowering of the storm-clouds. We know not what lies ahead, save that the end of days shall witness yet greater calamities than known to the present. Yet we walk not in hopelessness; uncertainty is not our part, though we bear a true concern as to the events which are taking place upon the present scene. We are of the new creation (2 Cor. 5:17); fed and led and blessed of the indwelling Spirit, possessors of the heavenly hope (Titus 2:13), which far exceeds even the loftiest imaginings of men.

And yet we need mercy for our present pilgrim walk; we need the rich display of His mercy acting forth in our behalf, for the steadying of our hands and for the support of our feet. We possess naught of the creature which shall lead aright in grace and victory, but rather require the whole dependence upon Himself for that sustenance. It is thus that we are led to a deeper, more frequent meditation upon the *One Hundred and Thirty-sixth Psalm*, and would suggest daily thought and prayer upon that response which occurs for each of the twenty-six verses of this Psalm—"for His mercy endureth forever." How better would be the day ahead, if the early hour of rising would find our hearts going out in joyous response to His wondrous workings of grace in our behalf—"for His mercy endureth forever"; this praise making melody in our hearts for all that might lie ahead! And how much more restful the evening hours, if our prayer in the night-chamber took into account His guidance and protection for the hours and tasks which have just passed away, and our hearts in the full apprehension of all, would echo the glad response—"for His mercy endureth forever." The Christian life, we feel, would be far sweeter, far more

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radiant on the whole; it would more effectively demonstrate the fragrance, the blessing wrought in living communion, conscious fellowship with Himself. Our meditation of Him shall be sweet (Psa. 104:34), and that sweetness shall work its perfect measure in leading us yet further away from all creature reliance and to that happy abode of full dependence, full "leaning hard" upon Himself. It is this which shall maintain our souls in happy, fruitful state for the present pilgrim way, and which renders all glory to His worthy Name.

It is significant that each of the twenty-six verses of this Psalm carries this response, for this significance lends itself to the importance of *praise* to the worship, in the Christian life. It is joy to the heart of our dear Lord when our lips, our souls, our all, are just filled to overflowing with *praise* for His wondrous workings of grace on our behalf; our Great God doth "bend His ear so very low" to catch those sweet refrains, for they tell out the satisfaction, the intelligence, the appreciation of our souls, drawing us through them, to a yet closer walk with Himself. They sing forth the blessed strains so welcome to His ever open ear—

"Satisfied! yes, satisfied with Thee, Lord Jesus"—

and in all, they lead to fuller displays of mercy upon His part. It is true that request and petition are allowed their places in prayer; yet, beloved, does not pure praise occupy the prime position and tend to lead towards deeper spiritual intelligence concerning those requirements for the daily way? Praise is a cleansing balm to the soul; it washes of all dross, purifies the inner chambers and brings us to yet fuller conformity with His design and purpose. Praise melts the heart of all friction, of all impatience, of all which would tend to hinder His fuller displays in our behalf. Praise more than aught else, keeps us humble, submissive and still before Him. The life of praise, the prayers of praise, are the desires, the longings of the Christ dwelling within by His Spirit.

"For His mercy endureth forever." What a complaining people we are at oft-times, beloved! And how much of selfy comfort and enterprise creeps into our petitions! We read the Old Testament record of the wilderness murmurings of the children of Israel with such a "holier than thou" attitude, forgetting somehow, or perhaps conveniently, the pointed

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word of the apostle: "Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come" (1 Cor. 10:11). Beloved, many of us are removed from them only by measure of time! We, alas! bear the same spirit, and I well remember the rather unusual word of a dear friend: "We Christians are far too often afflicted with a tragic 'gimme, gimme' spirit." But then, this One Hundred and Thirty-sixth Psalm would silence many of our complaints and cravings, would put to an end much of this fretful, wasting Christian living, if we would but honestly take the Word into the quiet closet of holy prayer, and really get down upon our knees, and thoroughly "pour ourselves out" in the reading with "strong crying and tears," if needs be. Of a truth, we will be the far better, and come to enter perhaps for the first time, the first ~~time~~ time, that inner, almost forgotten chamber-circle of "praise-praying."

In this 136th Psalm, the inspired writer goes through the history of the children of Israel, citing the many cases of God's gracious dealings and activities towards them—not because of *their* goodness, but all in the marvelous display of *His* grace. Little wonder then, that as the lessons were burned deep into their souls, there remained naught save that precious response, "for His mercy endureth forever." And beloved, can it be any different or removed for us, looking back in memory to His gracious leadings, dangers avoided, prayers answered, measures undertaken with full prosperity, victory accomplished—all in so many, many ways? How can it be adequately told out? How can we hope to number them all; those many times and ways when His precious hand upon us felt especially real, His voice to our souls so near, so blessed, His Spirit leading us here, keeping us away from there, so obvious and assured beyond denial? They are far, far more than we can ever hope to number, this grace, this mercy of our Lord told out, acting forth upon this behalf of His blood-bought own. We shall never know the whole story, nor see the entire picture in this life; yet it is all there, and when morning dawns on the shores of glory, then shall we know even as also we are known (1 Cor. 13:12).

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His mercy is continuing, unchanging; yesterday, today and forever fresh as the morning dew to our souls. It has abounded upon us yesterday; it feeds and leads us through the today of perplexity and unrest; it will be with us for the every tomorrow until Jesus comes. It upholds and sustains for the whole of our eternal life (John 10:28). How great, how grand this theme—the mercy of God in our behalf!

Thus our hearts join the glad anthem of praise; we lift our hearts with the countless multitude of the saints in adoration to that blessed One, Who is worthy of all. Beloved, what else can we do; what else or less could we sound forth than this—"for His mercy endureth forever"? Amen Lord Jesus, for so it is and ever shall be, to the glory of Thy alone Worthy Name.

FOR EVER TO BE WITH HIM THERE

Ah! who upon earth can conceive
 The bliss that with Jesus we'll share?
 Or who this dark world would not leave,
 And earnestly long to be there?
 There Christ is the light and the sun,
 His glories unhinderedly shine;
 Already our joy is begun,
 Our rest is the glory divine.

'Tis good, at His word, to be here,
 Yet better e'en now to be gone;
 And there in His presence appear,
 And rest where He rests on the throne.
 Yet, ah! what great joy 'twill afford,
 When Him we shall see in the air;
 And enter the joy of the Lord,
 For ever to be with Him there.

—Wesley.

Current Events

By E. SCHUTLER ENGLISH

John Foster Dulles Speaks. When Attorney John Foster Dulles, LL.D., speaks on international affairs, he speaks with authority. Dr. Dulles, in addition to engaging in a busy legal practice in New York City, has found time to participate actively toward furthering international good will and on behalf of peace between nations, as vouched for by his appointments as Secretary of the Hague Peace Conference, in 1907; and memberships in such councils as the American Commission to Negotiate Peace, 1918-19; the Reparations Commission and Supreme Economic Council, 1919; the Berlin Debt Conferences, 1933; etc. Dr. Dulles is a Trustee of the Brick Church, New York, and was appointed by the modernist Federal Council of Churches, Chairman of the "Commission to Study the Bases of a Just and Durable Peace," whose findings, published in a booklet, *A Righteous Faith for a Just and Durable Peace*, were referred to in our last issue.

In a special article in *Life*, under the title "A Righteous Faith," John Foster Dulles has spoken to millions of American people concerning "the moral crisis of our time and . . . the way to a Christian solution." His preamble and resumé of the growth of socialistic faiths which led up to World War II are authoritative, interesting and clear, and the historical record concludes with a paragraph which states: "If history teaches anything, it is that no nation is great and no nation is strong unless its people are imbued with a faith. It also shows that no nation can be permanently great or permanently strong unless that faith be a righteous faith that is compatible with the welfare and the dignity of others. Unless during this war we regain that kind of faith, then military victory will serve no permanent good. For again new faiths will arise to attack us and in the long run we will succumb."

It is from here on that we take issue with Dr. Dulles. For henceforth in his article the author seeks to define the spiritual need of the nation. Now if a Christian engineer

or scientist or doctor should write on a subject which is purely technical we should not expect him to bring into such a treatise a statement of his faith in Christ or a definition of the Christian faith, *unless* spiritual matters should come naturally within the realm of his subject matter. So, when a man prepares a manuscript on political affairs, the same is true. But John Foster Dulles is speaking in this article of spiritual things; he is writing of the spiritual need that faces America and of the teachings of our Lord. Thus we should expect him to declare the great fact of sin and of God's way of salvation through Christ, and we should assume, if the writer believes it himself, that somewhere in the treatise the need of regeneration would be referred to, and that man's spiritual hunger can only be satisfied by faith in the Son of God and His atoning sacrifice on the Cross. But Dr. Dulles does no such thing! Instead, he attributes to our blessed Lord a sort of idealistic social consciousness whereby He "sought" to show men how to overcome evil by "acting out visions that would see clear . . . the essential unity and equal worthiness of all human beings." We quote at length from Dr. Dulles' article:

I recall that Christ ministered at a time when international and social problems existed in aggravated form. Much of the world was under the heel of a military dictator and labor was largely slavery. Tiberius had achieved for Rome what Hitler has sought for Germany. Yet Christ advocated no specific revolts and sponsored no specific reforms. This cannot be because He was indifferent to the human misery that surrounded Him. Rather, He sought to do something bigger and more enduring than to cure the particular evils of His day. He sought to show men how, throughout the ages, they ought find the way to surmount evil that would constantly be reappearing in ever-changing form. That way, He taught, was for men to act out of visions that would see clear, minds that would think straight and hearts that would comprehend the essential unity and equal worthiness of all human beings. He inveighed against hatred and vengefulness, self-conceit and deification of one's particular nation, race or class. He did so not only because such emotions are repugnant to God's will for man, but also because they always make men incompetent to deal with human problems. They create those blind masses and those blind leaders who, He pointed out, end up together in the pit. . . .

Christ saw, and if we have vision we too will see, that material things serve chiefly as instruments for bringing into being those non-material values that men need most. When He told the rich young man to give all to the poor, He saw not so much the material advantage for the poor as the value of the spiritual outlook that would prompt such an act. By secular standards He appraised the widow's gift of her mites and Mary's sacrifice of her precious ointment. So it is that as our eyes are opened we will see material needs, but we will see them in subordinate relationship to spiritual needs.

If we have hearts that are comprehending we shall, like Christ, be moved with compassion. We shall hear the cry of the masses that a way be found to save them and their children from the death, the misery, the starvation of body and soul which rampant war and economic disorder now wreak upon man. We shall be so moved by that cry that we shall resolutely dedicate ourselves to the achievement of a better order. We shall find, in that dedication, something that will make our own lives worth living and our own nation worth preserving. . . .

Finally, we must act. Christ did not teach a purely contemplative religion. "Let your light so shine before men that they may see your good works." We must not be paralyzed by fear lest what we do may not be perfect. Neither must we wait until someone develops a spectacular plan for achieving it once all that we desire. Action is a thing that, itself, is good. It is out of action that there is born a sense of creative power and purpose. Every individual, every nation, must make an effort to find opportunities where faith can be converted into action. Those opportunities are always available. It is unimportant if initially our acts, as individuals or as a nation, are unimpressive. For if what we do is prompted by clear vision, human comprehension and clear thinking, we will be surprised at the fruitful consequences of what we do. Inspired and urged on by those consequences, we will steadily move forward, enlarging the practical expression of our faith and developing for it a defined and expanding pattern. As our national faith is made manifest by works, and grows under that stimulus, its influence will be contagious throughout the world. As the evil faiths that combat us collapse, leaving death and ruin as their fruit, the faith that makes us strong will encompass the earth. It will unite men, as never before, in common and constructive purpose.

Thus does the man whom the Federal Council of Churches of Christ in America thought worthy to chairman a committee to study world conditions express himself concerning our Lord's earth's ministry and the church's mission. Perhaps such doctrine, as someone has put it, "would not hurt a flea." Neither would it lead one poor lost soul to know the way of life. The nation's greatest need and the world's greatest need is the Gospel of our salvation, and not this social gospel, which is the devil's counterfeit.

So Does Harry Emerson Fosdick! We have had not a few letters of late telling us that Dr. Fosdick has returned to the "old faith," and/or asking us whether it is true that he has done so. How we have hoped that this might be true! But we have seen no evidence to such an effect. And in order to ascertain we secured a copy of his latest published writings, called *Living Under Tension* (Harper & Brothers, New York). Two quotations from the book will suffice to classify Dr. Fosdick unchanged, a modernist. One of these questions is concerning our Lord's Virgin Birth, and the other is about His Deity.

In reference to the New Testament doctrine of the Virgin Birth of Christ, Dr. Fosdick says: "I am not deeply concerned whether you believe the virgin birth as a historic fact or not, although, as you know, *I cannot believe it*" (italics ours).

In a chapter entitled, "What Does the Divinity of Jesus Mean?" Dr. Fosdick, contending that first of all our Lord was man, thrice uses this expression: "Of course Jesus was human, and He must be divine in what sense He can be divine, being assuredly human." That is about as far as the author commits himself. And even in that use of the word *divine* Dr. Fosdick does not mean what we do when we speak of the Deity of Christ, but rather, in the sense that "God can come into human life because God has come into human life," another expression thrice employed by him. Dr. Fosdick says that he cannot use the language of the Nicene Creed which declares our Lord to be "very God of very God," except as he puts into his expression of his faith today what the Nicene Creed said for another day, that is, that "God did not simply send Jesus; he was not simply with Jesus; he came in Jesus. God can come into human life because he has come into human life, and what the Fourth Gospel pictures the Master as saying is true: 'He that hath seen me hath seen the Father.'"

Dr. Fosdick refers to himself as a *liberal*. We have another name for it, in addition to the term *modernist*—he is an *unbeliever*.

Report on Buchmanism. We had thought that we had finished referring to Buchmanism, known also as The Oxford Group Movement, and Moral Re-Armament, but an item in *Time* (January 4, 1942), under the caption at the head of this paragraph, drew our attention. A teacher in the Lenox School in Massachusetts, Walter H. Clark, is writing a thesis for a Ph.D. degree at Harvard. His subject is "Buchmanism," and so, in order to be conversant with the results of the Movement, he sent a questionnaire to ninety-two men and women who had come under the influence of Dr. Buchman's so-called "First Century Christianity" eighteen years ago. The answers revealed that only ten of the ninety-two

are still interested in the Movement, while only seven said that its teachings added to their intellectual or spiritual equipment. "Both those who had left Buchmanism and those who had seceded," *Time* reports, "agreed that the chief benefit of their experience was an emotional release for the individual. Many, but not all, felt that they had been on an emotional spree which left them self-disgusted and often distrustful of religion."

So dies gradually a sensational appeal to the "up-and-outs" which at best was never more than froth. The Oxford Group Movement was doomed when it began, because it failed to evaluate the blood of the Lord Jesus Christ as the power of cancelled sin.

Growing Apostasy. Quite startling are the strides the organized church is taking, as if to keep pace with thought in the realm of international politics and federation of states. For as if spiritual power would come through organizational might—which it certainly does not—the Federal Council of Churches of Christ in America took steps in its December conclave to form, with seven other interdenominational movements, "the largest church body in the Western Hemisphere." The new organization, to be called "The North American Council"—not to be confused with the existent American Council, which is thoroughly orthodox—will not be wholly completed, it appears, until 1945, so great is the undertaking of uniting these eight interchurch groups: Federal Council of Churches, Council of Church Boards of Education, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the United States and Canada, United Council of Church Women, and United Stewardship Council.

The mustard seed continues its abnormal growth. The Laodicean state of saying, "I am rich, and increased with goods, and have need of nothing," when actually there is spiritual wretchedness, and poverty, and blindness, and nakedness, seems hard upon us. Babylon the Great, the Mother of Harlots, is herself already conceived, it appears, and her birth is very near.

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This and That. A Gallup Poll suggested by the American Bible Society revealed that forty-one people out of every one hundred in the United States have not opened a Bible for at least one year . . . The new President of the Federal Council of Churches is Bishop Henry St. George Tucker, of the Protestant Episcopal Church, who succeeds Dean Luther A. Weigle of the Yale Divinity School. Needless to say, Bishop Tucker is a strong liberal . . . A leading editorial in *Life* declares that "the closer you get to the front lines (of warfare) the more often you pray to God." But the editorial does not say much, and one is led to conclude that it is fear that is causing this prayer—not of eternity, but of physical danger and physical death. This is a perfectly normal reaction under danger at any time. Would that more of our boys would really turn to God. Pray for the evangelical chaplains, who are in the minority, that the Lord will give them great liberty and power to proclaim His Word . . . America's war against Communistic philosophy, and resultant godlessness, is not being helped by Vice-President Henry A. Wallace's rather slighting references to the Bill of Rights . . . The Rev. James J. L. Hall, 79 year old evangelical Episcopalian, known to his friends as "Daddy" Hall, has a new type of evangelism. Every day he sits at his telephone (Circle 6-6483) in New York, and preaches to those who dial his number. He has spoken to 140,000 in the last year and a half, who call him because they have heard of him and want to learn what he has to say, or because they are victims of practical jokers who leave messages on their friends' desks to call Pastor Hall's number. "Daddy" Hall preaches the Gospel to all who call him, and he says it is but a few who "hang up on him" before he finishes his conversation . . . A storm is brewing between Protestantism and Roman Catholicism on account of the arbitrary demand being made by the Roman Catholic Church that Protestant missionaries be debarred from Central and South America. In the December *Catholic Digest* John W. White writes: "Protestant missionaries always have been considered 'undesirable' in all South American countries." Roman Catholicism represents a minority in the United States, and Protestantism is standing strongly against this attack by the Catholics.

A Message for Each Day

BY FRANK E. GAEBELEIN

February 1. "Why boastest thou thyself, thou tyrant, that thou canst do mischief; whereas the goodness of God endureth yet daily?" (Psa. 52:1, Coverdale).

Here is the unanswerable refutation of the devil's bid for sovereignty. However much he and his tools boast in their evil, no day passes without proof of God's supreme power. "The goodness of God endureth yet daily." This will always be true. No matter to what pitch evil rises, there will always be the higher display of God's goodness. Never a day passes, even in blackest times, which is not full of God's goodness toward men. No matter how furiously the enemy works mischief, he can never quench the unending flow of the goodness of God toward men.

Evil is mortal; good immortal. Evil is limited, but good is infinite. The devil can no more stop God's goodness than he can defeat God Himself. The smallest blessing God bestows upon us, the answer to the child's prayer, the everyday displays of His kindness, are not little things. They are the refutation of the devil's bid for supreme power.

February 2. "Let Thy hand be upon the man of Thy right hand, upon the son of man whom Thou madest strong for Thyself" (Psa. 80:17).

Why does God delegate power to men? Why does He make some stronger, more able, more gifted than their fellows? This question is answered by Asaph, as he speaks in this Eightieth Psalm of "the son of man whom Thou madest strong for Thyself." God delegates power and gives gifts to men *for Himself*. By this is meant that God would have men use these gifts for the highest end of carrying out His purpose. God being perfect in all His attributes, man can have no higher destiny than to glorify Him for ever.

When we look at human power and greatness we see the awfulness of what is happening today. Men are taking power and using it not for God but for themselves. It is not only the dictators who sin in this way; it is all who are living in God-forgetfulness. The ideal of making a better world and reforming international life is not in itself enough. God will not bless such aims when carried out in forgetfulness of Himself. As He permits us to grow great in our strength, we need to bow low before Him in recognition that the might He has delegated to our hands is to be used only for Him.

February 3. "O Thou that hearest prayer, unto Thee shall all flesh come" (Psa. 65:2).

"Thou that hearest prayer." What a lovely designation of God! You need not be a theologian or a scholar to enter into its meaning. But you do need to be a praying Christian. You who come before Him day after day, pouring out in His presence your heart's desire, will understand this phrase. You have asked many things. Some you have received; others have been denied you. But this you have not doubted; you know that God hears prayer.

Meditate for a moment upon the choice of the word "hearest." Have you ever been in grave difficulty and have you longed to tell your trouble to some true friend or relative? It is not so much that doing this will resolve the trouble as that the mere fact of telling it to another is a relief. How much greater, then, the comfort of opening your heart to the Heavenly Father Who always hears! The loving friend or relative is not always available, or, if available, may not be ready to hear. But God is ever available, His ear always receptive to our cry. It is not insignificant that the verb "hearest" is in the present tense; the meaning would have been all too limited were it either past or future. Yes, God hears prayer. That is enough to sustain us in every circumstance. God hears prayer, and because He hears it, we know that He will undertake gloriously in behalf of His children.

February 4. "Now know I that the Lord saveth His anointed" (Psa. 20:6).

"Now know I that the Lord saveth His anointed," cried David. Surely his emphasis was upon the adverbial word. "Now," looking back upon "the day of trouble" (Psa. 11), "now," exclaims David, "I realize that the Lord actually does save His own." That is a great discovery to make. It is a grand affirmation, worth the anguish and confusion of the day of trouble.

Have you ever looked into an assayer's crucible? If so, you have seen the molten mass with all its impurities. But in and out of it comes the bones of pure gold. So with the tribulation which comes to us as surely as it came to David. In the midst of it is this modicum of truth, more valuable than finest gold, this precious fact that now we know, not theoretically, not by hearsay, but by the hot fires of affliction and the crucible of testing—now we know that the Lord saveth His own.

So does adversity build us up in our most holy faith. Hidden in the blackest affliction and most burning testing is the pure gold of experiential knowledge of the Lord's sustaining grace. What though the trial be unexpectably hard! The Saviour will bring you through and, like the Shepherd King, you will be able to say, "Now know I that the Lord saveth." Gold inherited or even earned may be lost. But the riches of faith gained in the furnace of affliction are imperishable. They are yours for ever and ever.

February 5. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple" (Psa. 27:4).

It would be very wrong to consider this only in its historical setting. To be sure it is the beautiful expression of the pious Hebrew king. But it is much more; it is a wish which may be realized now by us Christians who are this day thinking about these beautiful words.

"But how," one asks, "is this possible? David lived in Jerusalem; his heart's desire was centered round the house of God in that city. We live in another time and, though some church may be our house of God, it would be impractical to think of dwelling there for ever." But let us not be so literal-minded! After all, David well knew that there was a greater temple than the tabernacle or the temple he longed to build at Jerusalem. Who are we to say that his faithful gaze was not directed upward to the heavenly House not made with human hands? We Christians may not only desire to dwell in the house of the Lord, we may actually do so. We turn to the first chapter of Hebrews and

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read of the believer's being "in heavenly places in Christ" (vs. 3). We look back to the fifteenth chapter of the beloved disciple's Gospel and hear our Lord saying, "Abide in Me and I in you" (vs. 4). To do so is possible, else Christ would not have commanded it. And to abide in Him is indeed the New Testament equivalent of David's exalted wish in this Psalm.

February 6. "Lord, what love have I unto Thy law! All the day long is my study in it" (Psa. 119:97, Coverdale).

It is all very well to speak of primitive Old Testament conceptions of religion, as do some of the learned. Nevertheless, there are very few among present-day Christians who measure up to this word of the anonymous author of the great one hundred-and-nineteenth Psalm. Such single-minded devotion to the Word of God is a rebuke to us moderns. We have time for all manner of studies and activities. But God's own Book is neglected. If there is not single sense which surpasses more than any other for lack of spiritual power in church and individual life, it is the lack of whole-hearted devotion to the Word of God.

"All the day long is my study in it." No, the man who wrote that was not an extremist. He simply knew what so many of us today have forgotten, if indeed we ever have known it. He knew how to live and work in, with, and by the Word of God. He knew how to treasure that Word in His heart and to go all the day feeding upon it by faith.

February 7. "Depart from me, ye evildoers: for I will keep the commandments of my God" (Psa. 119:115).

A wise man is speaking. He is wise, because he recognizes danger—in this case, the danger of the proximity of the wicked. Therefore, he cries out, "Depart from me, ye evil-doers."

Now there are several motives for shunning evil men. There is the unworthy motive of self-righteousness, expressed in the "holier-than-thou" attitude. But there is also the worthy motive, typified by the cry of the wise man who is determined to obey the law of his God. "For I will keep the commandments of my God." Is that our resolution? Then we must make it the rule of our life not to have fellowship with the wicked. Oh, we may consider ourselves immune from practising their sins. But evil is very subtle. Friendships with evil persons cannot be maintained without lowering of standards upon our part. None of us is strong enough to live on intimate terms with avowed servants of the devil. We are not to draw aside our skirts in squeamish pride. Nor are we to fail to love the sinner and witness to him and do all in our power to help him. Nevertheless, we jeopardize our obedience to the commandments of our God when we persist in companionship with the unrepentant doer of evil. To continue in the Christian life means discontinuing any alliance which would entangle us with evil.

February 8. "Uphold me according unto Thy Word, that I may live" (Psa. 119:116).

Some time ago one of the current magazines contained an article on living. The well-known author classified certain experiences as mere routine and others as real living. It was interesting but very shallow compared with the Biblical standard of living set forth in this verse. As another translation puts it, the Psalmist is saying, "Oh, establish me according to Thy Word, that I may live."

Now there are indeed degrees of enjoyment in the experience of each day. However, one may live on the human plane and yet not be living

is the Psalmist's inspired usage of the word. The only way to live fully is to be established according to the Word of God. There is but one abundant life, and that is life in and through the Son of God. It is communicated to the heart of man, naturally dead in trespasses and sins, by the incorruptible seed of the Word of God (1 Peter 1:23). Christians should enjoy life in every way which is pure, honest, and of good report. But their enjoyment is not limited to those experiences. Yes, Christians also live in and by the Word of God; here and now they have a foretaste of that eternal life which is their true possession through the Lord Jesus Christ.

February 9. "Hold Thou me up, and I shall be safe" (Psa. 119:117).

A lovely verse! It takes us to the heart of personal religion. Notice the intimacy of the pronouns, "thou," "me," "I." The "thou-me" relationship is the very essence of Christianity. Through it man meets with God in constant and close communion. Because God loves us and gave His only begotten Son for our redemption, the barriers are down. Everlasting love has found a way to reconcile the guilty with the Holy. You, Christian believer, may talk to God as to your father, and so may I. Not only that, but we may do more; with the most implicit confidence we may place ourselves in His mighty Hand.

Where is safety but in the Hand of God? War has reached the ends of the earth. But war cannot touch the spirit of the man fully committed to God in Christ Jesus. Let the identical words of the unknown saint who wrote this 119th Psalm be our prayer today: "Hold Thou me up, and I shall be safe."

February 10. "Make Thy servant to delight in that which is good" (Psa. 119:122, Coverdale).

It is marvelous how evangelical the Old Testament is, if we but look beneath the surface of its imperishable words. For instance, a merely human pen might have phrased this thought differently, but inspiration puts it in such a way as to allow for the profound theology of divine grace. As we look back upon the Gospel as revealed in all its doctrinal fullness through St. Paul, we realize that not only the New Testament but also the whole Bible shows man's inability to please God apart from enabling grace. We can hardly assert that the Psalmist knew Pauline theology. Yet he did know the human heart. Knowing that, he was well aware of the fact that man does not naturally delight in that which is good. Adam may have done so in his primal innocency. Once sin entered the world, however, human nature began to delight in evil. Therefore, God alone is able to make us sinful creatures take pleasure in the things which are good in His sight.

"Make Thy servant to delight in that which is good." This is a wholesome petition. It is wholesome because it is so humbling. Whoever prays thus is looking to God to do for him what he can never do for himself.

February 11. "Therefore, I love Thy commandments above gold; yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way" (Psa. 119:127, 128).

Have you ever thought that it is impossible really to love without some result? Love always has some effect. Even if, in the sphere of relation-

ships, it is unrequited, it affects the life of the one who loves. So much the more, then, does spiritual love set its mark upon us.

The principle is illustrated in the two verses before us. With great beauty the psalmist says that he loves God's commandments above the finest gold. But he is not through. Immediately he pens the word "therefore," and explains what love for the Word of God does to a life. What are the consequences of loving the Word? Well, they are twofold. First, he who really loves God's commandments will esteem all His precepts concerning all things to be right—i. e., he will not question even a single one of the divine precepts. In the second place, the true lover of the Word of God will also be a hater; he will hate not just some false ways, but "every false way." He will not hate man; ah, no, men are to be loved, but every evil thing they do is to be abhorred. Would that our love for the Bible might have such results in our lives!

February 12. "Thy testimonies are wonderful; therefore doth my soul keep them. I opened my mouth and drew in my breath; for my delight was in Thy commandments" (Psa. 119:129, 131).

Oh, the wonderful Word of God! Have you ever in the course of your Bible reading been amazed at its beauty and greatness? With delightful naiveté the Psalmist expresses this feeling, as he describes what we today call "open-mouthed wonder." "I opened my mouth and drew in my breath."

There are many ways to read the Word of God. At times we come to it for close and careful study. At other times we seek its pages for comfort. Again we open it for guidance. But should there not be another kind of reading? Should there not be those occasions when we come to God's Book simply to marvel at its sheer greatness? Now should we undervalue this approach to the Bible. The faculty of wonder is more characteristic of childhood than of any other period of life. Remember that the Lord Jesus says we must become as little children if we are to enter the kingdom of heaven. Truly we need now and then to put aside our learning and take time to marvel at the greatness of God's written revelation.

February 13. "God is the Lord, which hath showed us light" (Psa. 118:27).

Every Christian may echo this with deep thanksgiving. For to all who are as yet God has indeed proved Himself the Lord through lightening their darkness. He Who is, as James tells us, "The Father of Lights" has illumined us with Jesus, the Light of the world. There are days when the darkness becomes well-nigh impenetrable. But there is no darkness which cannot be dispelled by the light of Christ. Men have their "eternal lights" which they burn as memorials for dead heroes. But there is one true eternal Light Who shines upon our pathway, even to that perfect day, when we shall see His righteousness fully manifest.

It is remarkable that the Book of Revelation tells us that there will be no sun nor moon in Heaven. Soth lights will not be needed, for the Lamb is the Light of eternity (Revelation 21:23).

February 14. "All my delight is upon the saints and upon such as excel in virtue" (Psa. 16:3).

The Psalm containing these words is Messianic. Verse ten, for ex-

auple, is one of the great prophetic texts of the resurrection. "Ye have a supple warrant, therefore, to interpret this third verse in its full Messianic sense. Taking it then, we think of it as applying to our Lord in His contemplation of the earth. Let us look at it again in this light. "All my delight is upon the virgin." Our hearts do make a difference to Christ. That is the important thought for us to derive from these words. What we do in of infinite consequence; it actually touches the heart of our Lord and even causes Him joy. The thought is almost overwhelming, as we pursue it a little further. For if the delight of the Saviour is upon us who are His sinners on earth and especially "upon such as excel in virtue," then it must follow that His deep grief is caused by those who excel in wickedness. Think of the responsibility this entails! It is actually possible, Christians, for us to sadden or toadden the heart of our Lord. Let us think upon this fact; there can hardly be a higher incentive for us to abound in virtue.

February 15. "Ye that fear the Lord, trust in the Lord" (Psa. 115:11).

Two great steps in the spiritual life are here in view. The first is reverence, the second trust. Elsewhere in the Psalms we read, "The fear of the Lord is the beginning of wisdom" (Psalms 111:10). This may be taken in the very broadest sense; a proper fear and awe of God is indeed the basis of wisdom not only of the intellect but also that wisdom of the spirit which leads to salvation.

One may fear God and yet be unregenerate. Without doubt there are non-Christians who, reverencing the Almighty, stand in deep awe of His greatness. They have indeed taken the first step toward coming to Him. But the first step is not enough. If the fear of the Lord is the beginning of wisdom, then trust in the Lord is the appropriation of salvation. There is a beautiful interdependence between these two attitudes toward God. No one who fails to fear God will really trust Him. Similarly, no one who fully trusts Him can fail to fear Him. Because God is great and holy, because God is powerful and infinitely just, because God is all-wise and all-loving, we creatures of His earth know that He is fully worthy of our highest trust.

Finally, let us think of these two steps in another way. The fear of the Lord corresponds to worship; trust in the Lord is worship resulting in personal hold upon the Holy One. Without trust worship is dead; without reverence, trust is preposterous.

February 16. "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" (Isa. 1:18).

We may think of this great evangelical verse as an example of God's higher logic. It comes in the midst of that strenuous condemnation of the sin of Judah which Isaiah began, condemnation not from the prophet but from Jehovah. Suddenly the tone changes; the mood softens to the three precious words of invitation.

"Come now, and let us reason together, saith the Lord." What is it about which the Lord would reason with Judah and, we may well say, with us also? It is sin. Now we all have the tendency of trying to cover up sin with words. But that is not how God reasons. His thoughts are not our thoughts, nor His ways our ways. His logic is high; His reasoning quite beyond that of men.

How does God reason with us about our sin? He does not palliate

nor in any way excuse their heinousness. Recognizing them in all their scarlet iniquity and red theme, in place of guilt He promises purity as of snow and the cleanness of fine wool. Such is God's reasoning about sin. It is indeed a higher logic, because it is the logic of forgiving grace. But we never understand it without first hearing God speak to us in condemnation, as He did to Judah. Only when we have been convicted of our sins, are we ready for God's reasoning on the basis of His free grace.

February 17. "Woe unto them * * * that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come that we may know it!" (Isa. 5:18, 19).

Not forgetting that these words are among the woes the prophet pronounces upon Israel, we must add that they diagnose one of our own spiritual difficulties. It is easy for us Christians to fall into the sin of impatience with God. We lay our requests before Him, and then, knowing that He has heard us, we are not content. There is danger in trying to hasten God. It is the danger of irreverent prodding of the Lord of heaven and earth. A very helpful hymn contains the words, "Take your burden to the Lord and leave it there." That is good advice, if we follow it through. Real progress has been made in the Christian life, when we not only bring our burdens to the Lord, but, leaving them with Him, wait patiently for His will to be done.

February 18. "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isa. 6:3).

Caution is always necessary in making distinctions as to the greatest Scripture passages, but surely this sixth chapter of Isaiah is one of the very great portions of God's Word. It is a chapter to be read over and over again. There is no better prelude to preaching, or, for that matter, Christian service of any kind, than to go alone before God and read it humbly and prayerfully.

The essence of Isaiah's vision is surely found in the words of the seraphim crying true to another and saying, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." Whenever a leading comes to us as from the Lord, we may test it by this vision. Is it in accord with the holiness of God? If it is, we should heed it. But if not, no matter how attractive, we do well to shun it. It is useful to appreciate God's power and wisdom. These are indeed essential attributes of Deity. But the holiness of God is one of His moral attributes with a unique personal relationship to men. God never says to any man, "Be ye powerful, as I am powerful." Nor does He say, "Be ye wise, as I am wise." But God does say to everyone of us Christians, "Be ye holy, for I am holy" (1 Peter 1:16).

February 19. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:6, 7).

When a man has seen God's holiness and has confessed his own defilement, God does not leave him alone in his uncleanness. No, God acts in behalf of that man. With Isaiah it was one of the seraphim who brought the live coal from off the altar and laid it upon his mouth. And the fire of judgment purged the sin of the prophet. Then, and only then, was he ready for service.

Sin must be dealt with if we are to serve God. And sin can only be dealt with in judgment. [We of this age of grace have the Cross to which to look for the judgment of our sin. Was to us if we try to go on in Christian service with sin unconfessed and unjudged by our Holy God.

February 20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Read verse 19 of this chapter for the essential context, but remember that while God's dealings with men arise out of specific events, they are also to be interpreted as principles of general application. We have a right, therefore, to use Isaiah 8:20 of all who would speak to us of divine things. Its application in respect to any form of spiritual witness is valid. Any who presume to deliver to their fellow men a message from God or about God may be judged according to this principle. And what is the principle? Simply conformity to the Word of God. Thus ought every spiritual utterance be tested: Is it in accordance with the law and the testimony—i. e., is it in accord with the Bible?

"Yes," we say, "we shall do this. We shall measure by this test every sermon, every religious book, every one who speaks to us about spiritual things." Well, that is good. But what about ourselves? We who are preachers would be far better preachers, if we should first of all apply Isaiah 8:20 to our own sermons. We who speak of the Lord to others in some Sunday School class or in a personal conversation, need to apply this great principle to our own words. Let us be careful not to judge ourselves by spiritual standards we are failing to practice in our own lives.

February 21. "The zeal of the Lord of hosts will perform this" (Isa. 9:7).

What is it the zeal of the Lord of hosts will perform? Open your Bible and find out by reading the wonderful Messianic words in Isaiah 9:6 and 7. They are one of the great promises of the coming of the Lord Jesus Christ, the promise which calls Him "the Prince of Peace" and guarantees that "of the increase of His government and peace there shall be no end."

"Peace." How we long for it! How desperately we fight for it! And how men are thinking and planning and talking about the peace which will follow this terrible conflict. It is a daring thing to say, but one may say it, not in human wisdom but upon the authority of the divine Word; it is a daring thing to say that the plans of even the best and wisest of men are absolutely certain to lose the peace, if they are nothing more than the plans of men. The only thing to bring about everlasting peace is "the zeal of the Lord of hosts." No conferences and peace treaties will ever settle world problems without recognition of Christ's way and will for mankind. Men go on, but not forever. One day the Prince of Peace will come, and then "the zeal of the Lord of hosts will perform this." Then there will be peace, for men will love war no more.

February 22. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

A happy promise for every Christian worker to claim! For what is Christian service, if not drawing water out of the wells of salvation? These wells are inexhaustible. In them is enough water to quench the thirst of all the world. And our high privilege as servants of Christ is to give the thirsty to drink. All this is true and inspiring. But there is even more in the promise. There is, for one thing, the little phrase, "with joy."

Think of a servant of Jesus Christ dispensing the living water and doing it with a gloomy countenance and depressed spirit! Yet that often happens. Thank God, the water is the water of life. Whether we who draw it are happy or not, it is still the water of life. Yet we miss so much when we fail to see that it is the Lord's will for us to serve and witness "with joy." Not only that, but because it is the Lord's will for the Christians to be joyful, service characterized by happiness is more effective than that shadowed by despair. Our God is a God of light; His is the call to happy service.

February 23. "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them" (Isa. 26:16).

Behold, the picture of much religion in time of war. As Isaiah looked upon Israel and exclaimed, "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them," so might some modern prophet say of our day that many have turned to God in trouble. Let us not be quick to despise such. Adversity has ever been one of the roads whereby the Lord leads burdened souls to Himself. Nevertheless, it is a sad thing when a person comes to God only in times of trouble. While we freely acknowledge that God uses trials to turn us to Himself, let us be equally sure that He would have us abide in Him at all times. If in trouble we pour out our prayers, when victory and success come let us be quick to pour out our thanksgiving.

February 24. "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).

Isaiah is the great prophet of Immanuel. He gives us this glorious Name of the Lord Jesus in the prediction of the Virgin Birth in the fourteenth verse of his seventh chapter. "Immanuel" means "God with us," and all through the sixty-six chapters of Isaiah we are taught what it means to have Him as our Immanuel. Take this verse as an instance.

Are you afraid of anything at all, Christian? Then God is saying to you, "Fear thou not, for I am with thee." Immanuel is the answer to your fears. Have you ever been dismayed? Immanuel says, "Be not dismayed, for I am thy God." Are you weak? He says, "I will strengthen thee." And then He tells you just how He will strengthen you. "Yea," says Immanuel, "I will help thee, yea, I will uphold thee with the right hand of My righteousness." The whole Christian religion is concentrated in the single, glorious word, "Immanuel."

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February 25. "What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:18).

The apostle Paul had a great sense of values. In this Philippian Epistle he says much about rejoicing. But he does not leave this matter of rejoicing hanging in the air. Over and over again he tells us in what we are to rejoice. In the fourth chapter and the fourth verse he says, "Rejoice in the Lord." And in this text for our daily meditation, he makes the most practical application of joy in the Christian life.

Reading back, we recall how, while a prisoner in Rome, Paul was troubled by those who preached Christ from unworthy motives, hoping to add pain to his imprisonment (vs. 15, 16). There was indeed a contemptible spirit. But it did not succeed in making Paul lose his joy. No, he found something over which to rejoice even in this sorry misnomer of Christian witness. He rejoiced not in the preacher but in the unchanging Christ Who was preached. Would that we were all as big as Paul in this respect! Would that we might forget the strifes and jealousies which mar our joy in the service of others and rejoice only in the Christ Whose Gospel is so much greater than the imperfections of the preachers!

February 26. "If then I can appeal to you as the followers of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if any tender-heartedness and compassion, make my joy complete by being of one mind, united in mutual love, with harmony of feeling giving your minds to one and the same object" (Phil. 2:1, Weymouth).

This is one of the noblest appeals in the New Testament. It is a plea for Christian unity. Paul makes it conditionally, and it is the condition at which we look today. "If there be therefore," he says, "any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels (tender-heartedness) and mercies" (Authorized Version). Are there any such? Every Christian knows there are. Yes, in Christ there are unailing consolation, inexpressible comfort, and the abiding fellowship of the Spirit. Such are the grounds for this noble appeal for Christian unity. When, therefore, the tendency to disunion begins, we ought to think on these things with the prayer for deliverance from that disharmony so dishonoring to the work of Christ.

February 27. "For all seek their own, not the things which are Jesus Christ's" (Phil. 2:21).

Behind this sentence there is a note of deep regret. Paul is looking about him. He has just spoken of Timothy, but must admit that those remaining after Timothy's departure are not what he calls in this lovely letter, "like-minded." They are not like-minded because they "seek their own, not the things which are Jesus Christ's."

This is a searching word. It makes a sharp distinction between the things which are Christ's and those which are not. When men are concerned with other things, they are carried away from the things of the Lord. This does not mean that Christ is disinterested in our personal needs. Every Christian knows otherwise. But it means that our spirit must be that of the Lord Who sought salvation and blessing for others.

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before he gave thought to Himself. How Calvary proves this! The first word of the Lord Jesus upon the Cross was His prayer for the forgiveness of His enemies. Then He assured the dying thief of Heaven. And after that He provided for His mother by committing her to John's care. It was only later that He recognized His own need and said, "I thirst."

A test of the quality of our spiritual life is whether we are seeking our own things or the things which are Christ's.

February 28. "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier" (Phil. 2:25).

Epaphroditus is one of the choicest of the minor characters in the New Testament. Here he is introduced with a threefold designation. First of all, Paul calls him a "brother." That is a general description. All believers are brothers or sisters in the Lord. But Epaphroditus was not just an average Christian. So Paul goes on and calls him his "companion in labor," or, as it might also be translated, his "fellow-worker." That is a higher designation than that of brother. But there is a third thing which Paul says of Epaphroditus. He calls him "his fellow-soldier." And that is still better. A soldier is a worker, but a worker under the most rigid discipline. A soldier is pledged at all times and all circumstances to obey his superiors.

All of us Christians are in the family of the Lord. Would that we were all "companions in labour" and "fellow-soldiers" of Jesus Christ!

SOLDIERS WHO TO CHRIST BELONG

Soldiers who to Christ belong,
Trust ye in His Word, be strong;
For His promises are sure,
His rewards for aye endure.

His no crowns that pass away,
His no palm that sees decay,
His the joy that shall not fade,
His the light that knows no shade.

Here on earth ye can but clasp
Things that perish in the grasp:
Lift you hearts, then, to the skies;
God Himself shall be your prize.

*Anon. in Breviary of Chalons-sur-Marne, 1736
Trans. by The Rev. Isaac Williams*

Question Box

No. 833. Why is it that in Isaiah 1:18 the color designating our sins is scarlet or red? I thought that our sins were always referred to as black. Why the difference in that one instance?

Yes, we usually think of the *blackness* of our sins. This emanates, no doubt, from the fact that *white* symbolizes innocence and righteousness. But nowhere in the Bible do we find *black* used as the emblem of sin. In the verse referred to, Isaiah 1:18, the word *scarlet* speaks of a bright red color, greatly prized by the ancients (cf. 2 Sam. 1:24). The exact color was obtained from the eggs of the *coccus ilicis*, a small insect found in the leaves of the oak trees in Spain and in some places along the eastern Mediterranean. It was a *brilliant* color, and *permanent*. Nothing would remove it. Even though it might be exposed to rain or many washings, and no matter how long it was used, the material dyed with this color remained the same shade; the color was *fixed*. No human means, no effort of man, could wash it away. Thus it became the perfect symbol of sin, deep fixed in the heart. Only the miracle of God can remove sin, and that through the shed blood of our Lord Jesus Christ on the Cross, God's provision to wash away the sins of the world.

No. 834. Please give an outline of what the dead in Christ are doing from their death to the time of the Rapture. Are they in companionship with other loved ones who have gone on before? Do you think that they know what those of us who were close to them on earth are doing here?

It does not matter what we think, for some think one thing and some another. What does the Scripture say? To be absent from the body is to be present with the Lord (2 Cor. 5:6-8). Since to be in His presence is the highest longing of the Christian, we know that those who have gone on are occupied with HIM. As to other companionships in the glory, and interest in loved ones on earth, Scripture does not tell us. But that they can know what goes on here seems evident from the fact that Abraham and Lazarus knew the state of the rich man who called unto them from Hades (Luke 16:19-31).

No. 835. Was St. Luke, the writer of the Third Gospel, a Jew or a Gentile? I understand that several authorities agree that he was not a Jew. Yet the Scofield Bible says that he was of Jewish ancestry. Who is correct?

It is true that there is some disagreement as to Luke's nationality. The name *Luke* (known also as *Lucanus*) comes from the Greek *Loukas*. Luke is not to be confused with *Lucius* (Acts 13:1; Rom. 16:21). We believe that Luke was not a Jew, but a Gentile. In Colossians 4:7-14 we have what appears to be the proof of this statement. In verses 7-11 Paul mentions five men who were fellow-laborers with him, and speaks of them as being "of the circumcision" (verse 11), that is, they were Jews. Following that he mentions three others, verses 12-14, all of whom bear Greek names, Luke being one of the three. The clear implication is that

these three were not of the circumcision, but that they were Gentiles, and Luke's use of the Greek language is a fair confirmation of this fact. If such be true, then Luke was the only writer of the New Testament who was not a Jew, and, excepting Job, who wrote before the establishment of the Jewish race, the only Gentile writer of the whole Bible.

No. 836. Do you think it possible that Hitler might become the world dictator?

Not impossible, perhaps, but most unlikely. We believe that the world dictator, the first Beast of Revelation 13, will be head of the Roman Empire, and thus, in all likelihood, an Italian. Hitler is identified with Germany, which will be allied with Russia rather than a portion of the Revived Roman Empire. Should the Allies win the war, which is our prayer and seems more inevitable as time goes on, Hitler's power will be gone, as will whatever prestige he once held. The world dictator will present himself as a man of peace at the beginning of his reign (Rev. 6:1, 2); he will also make a covenant with the Jews (Dan. 9:27). We can hardly conceive that Hitler would be accepted as a man of peace or that he would ever make any covenant with the Jewish people.

No. 837. Please explain why God sought to kill Moses, as declared in Exodus 4:24.

The answer is found in verse 25. Moses, about to go forth before Pharaoh as the servant of the Lord to deliver God's people from bondage, was yet willingly disobedient to God's command concerning circumcision (Gen. 17:14), in that, apparently under the pleading of his wife, Zipporah, he had not had his son circumcised. One cannot minister feigningly in God's Name with a "thus saith the Lord" unless he is obedient to the will of God, and whether Zipporah liked it or not, circumcision was the command of God; it was the sign of God's covenant with His people. It was the evidence that there can be no confidence in the flesh. The man who is going to speak of judgment and death, and of salvation and life, as Moses was about to do, needs to know something of the practical power of these things in his own life. Moses, even for his son, could not avoid the mark which had to be set in the flesh of every member of the chosen people. The mark was made by shedding of blood—the circumcision. But finally, by the way of the inn, Moses saw his sin, and Zipporah complied with God's command. So we read that "He (God) let him (Moses) go" (verse 26).

No. 838. In John 10:1, does the word *sheepfold* mean the Church, of which Christ is the Door?

No! The word *sheepfold* refers here to Judaism. The great Shepherd of Israel was our Lord Himself, as many Old Testament Scriptures show. See, for example, Psalm 80:1; Isaiah 40:11, etc. To the sheepfold the Shepherd of Israel, the Messiah, had come, in the appointed way, and not in some other way like a thief and a robber, or like a false shepherd to lead the people for his own sake and gain.

Later in the chapter, in verse 7, the figure is changed. Here our Lord says that He is the Door, and the message is more all-embracing than the previous parable. In this latter case any (Jew or Gentile) who enter in "shall be saved." These two allegories illustrate John 1:11, 12 in a beautiful way.

The Heart of the Lesson

By Arthur Forest Wells

JESUS AFFIRMS HIS DEITY

February 7. John 8:12, 25-26, 56-59

Golden Text: John 14:9

Our texts are taken from the great eighth chapter of the Gospel according to John, in which the Jews continue to account for the person of Christ after their own fashion and violently reject every divulgence He makes concerning Himself. We group the selected verses under four headings.

I. Jesus the Light of the World (John 8:12)

If we consider John 7:33-8:11 as a parenthesis, then John 8:12 is seen as a continuation of John 7:37-39. And if, further, both these texts are read together with the sixth chapter, then the clue to the interpretation of our first verse becomes apparent. For it is not plain that each of these passages reflects a definite allusion to God's sustenance and guidance of the children of Israel in the wilderness! There are, of course, other explanations of the figures which our Lord used here of Himself: as, for example, that He made reference to the candlesticks that illuminated the evening or evenings during the Feasts of Tabernacles, or that the metaphor is to be understood in terms of the sun. Little can be gained by pressing this investigation of the symbol, when we are already certain that our redeemed spirits are blessed with the light that is Christ. In the end it must be confessed that no term of earth can do full justice to the full value of our Lord's attributes. We like to think here of the pillar of fire, by which God's ancient people were led, as foreshadowing the more blessed guidance vouchsafed to those who follow Christ; so that they need not walk in darkness, and that they may know that He is leading them to a heavenly goal.

II. Jesus and the Father (John 8:25-30)

At verse twenty-five the Jews continue to taunt our Lord about His identity. But, as always, He keeps control of Himself and continues to say and do exactly what He decides men need and the occasion warrants. To their question, "Who art thou?" which followed His statement—"I said therefore unto you, that ye shall die in your sins; for except ye believe that I am (He), ye shall die in your sins;" Jesus replies in words that are not easy for us to interpret precisely, although their essential meaning will not elude those who see Spirit-led and Bible-informed. It is as if He said: "I am always and altogether the Person Whom I have been deciding Myself to be right along—the 'I AM,' the Jehovah of the Old Testament." For notice that both in verse twenty-four and verse twenty-eight the "He" following the "I am" is supplied by the translators. If instead of substituting the title "Lord" for the name "Jehovah," they had understood the claims and promises of the God of Israel, and accepted their fulfillment in Jesus of Nazareth; they would never have jested Him with the question: "Who art thou?" It is interesting to note that the difficult phrase "from the beginning"—in which the preposition is supplied in the English rendering—is by some commentators interpreted in the light of Revelation 21:6, where the Lord is called "the Beginning." But in either case it is not hard to see a connection here with the opening chapter of this Gospel. There it is stated that the Word was in the beginning with God, that He was

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God, and that He as God's Son expounded Him to men. Here He calls Himself the Son of Man, the I AM, Who speaks and does the things that the Father taught Him in a manner that always pleases His Father.

III. Jesus, God's Son, Makes Believers in Him Free (John 8:31-36)

The last paragraph ended with the news for which we were hardly prepared, namely, that as Jesus spoke these things, many believed on Him. But, as in chapter two of this Gospel, our Lord seems not to have trusted their "belief on Him," for we read that He said to those Jews that "believed Him": "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." But they who had been fighting our Lord's interpretation of Himself now sought His description of themselves. It was as if they said in proud willful ignorance: "Why speak of making us free! As Abraham's descendants, we have never been in bondage to anyone." How conveniently they sought to brush aside entirely their bondage in Egypt, the period of the Judges, their captivity in Babylon, and their servitude to Rome to which every coin in their purses bore testimony! But those losses of freedom were but the result of the far greater slavery of sin; and it is of this that the Lord goes on to speak, as He completely ignores their false nationalistic boast. How much better for them, if they had been ashamed of their spiritual bondage as they privately must have been ashamed of their former and present national bondage! Alas, even today men are more concerned about the shabbiness of their outward dress than of the religious rags that utterly fail to cover the nakedness of their spirits! Sarcasms would always have it so, but God looks upon the heart. It is only as the heart is free, that any other freedom can begin to have a meaning. For that heart-freedom we must turn to the Lord Jesus Christ.

IV. Jesus the Eternal One (John 8:56-59)

In spite of anything Jesus said about sin-bondage and Son-freedom, the Jews kept their eyes closed to their own sin and to His glory. If He warned them about being the devil's children and living according to his lusts, they accused Him of having a demon for no worse reason than that He said: "If a man keep My Word, he shall never taste of death." In their warped minds this claim seemed ridiculous because Abraham and the Prophets had died. Thus again, they voice their refusal to give Jesus the place of preeminence and difference in kind, and insist upon His place in the same category as sinful men; only that in their sinful estimation Jesus held a place inferior to their religious heroes. As once it was the prominence of Moses, so now it is the eminence of Abraham and the Prophets that they seize upon in their attempt to belittle the Lord Jesus Christ. But Jesus reveals His security by announcing that He knows the Father and that the Father glorifies Him; and as for Abraham, well, he was on His side and even rejoiced to see His day. This reference to Abraham's hope and joy was twisted by them into another pretext of astonishment against Him, for they said unto Him: "Thou art not yet fifty years old, and hast thou seen Abraham?" Note that Jesus did not say that He had seen Abraham but that Abraham had seen His day. Of course, the Son of God had seen Abraham, but that is not the point here. One does not introduce a superior to an inferior, but that was exactly what the Jews were continually trying to do in their berating of the Saviour. They sought to put Abraham, Moses, and the Prophets up, and Jesus down. When they failed in this attempt, they took up stones to stone Him; but this too they were not able to do, for the Lord sovereignly left them unharmed. Mark, however, what it was that became the occasion of this their urge to do Him violence. It was His declaration: "Verily,

verily, I say unto you, Before Abraham became, I AM." In that short statement the Lord Jesus Christ makes the fundamental distinction that Abraham is but a man, who, like all creature, had a beginning; but that He, God's Son, is eternal and never did or needed to have a beginning. It is here that we see faith to faith with the eternity of the Father's only begotten Son and of that life and power which hea created everything and everyone.

JESUS HEALS A MAN BORN BLIND

February 14. John 9:18-38

Golden Text: John 9:25

Before we proceed with the study of this sign, let us go back to the close of the eighth chapter of this Gospel to refresh our minds about the circumstances in which our Lord Jesus Christ now found Himself. After He had declared His eternity, in contrast to the creature-beginning of even Abraham, the Jews "took up stones therefore to cast at Him." Our Lord responded to this threat of violence against Him by hiding Himself and going out of the temple. When therefore we open the Bible at the ninth of John and read: "And as He passed by, he saw a man blind from his birth; * * * He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam;" we know that this miracle took place while the stones of hate against Him were still in His persecutors' hands.

Our printed text begins at the place in the narrative where the Jews take up their investigation of this miracle at the point where the Pharisees left it; that is, at the time of our text, this work of mercy had already been performed, but the healed and extremely happy man was being confronted with an angry situation which threatened to rob him of the full enjoyment of his great blessing. But a few moments ago he had security of person but no sight; now he has sight but no security of person. However, before this chapter ends, John will have told us that the Lord Jesus Christ gave him peace of soul as well as sight of body.

After the trouble recorded in the eighth chapter of this Gospel, Jesus left the temple. Then, as He was passing by, He saw a man who had been blind from his birth. We have already called attention to the fact that the stones of hate were still in His persecutors' hands to harm Him. In the light of that situation, let us now note that the Evangelist does not say: "And as He passed by, there sat a man blind from his birth;" but he wrote: "And as He passed by, He saw a man blind from his birth." This observation of John calls attention to the Good-Samaritan and Good-Shepherd heart of the Saviour. Not only did He see the blind man; but it was He, not His disciples, who observed him. To be sure, the disciples immediately asked a question about him; but one may surmise, that had it not been for the look of Jesus, the disciples might well have left the blind man there unobserved and undiscussed. Even now, their question was beside the mark, since it distanced the man's condition academically in terms of the past. Our Lord took an altogether different attitude. He saw the man's condition as an opportunity to glorify God and as a challenge to a duty concerning him. And note that the best texts begin the fourth verse with the plural pronoun "we." If we cannot do for men exactly what the Lord Jesus did for them, we must do for them what God enables us to do for them in the love that He has for them. It is plain that our Lord would have us weigh this miracle in the light of His power of being the Light of the world; that is, we are back again to His declaration, "I am the light of the world," as recorded in John 8:12. How blessed we are, that the

persecutors' stones could not divert Him from His mission of mercy and glory!

When the Lord had answered the disciples concerning the blind man and had declared Himself anew to be the light of the world, "He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam." The man did what he was told to do and "came seeing." We suppose that he came back to the place where the Lord Jesus Christ had dealt with Him. But before he was able to speak to Him, he had to suffer at the hands of his neighbors, the Pharisees, "the Jews," and even his parents. Our lesson begins at the point where the Jews in general take over the inquisition from the Pharisees. But besides recording this heresy-hunting, the text also deals with our Lord's further dealing with the man whom He had healed.

I. The Inquisition (John 9:18-34)

The healed man, not having seen Jesus, may have gone home. At any rate, neighbors and others who had seen him begging in his blind days questioned him about his own identity and about the manner of his healing. When he told them that a man called Jesus had given him sight by anointing his eyes with clay and commanding him to wash in Siloam, they wanted to know His whereabouts. But the man had no information about that. So they decided to bring him to the Pharisees. What right had they so to take him in tow! This certainly was a strange response to the plain evidence that a neighbor had been marvelously helped. What misery self-appointed detectives have wrought down through the ages! And never have such individuals been more vindicated than when they directed their hate through the sight of a warped religious bias. It was so in this case, where a misconception of the purpose of the sabbath again blinded (verses 39-41) the Jews against seeing the glory of a great work of the Lord Jesus Christ. They were, of course, harming themselves more than they were harming the beneficiary of the Saviour's grace and power. Among other things, it kept them from coming to an agreement about the person and mission of Jesus of Nazareth. John has spoken of this at least three times: in chapter 7:43, he spoke of their disagreement about the Lord's person; in chapter 10:19, he speaks of their disagreement about His words; here in chapter 9:16, the record concerns their disagreement about His work. The seriousness of this condition in Israel becomes the more manifest as one reads in Acts 28:23-28 how the apostle Paul quoted Isaiah 6:9-10 against them after an epochal moment of disagreement in his day. The Evangelist's record of the disagreeing Jews is so plain that it needs no comment from us in these lines. Note, however, that they mistreated the beneficiary because they hated the Benefactor. The healed man did his best to vindicate himself and to honor his Benefactor, but his efforts in these directions only incensed his persecutors to stronger measures against him: until, having declared him born in sin, they cast him out.

II. Our Lord's Dealing With His Faithful Witness (John 9:35-38)

Three things are recorded here at the start about our Lord's further interest in the man to whom He had given sight and who had just now been cast out of the synagogue—He heard about his predicament; He found him; He approached him with the question: "Dost thou believe on the Son of God?" Let us read this record in the light of His own statement in Luke 19:10, "For the Son of man came to seek and to save that which was lost," and in the light also of His great discourse about Himself as the Good Shepherd, which John has given us in the next chapter of this Gospel. In fact, let us not forget about this healed,

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out man when we come to that chapter. Much of its contents must have been spoken for his benefit. Back to our text, we note that the man responded to the Lord's question to him by declaring his readiness to believe on the Son of God if he knew Him. It never takes the Good Shepherd and a sheep like that long to get together as the sequel unfolds. The Lord answered the man's question by telling him, that he had been seeing Him and that it was He Who was speaking with him. The man immediately made his promise good, saying, "Lord, I believe," and proceeding to worship Him. Our translators have obscured the force of some of this language by giving the Greek title *kyrios* the same rendering in both of the man's responses. Bearing in mind that he did not know Jesus to be the Son of God when he first used the term, we may come nearer to the true spirit of the rapid development that blessed his soul, if we render his first usage of it "Sir" and his second "Lord." And the proper way to call Jesus "Lord" is to say it in worship of Him as the Son of God.

JESUS THE GOOD SHEPHERD

February 21. John 10:1-5, 11-16, 27-30

Golden Text: John 10:11

Today it is our privilege to study three selections from the tenth chapter of the Gospel according to John, which gives us the parables of the Sheepfold, of the Door of the Sheepfold, and of the Good Shepherd. Our texts speak of the sheepfold, of which Christ is the Door; of the Good Shepherd - Who lays down His life for the sheep, knows and is known by them; and of the keeping of God's sheep by the Father and the Son.

I. The Sheepfold of Which Christ is the Door (John 10:1-5)

At the end of the eighth chapter of this Gospel, stones were being lifted to be cast at the Lord Jesus Christ: but He hid Himself, and went out of the temple. Toward the end of this chapter a renewed effort is made by His enemies to take Him: but He went forth out of their land. Toward the end of the eleventh chapter the Jewish council decides to put Him to death: but Jesus departed into the country near the wilderness. The air is filled with hostility against the Lord. But the experiences of the man restored from his blindness prove that it is also filled with danger for the Lord's true followers. Has He a message for them about that? He has. What is it? This precious word about the Shepherd and His sheep.

His first utterance is about the sheepfold. There is a sheepfold, then, of which the Son of God is the Door and the Holy Spirit is the Porter. What a comforting fact for all the Lord's own, but especially for him who has been put out of the synagogue! What matter it now if there be wolves that howl outside of the stockade, since the Good Shepherd is, and the Porter guards, the Door of the sheepfold! But the first reference is not to the wolves who would continue to be wolves and attack the sheep from without, but to the wolves that would act as sheep and destroy the sheep within the fold. The sheep are assured that their enemies shall not be allowed to succeed in this trick. How will the strange voice of a false shepherd be able to allure them from their place of safety. By night and by day the sheep will be secure and even have abundance; for the Good Shepherd, Who knows them all by name, and Who is known by all His sheep, leadeth them forth into the fulness of His provision for them. To them He will make good His promise—"I came that they may keep on having life, and may keep on having abundance."

II. The Good Shepherd (John 10:11-16)

In this second section of our lesson the Lord Jesus Christ declares Himself to be the Good Shepherd. That means, first of all, that there is a Good Shepherd, and that God's sheep are not left to the merciless selfishness of a hireling. It means that we have Someone Who cares for us and Who knows us with a knowledge baptized in sacrificial love. This intimate knowledge which the True Shepherd has for the individual sheep is by no means the least of its blessings; for to know that one is known with loving understanding, is the basis of much encouragement and hope. But all these blessings must be estimated according to the status and standing of even the Good Shepherd; for if goodness lacks power, even goodness can be tragic. To be told, therefore, that the Lord Jesus Christ is the Good Shepherd is tantamount to happy assurance of the highest order; for He is the Shepherd Who not only has power for His sheep, but Who also has authority over His own death and life (vs. 18), and that is something that no other shepherd has. Blessed are they who know that the Son of God is our Good Shepherd, and who understand what He means when He speaks of Himself as such. Verses 8 and 7 indicate that there were some standing by to whom these words had no meaning. But, oh, how much they must have meant to the man healed of blindness!

One may find here no less than three reasons for the goodness of our Divine Shepherd. We note first, that He is loved by His Father. If anyone replies to this statement that God also loves the world, and that certainly does not prove the world to be good; we answer: the love which the Father has to the Son does not come from His benevolence but from His sense of value. The Father loves the Son not only because of the bond of love that exists between Them but also because He has reason to like Him and His ways. This truth is certainly wrapped up in that great heavenly declaration of Matthew 3:17, "This is My Son; My Beloved in Whom I am well pleased." The Lord Jesus Christ is revealed by our text to be the Good Shepherd, furthermore, because of His righteous conduct. In contrast to thieves and robbers, He enters the sheepfold legitimately. He enters it by its door. He attempts no devious entry into anything. The Saviour is good because His ways are right. Akin to this, is a third reason, which our text records, for our Shepherd's goodness—the Porter lets Him into the sheepfold. He Whom the Holy Spirit lets into our hearts is good. Observe that it was the Holy Spirit Who inaugurated every move of the Lord Jesus Christ. He inspired prophecy concerning Him; He caused His virgin birth; He baptized Him for His ministry; He was with Him in His death and brought about His resurrection. The believer in Him does not need arguments such as these, but he delights to meditate upon them as if he were fanning the glories of his Lord. It is in proportion to the value that we see in Christ that we treasure His sacrifice for us. And it is His death upon the Cross, together with His mighty resurrection, that forms the true center of His redemption and provision.

III. The Keepers of the Sheep (John 10:27-30)

Certain conceptions are repeated in this chapter: for example, there is the claim of the Lord that He has His own sheep. They are His because His Father gave them unto Him. I think we have a right to add; and they are His because He gave His life for them. But observe just now, that the Lord Jesus Christ has sheep that are His very own. This fact is certainly a plain refutation of all spurious universalism. But without going into that, or even taking up the scriptural truths of foreordination and election, let us ask ourselves whether we know ourselves to be Christ's sheep; and let us face those who voice discouraging uncertainty about their spiritual standing with what the

Lord says here about the actions of His sheep. He says His sheep know Him; He says His sheep hear His voice; He says His sheep follow Him. In the light of these statements, how can any Christian be in doubt as to whether he is saved or not? Sheep know their Good Shepherd; they hear His voice; they follow Him. Mark well that tremendous statement of verses 14-15: "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." Those who are Christ's sheep know that they are His. Let each of them thro' rest in this great assurance: "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, Who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." And let them follow Him.

JESUS RESTORES LAZARUS TO LIFE

February 28. John 11:20-29, 32-35, 38-44

Golden Text: John 11:25

We have been following our Lord in His crisscrossing of Palestine either because He had a definite mission to fulfill or because He was withdrawing Himself from His persecutors. According to John's last report, He had gone away again beyond the Jordan because the Jews sought to take Him. It was while He was dwelling at the place where the Baptist discharged his early ministry that a message reached Him from Bethany that His friend Lazarus was sick. The "telegram" read: "Lord, behold, he of whom Thou art fond is sick." This passive or inferred disclaimer of merit for Lazarus was a direct challenge to the Lord Jesus Christ in respect to the devotion in which He held him; even though the sisters did not fully appreciate how great that devotion really was, for John was moved to correct the ordinary effect of their language by writing: "Now Jesus loved Martha, and her sister, and Lazarus"—where the word for "love" is God's big word of love rather than the sisters', or the Jews' (John 11:35), or Peter's (John 21:15b), word of affection. How slow must of us be to accept the truth of the full value of God's love in Christ for us (Rom. 5:5-11)! It is not mere fondness but real (John 3:15) love that God has for us. Let us believe it and be glad. Well, it was that great love which moved the Lord Jesus to say at the right time, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." But Lazarus' sleep was the sleep of death; and therefore Christ's word meant that He intruded to resurrect him.

The verses of our text, which describe the subsequent movements of the Lord, may be arranged under the following headings: first, Jesus and Martha (20-28, 39b-40); second, Jesus and Mary (29, 32-35); third, Jesus and His Father (41b-42); fourth, Jesus and Lazarus (38-39a, 41a, 43-44).

I. Jesus and Martha (John 11:20-28, 39b-40)

When word reached Bethany that Jesus was coming, Martha was the only one to respond. She did so by going out to meet Him with this greeting: "Lord, if Thou hadst been here, my brother had not died. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee." The more I read this statement together with that which follows and her calling of Mary, the more I am convinced that these are the words and acts of a partially taught believer in the Lord Jesus in a time when her nervous system was taxed with a very heavy blow. Three things stand out in the conduct at this time of this friend of the Lord: first, she seems to blame Him for the death of her brother; second, she uses a word for prayer which does not fit in with the equality

which the Son of God shares with His Father; third, she answers well but not logically. Martha felt that her brother would not have died if Jesus had been present; and since she had given Him ample time to arrive before death had set in, she seems to have dared to blame Him for his death. That was neither the first nor the last time that a creature has blamed the Creator for a given fate in human experience. I have recently heard a Pullman porter and a dentist do the same thing. It so happened that Martha's inference was right, but not in the sense in which she meant it. Her verbiage should warn us against forgetting that God has benevolent reasons for His conduct toward us which cannot always be apparent to us. High wisdom was it that led a missionary saint to say in comfort to another: "You would do the same thing if you saw your case as God sees it." Martha did not know that the Lord Jesus Christ had said: "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." As to her opinion about Christ's approach to God in prayer, it is disappointing to read that she used the word for "asking" which the woman of Sychar also put upon Jesus' lips, the word which describes the supplication of an inferior to his superior. Why did she use that word, if she had already believed that Jesus is the Christ, the Son of God? Was it due to nervousness or carelessness or ignorance? Her lack of logic was not fatal but it was regrettable, as it always is; for it robs one of the clearness and sweetness of many spiritual distinctions. Jesus had spoken to her about His power; she replied in terms of His person. What she said was fine, but not to the point. It would have been finer still if her conduct had agreed with her profession. But we will not forget that she did not have the advantage of the complete Bible and many years of Christian experience, and that she was in deep sorrow. It was good that she had said even what she said; for it was after she had so expressed herself, that she called her sister, saying, "The Teacher is here, and calleth thee." Anything we say that leads to such personal work may well be good doctrine. Note, that it was because of her weakness that we have this blessed declaration of the Lord Jesus Christ: "Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?"

(2) II. Jesus and Mary (John 11:29, 32-35)

As soon as Mary had been secretly informed that the Lord had come, she rose quickly and went unto Him in the outskirts of the village. She made the same complaint or cry as that with which Martha had saluted Him, but one instinctively feels that it was uttered in a different tone, even though she wailed as or after she said it. Note that we have no record of any verbal response of Jesus to Mary's words and action. Was this because this well-taught believer in Him did not need instruction? I recall, that some years ago when some Christian friends lost a son, a friend of theirs comforted the mother by saying: "If what you have learned about the Lord in brighter days means nothing to you now, then I have nothing to say to you." These seemingly stern words brought this sorrowing woman face to face with the Lord's promises in a flash, and she was comforted. It was when Jesus saw her and the Jews weeping, that He was moved with indignation in the spirit, and troubled Himself, and asked: "Where have ye laid him?" and then He began to weep. But mark, Jesus wept; He did not wail.

III. Jesus and His Father (John 11:41b-42)

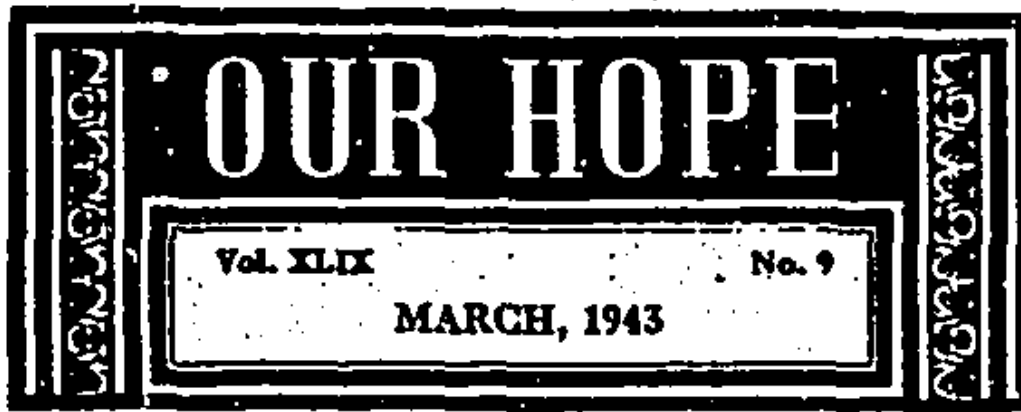
Our Lord, having now dealt with Martha and with Mary, and having come to the tomb which He knew to contain the decaying body of Lazarus, commanded that the stone be taken away from the sepulchral cave. The stone had to be taken away, for Lazarus was to be brought

back to this manner of life. It was otherwise with the Lord in His glorious resurrection. But why did not Jesus Himself remove the stone? The answer to this question we can only guess, which we will not now try to do. But we will offer this suggestion for the spiritual application of its meaning. Sinners are dead through their trespasses and sins; only the Lord can quicken them; yet well we know that these is much that we can or even must do in an evangelistic way to get them saved; that is, for example, by the preaching of the Gospel to them, to prepare their hearts for the Lord to act with power in grace. Or are there stones of obstruction in the way of another's salvation which it is our responsibility or privilege to remove?

Be that as it may, it was when the stone had been removed from the grave, that our Lord proceeded not to raise the dead man, but to pray to His Father that the pending miracle might make its evangelistic effect upon the onlooking multitude. How often have we thought: if the Son of God needed to pray, or did pray, how much more need we to do so! We repeat this challenge now, as we are reminded that He Himself had already said: "As the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom He will." Nor does this seem to have been a prayer brought on by the immediate occasion, for Jesus thanked His Father for having heard Him. This would seem to mean that He had already prayed about it. Note, therefore, that He was thanking Him for His answer. And mark the assurance which His voices concerning His never-failing response from His Father. How wonderfully we have been blessed by God to have such an Intercessor with Him!

IV. Jesus and Lazarus (John 11:38-39a, 41a, 43-44)

When our Lord approached Lazarus this day, He found him to be a decaying corpse in a sealed tomb. What had He to work with that is to count on? Nothing. The man was dead. The proof of that fact was not lacking: he had been that way four days. Those who have not been born anew have spirits like that. What can sinners do to prepare themselves for salvation? Nothing; for they are dead through their trespasses and sins. As we write this, our mind goes back about thirty years to a day in Princeton Seminary when Dr. Benjamin B. Warfield was instructing us concerning God's sovereignty and man's free will. He was dealing with the matter of the false application of the "whosoever-will" Gospel, when he said: "Apart from Christ men are dead in sin. Should you go to a cemetery and plead with the dead to come to life and enter into business with you, would any come forth? Certainly not. Nor would any of the dead in soul be born again even if Peter preached to them 'whosoever will'; for they are dead, and dead men cannot do anything. Only as God comes to them in His grace can they come forth and live." Well, there is a "whosoever-will" Gospel invitation in the Bible, but it has value only as it is marvellously founded on the death-destroying and life-giving grace of God. This mystery is great. We rejoice that we are heirs to it in Christ. "Lazarus, come forth," said the Lord. "He that was dead came forth," witnessed John. May we say that this was Christ's greatest wonder in the physical world? Well, there took place a wonder greater still—the resurrection of the crucified Son of God; for Jesus our Lord "was delivered up for our trespasses, and was raised for our justification." And one day "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."



Editorial Notes

The Sin of All Sins

We quote the words of St. Peter written when he was deeply conscious that his testimony on earth for His glorified Lord, would soon be hushed. No doubt as he wrote his second Epistle, which was his last, he had prayed earnestly for the right message and in unison with the witness found in other second Epistles in the New Testament, the Holy Spirit projected him into the future and he penned a prophetic warning as to the end of our age. St. Peter, as we know, played a prominent part in the beginning of our present age, on the day of Pentecost and after. The keys of the kingdom of the heavens were used by him in unlocking the door by preaching the Gospel to the Jew first (Acts 2) and also to the Greek (Acts 10). But his final witness, which may be fittingly called his dying witness, concerns the conditions which prevail in Christendom immediately before the age terminates and another age is ushered in. And so we listen to his words.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in *destructive heresies, even denying the Lord who bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of*" (2 Peter 1:1-2).

The sin of all sins is the denial and the rejection of the *Only Begotten of the Father, Who came sent by God as His unspeakable gift, Who appeared on earth conceived by the Holy Spirit, born of the Virgin, Who finished in His holy body the great work the Father had given Him to do, the*

work of reconciliation and sin-bearing, accomplished in His sacrificial death on the Cross; Who arose from among the dead on the third day, ascended upon high; living and serving at the right hand of God and waiting for the coming day of His return to be enthroned as Judge and King over all the earth.

The denial and rejection of all this, or any portion of it, is **THE SIN** of all sins, the destructive heresies which await God's never-ending wrath. Nor is St. Peter the only witness as to this sin. St. John calls the denier of the truth that Jesus is the Christ, a liar; St. Paul warns in the same way against the coming apostasy in the professing sphere of Christendom, when those who claim membership in the Church no longer endure sound doctrine, and turning away their ears from the truth, accept fables. What else is the sound doctrine than the doctrine of Christ as to His Deity and His work of redemption. With this truth all things stand and fall. And St. Paul reveals the consummation of this denial of the supernatural Christ is the heading up of the apostasy, in the manifestation of the final Antichrist, the man of sin and the son of perdition. St. John calls these deniers of our Lord and Saviour plain *deceivers*. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the Antichrist" (2 John: Verse 7).

But why is such a denial of the Son of God Who bought us, the denial of His Virgin birth, the denial of His shedding of His blood in His atoning work, and the denial of other truths connected with it, the outstanding sin? Because of its infidelity, as it means the rejection of the Bible and the infallible revelation of God and because it degrades the Book of all books to the level of common literature of no more value than the so-called "sacred literature of the East." Why are the denial of the Deity of Christ, the denial of His Virgin birth and His atoning work such a great sin? Because this affects the trustworthiness of God, it makes Him a liar, puts a question mark over against each of His eternal attributes and robs man of the light he needs in his natural darkness and keeps him on the road to eternal night—the blackness of darkness for ever. Why is the denial of our Lord

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Jesus Christ, the denial of His supernatural birth, His supernatural life, His supernatural deeds, His work of all works on the Cross and His physical resurrection such a heinous sin? Because this makes Him, Who is the TRUTH the biggest LIE in human history. Think of it! He testified of Himself! Read His great words in St. John's Gospel bearing witness that He is from above, that He is not of the world; that He and the Father are one, that seeing Him means seeing the Father, that as the I AM-Jehovah—He existed before Abraham. Do not believe the half-baked scholarship of the modernistic school, impeaching the authenticity of the fourth Gospel. No New Testament document is so well sustained by true scholarship as to its trustworthiness as the Gospel of John. The denier of our supernatural Christ brands Him a false witness instead of the true witness He is. Furthermore this denial makes of Him (oh vilest, most horrible thought!), the offspring of an unholy union. The pen stops—just a short prayer—"Lord forgive even the expression of this terrible alternative."

Once more—Why is the denial of the Lord Who bought us such an awful sin? *Because it robs humanity of its only hope of salvation even as such a denial robs Almighty God of His power to save man.* Not human ethics, not an invented social Gospel is the power of God unto salvation, but the Gospel of Christ. *Apart from His Son and His finished, atoning work God has no power to save man to bring him back to Himself.* For the Gospel of Christ IS the power of God unto salvation.

Every student of the history of our age, past and present, discovers that in its pages is recorded the bitter conflict between *Christianity and Antichristianity*. Our readers can follow this in our book, *The Conflict of the Ages*. The true Christ is rejected and as He is rejected the shadow of the Antichrist, whose work is the denial of our Lord, looms up bigger and bigger on the horizon of our fast-ebbing age.

Let us come to more recent times and to the days in which we live. Over a hundred years ago there arose in Germany a school of out-and-out rationalists who, with their cunningly devised fables, tried to destroy the rock of ages, the Bible. This could not be done without attacking the Person of Jesus Christ our Lord. So these German infidels, soon

joined by similar groups in France and in England, rejected the supernatural Christ, sacred at His holy birth and ridiculed His physical resurrection. Thus the higher criticism developed into a school of destructiveness and materialism. It took hold upon a good part of Germany and poisoned its youth. Furthermore it created and fostered an atmosphere of self-trust and imagined supremacy. Look at *Hitlerized Germany* today; what else is it but the harvest of Bible and Christ rejection! The *full harvest*, however, has not yet been reaped.

Look at this man *Adolf Hitler*. Occasionally he mentions "God"; speaks also of Christ; he has no faith in either, nothing but a lying camouflage for which he has become famous. Associated with Hitler is a set of anti-Semitic and anti-Christian leaders whose aim it is to destroy Christianity. Everything which is truly Christian is to be completely eradicated. Their ravings against Christianity and the Church are only second to their brutal anti-Semitism. The leader of it is an infidel, Dr. Roccoberg. In fellowship with Hitler, whose intimate friend he is, he works to establish an Aryan church patterned after the gods of Teuton mythology. For the true Christ of God they have no use. In their wilful blindness they claim that our Lord was not a Jew at all, He was an Aryan. *Mention His holy birth and they denounce it as a Jewish fable.* The Cross is hated; it is no longer to be the emblem of God's great love: the heathen hook-crook symbol, the Swastika, has taken the place of the true Cross. The Bible is a miserable "*Jew book*" filled with lies! Hitler himself is looked upon by this clique as the kind of a saviour the world needs. They hate a meek and lowly Christ; they express themselves as hating the idea of seeking forgiveness of sins. In one word all Hitlerism is Christ denial, Christ rejection, Christ hatred.

But let us look at some of the religious conditions in our own country. Is the religious sphere in our country, the United States, free from this Sin of all sins, this Christ denial and Christ rejection? Only an ignominious would answer this question in an affirmative way. Our Protestantism is honeycombed with a decidedly infidel system, known as modernism. It is true they speak of Christ, but it is not the *true* Christ

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announced in Prophecy, manifested in the holy One, the Only Begotten of the Father. It is true they do not deny the historicity of His Person, but they teach He was born as every other human being was born: they speak of Him as *having been divine*, but they tear the crown of essential *Deity* from His blessed and holy brow. That He was crucified they confess, but He did not die for our sins as the true Lamb of God—He died as a martyr. They speak of the Gospel, but it is not the Gospel of Love and Grace, written in *the precious blood of Christ on the Cross*; it is another Gospel upon which God Himself has placed a curse (Gal. 1:1-5). These terrible denials are preached today in our beloved country from hundreds of pulpits, they are taught in scores of seminaries and colleges, many of which were established and endowed by the generous funds of earnest, self-sacrificing Christians, who gave their money for the propagation of the true Gospel and who never dreamt that it would be used to support an anti-Christian propaganda in denying the Lord Who bought them. These institutions where the true faith, the true Christ and the true Gospel are denied are the danger spots in our land. The men and women who uphold and who teach the modernistic anti-Christianity should also be looked upon as enemies within our gates, for they undermine *the spiritual morale* so much needed in these days when our country's all hangs in the balance.

A number of years ago the late Dr. James M. Gray and others answered a nation-wide prominent modernist who had delivered an address on the audacious theme—“*The Danger of Worshipping Jesus.*” This preacher and radio speaker has *no faith* in the supernatural birth of our holy Lord, nor does he believe in the essential *Deity* of Him Who said, “*I and the Father are one.*” This well known modernist is still on the same road of denial. In his latest book he reaffirms his disbelief in the Virgin birth and in the absolute, essential *Deity* of our Lord. Read again “*Current Events*” in our last issue (February *Our Hope*, page 551).

There are scores of others of the same class, men who deny the Lord Who bought them in all the larger denominations. Some call themselves “*middle of the road men.*” But that is just an invented excuse. No middle of the road attitude

is possible. If our Lord Jesus Christ was not the Son of God the all sufficient Saviour of the World—THEN WHAT? Once more our pen refuses to finish this sentence.

And remember, remember all ye baptized infidels in cap and gown or without, "*swift destruction*" is in store for all who follow in this pernicious way. **AMERICA AWAKE! BACK TO GOD! BACK TO THE BIBLE! BACK TO CHRIST! BACK TO THE GOSPEL! AMERICA AWAKE! Or else—PREPARE TO MEET THY GOD!**



Princeton University had, many years ago, for its president a great scholar and educator. He was a true Christian believer and therefore had no sympathy with the destructive theories of modernism. He was a keen, logical thinker. His name was Dr. Francis L. Patton. This great Christian attended as a speaker the opening of our Stony Brook School, almost a quarter of a century ago, when he gave a splendid address and where we met him.

Years ago Dr. Patton made a public statement which amounts to a prophecy. Reviewing the confusion existent in the so-called "theological world," he said the following:

"The only hope of Christianity is in the rehabilitating of the Pauline theology. It is back, back, back to an incarnate Christ and the atoning blood, or it is on, on, on to atheism and despair." Nothing truer was ever spoken. It was spoken at a time when modernists raised a deceptive cry "Back to Christ;" but what they really meant was "*Away from Paul,*" a denial of the inspired, God-given truths, through the great Apostle—concerning the Deity of Christ, redemption by blood and all it includes. The cry, "Back to Christ" meant for them only—back to the Sermon on the Mount.

We quote now the words which we wrote, in calling attention to Dr. Patton's utterance. The words which follow were written by the Editor in the summer of 1933, almost ten years ago (see *Conflict of the Ages*, page 138).

"The road of modernism . . . leads on, on, on to atheism, to world revolution, national disaster and finally to the judgment of Almighty God. Can America be saved from such a horrible goal? YES. But salvation can come only by a wholehearted return to God, by confession of sins and re-

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penitance, by a renewed preaching of the Gospel of God. Let the hopeless apostles, who have turned away from the Christ of God and become advocates of the destructive forces of the mystery of lawlessness—let them follow this road. Long ago their coming doom was written in the Word of God—"their end is destruction" (Phil. 3:19).

But let the millions who still maintain faith in God and in His Word (though many hundreds of thousands in profession only), let them turn to the Lord in humiliation. Let all true believers yield themselves fully to the Lord and give an outspoken witness for Him. The Lord can answer by the manifestation of His Spirit in sending such a powerful revival, which will be God's answer to the prevailing infidelity."

Alas! since these words were written no definite signs of such a coming to God have appeared. But ponder Dr. Patton's great statement. Act upon it for it is not yet too late.



Death in the Pot

Perhaps the *first Bible Institute* was the one over which that mighty man of God, the Prophet Elisha, presided. The students who gathered were called, "the sons of the prophets," expressive of their staunch faith in the prophetic promises of God. It was a successful Bible School, for after it had been started the place became too small and they had to put up new buildings (2 Kings 6:1-4). It was evidently run in the form of a boarding school. And so it happened that there came a food shortage. Elisha visited Gilgal where it seems the school was located. Elisha, the man of faith, commanded the great cooking pot to be set up to prepare the customary community meal. One zealous young student went out to gather some contents for the vegetable stew and probably counted it a great success when he found some juicy, large cucumbers. They were soon cut up and after a while the stew was dished up and they were eating of it when one of their numbers suddenly cried out, "O thou man of God, there is death in the pot." Then Elisha performed a miracle. He asked for some meal and put it into the poison-pot. The meal overcame the poisonous gourds, and *there was no harm in the pot.*

This incident of several thousand years ago has some

lessons for our times. In certain institutions which go by the name of seminaries, theological institutions and others, stews are dished up, call them theological, philosophical or by any other name, of which it is also true—"there is death in the pot." There was physical death in the pot of the prophets; there is spiritual death in numerous modernistic schools which deny so outrageously the cardinal doctrines of true Christianity and offer in their place the inventions of the darkened mind of man, the theories which attack and besmear the revelation of God. "There is death in the pot." Write it on a board in big letters and hang it over the entrance of every religious institution which denies God's Holy Sacrament and God's Holy Word.

The same is true when you study some of the pamphlets, booklets and smaller brochures which are today so widely circulated and which work much harm.

This is especially true of productions which claim to give new interpretations of prophecy, which make, or rather claim to make, forecasts as to the end of the war, which attempt to predict the exact year of the return of our Lord, which are cocksure who the final Antichrist is going to be. They do it with a show of learning and Bible knowledge of which they are grossly ignorant, for they have not even mastered the elementary principles of Biblical exegesis. We mention three, which were mailed to us.

(I) This one has the title "*Totalitarian World*." It claims that a new star was discovered on November 6, 1918; then we are informed, "this star marks Armageddon for November 6, 1944. It also mentions a comet to be seen in April this year announcing the premillennial coming of Christ. Then follow 30 pages of ramblings. And this 30-paged pamphlet with its delusive statements gives on its title page: *Price \$1. Unbelievable but here it is!*

(II) A somewhat larger booklet, also paper covered, calls attention to a certain *Oriental* as the probable Antichrist, claiming that he performs miracles. We do not know the author, nor is his name listed in "Who's Who?" He speaks of himself as a magician. This booklet has a good deal less than one hundred pages. It also makes predictions. *Price \$1.* We are told they sell one edition after the other, bought by a

certain class of so-called "fundamentalists" who are morbidly curious.

(III) And here is a new prophet who has arisen in Georgia, U. S. A. This "false prophet" claims to be one of the prophets of Revelation, chapter 11. God gave him a direct revelation, he says, that Christ's Coming will happen on April 27, 1948. He should have made it *April first*. He informs us that Mussolini is the devil himself and that very soon the Axis nations will place themselves under his control—the wreck Mussolini is to replace tottering Corporal Hielcr!

Such productions to feed the morbid we brand without a moment's hesitation as "death in the pot," for they do a vast amount of harm and are destructive in their results. Recently a popular magazine called attention to the Millerite delusion of a hundred years ago and held it up to ridicule as it fully deserves. Many thousands of Christians who ought to know the Biblical doctrines of the return of our Lord as the great hope of the world, as well as of the Church, are sadly influenced by such hodge-podge, against the study of prophecy, much to their own hurt.

What is the best remedy against the foolish speculations of unbalanced minds? The remedy is indicated by Elisha's action. He took some meal and put it into the pot; the meal was the antidote. The wheat from which the meal comes is the type of the *Word of God*, the truth as made known in the Bible. This includes Prophecy with which the Bible is filled from Genesis to Revelation. Listen to the Word! Become acquainted through the Bible with God's revealed purposes as to the future! Do not add to it, nor take away from it! Meet every new invention, delusion and hallucination with the question, "Where is it written?" The Word of God ends and overcomes "death in the pot."



<p>The Coming Answer Which Answers Every Question Son of Man am?"</p>	<p>Even when our blessed Lord was on earth there was a division on account of Him. His own question brought this to light. It was in the borderland of the Gentiles, at Caesarea Philippi that He asked of His disciples, "Whom do men say that I the Son of Man am?" They reported to Him that some thought</p>
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He was John the Baptist in a reincarnation, or Elias, perhaps Jeremiah, or one of the prophets. The world knew Him not, not even the religious world of Judaism. Then Peter, the fisherman of Galilee, spoke and made his great confession of Him. "Thou art the Christ the Son of the living God." But Peter's great testimony was supernaturally revealed unto him by the Father (Matt. 16:17). And so it has been throughout this age, the world knows Him not. He came unto His own and His own received Him not. Those who receive Him, share in Peter's confession; they are the Father's gift unto the Son, and believing on His name they are constituted the children of God (John 1:11-13). And today as this age of grace nears its predicted end there is no change in the world's attitude towards Him. The same old question as to His Person, the same answers, and, as we have shown in the preceding editorial paragraphs the same denials, the same rejection. Only the true Church, His little flock, voices with Peter the only true and adoring confession. The great religious world drifts along and by its increasing denials of His Godhead and His Saviourhood commits itself on the side of Antichristianity.

But rapidly a day is approaching when all will be settled by God Himself in one of the greatest days in all human history. There will come a demonstration from above which will silence forever all the earth-born conceptions and theories as to the Person of Jesus Christ, when every knee shall bow at His name, when every tongue will have to confess that Jesus Christ is more than a religious leader, more than an ethical teacher, more than an example, when even the tongue of the modernist rationalistic teacher must confess that He is Lord to the glory of God the Father (Phil. 2:9-11).

It was about thirty years ago when the writer was obliged to stop over in a Pennsylvania railroad town to make a connection. Having several hours to wait we looked for a small orthodox synagogue to pay the rabbi a visit. We found him at home. After a few words of greetings and introduction, assuring the old man that his visitor was a Gentile, the all-important question "What think ye of Christ?" was put to him. A lengthy disputation followed in which we both made much use of the Old Testament predictions with the claim

that many of the Messianic prophecies had found their fulfillment in Jesus of Nazareth, the Son of David, He Whom Isaiah reveals as "Immanuel." The Rabbi made the usual objections, prominent among these was the apparent failure of Jesus to bring to the world the promised kingdom of righteousness and peace. We met this by telling the Rabbi that "this same Jesus" would come a second time and that His return would mean the fulfillment of all unfulfilled prophecy. This seemed to him something altogether new; he had never heard of it before. As train-time approached we had to leave. The old Rabbi had the last word. He said something like this:

"Mister, if your Jesus should ever appear on earth again, if it could be proved that it is the same One Who was here before and if He did all you say He would do in bringing us back to our land and save us, all we Jews, as soon as He comes would shout 'Baruch Ha-bo Be-shem Adonai'—Blessed is He that cometh in the name of the Lord. He would be our Messiah *Melech Israel*—King of Israel; no Jew would reject Him after that; all our questions would be answered."

And this is the great coming answer which will answer every question as to His Person, His Deity, His Glory and His work. This return of Christ, the glorified Man, the God-Man of Glory and from the Glory returning, will confirm everything written about Him in the Scriptures and bring a complete and everlasting fulfillment of all prophetic promises.

What will His personal, His visible and glorious return prove and confirm? His essential Deity, that He is the Only Begotten of the Father, that the statements in such cardinal Scriptures as John 1:1-3; Colossians 1:15, 16; Hebrews 1:1-3 and many others are true. It will confirm His own self-witness; His holy birth, conceived by the Holy Spirit, born of the Virgin; it will prove that the Gospel records as to His holy life, His holy words and His miracles are not inventions but trustworthy from beginning to end. It confirms His Saviourhood that He came from God, sent by the Father as the Lamb of God to take away the sin of the world, that He is the bread of life come down from Heaven, that He came to give His life as a ransom for many; that

He gives eternal life; that through His precious blood all who believe on Him have redemption from the guilt and power of sin, that believing on Him they become the children of God, the heirs of God, the fellow-heirs with Himself. That this Gospel of Grace and Glory is not a certain brand of man-made theology, often called Pauline or by some other name, but is God's eternal salvation well planned from before the foundation of the world and that there is no other way to God, no other way to have peace with God, but by Himself, that He made the new and living way by the shedding of His blood, that all who trust in Him have peace with God, that there is therefore now no more condemnation, that all believing sinners are no longer under wrath in a guilty distance from God, but are made nigh by His blood. It confirms that the deep, yet simple truths as to the indwelling of the Holy Spirit in the believer's heart and the believer's membership in the mystical body of Christ, are blessedly true and that redemption's goal "to be like Him" and "forever with Him" in the Father's House is not fanatical invention, but "that Blessed Hope."

Furthermore His coming again proves and confirms His physical resurrection from among the dead. It is therefore a lie to say, as a certain modernist said—"His body rests in a Syrian grave, but His soul is marching on." Such an utterance belongs to the great swindler's words of a man-pleaser. When He returns in His glorified body with the nail prints still visible as well as pierced side it will mean the indisputable evidence that He arose from among the dead on the third day, according to the Scriptures. Thus He witnessed from the glory even before His return, when John the beloved disciple saw Him in glorious vision and heard Him say—"Fear not! I am the first and the last. I am He that liveth, and was dead, and, behold I am alive forever more and have the keys of Hades and death" (Rev. 1:18). His return shows that He had ascended upon high, that He was at the right hand of God as mediator, high-priest and advocate and that He is the upholder of all things, the head over all things, the Church. In one word, God, in sending His beloved Son the second time answers all and every denial which human lips have uttered against His

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Person and His redemption work. and inasmuch when He returns He does not come alone, but brings His blood-bought and blood-washed Saints with Him, the many sons unto glory, it proves that not one trusted in Him in vain.

But how much more we could add to all this. The old Pennsylvania Rabbi was right when he spoke as he did. This event will settle forever the question—"Was Jesus of Nazareth, the Son of David, our promised Messiah?" And as they look on Him Whom they have pierced (Zech. 12:10), they will realize by the nail prints in His body and by the pierced side that He is not another, but the same Who hung on the Cross between two thieves. Their national repentance follows (See Acts 3:19), the re-birth of the nation, their restoration—"the restitution of all things which God hath spoken by the mouth of all His prophets since the world began" (Acts 3:21). Then, when God "bringeth in the First begotten", that is the risen, glorified God-Man, Christ Jesus, into the world (*oikumene*—the inhabited earth—Hebrews 1:6) the unscriptural inventions of Postmillennialism and Amillennialism and fanatical-day-setting Adventism (not to forget Russellism, alias, Jehovah's Witnesses) will forever disappear. The greatest vindication of the Bible follows likewise for the returning Christ will fulfill all unfulfilled prophecy. What a day that will be when His own promises as to His literal return will dawn! Every day brings it nearer and nearer. Child of God, look up, the day of our redemption is not far away.



Show Forth "I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvelous works, I will be glad and rejoice in Thee. I will sing praise to Thy Name, O Thou Most High" (Psa. 9:1-2). These beautiful words follow the eighth Psalm in which the Son of Man, our Lord Jesus Christ, is prophetically seen in His exaltation in the earth, with all things put under His feet. The praise with which the ninth Psalm begins is the future praise of Israel, when that nation is redeemed and shows forth His marvelous works. Then this redeemed people will be indeed a praise

in the earth. The nations of the earth and all Creation will join in the "Hallelujah" of that glorious day, when earth's rightful King is manifested.

As long as this great consummation is not reached, God receives praise from those whom He hath lifted into a more exalted position in His Son, than the position which redeemed Israel will occupy in the age to come. To us, who are in Christ He has given the nearest, the best, the highest place. And He looks for our appreciation, that we praise Him for it. As we enter with our hearts into the depths of redemption, so beautifully revealed in Ephesians, the Spirit of God, our indwelling Guest, fills our hearts with worship and our lips with praise. What a blessed privilege to praise Him at all times! And this we shall do if we contemplate the marvelous work He has done for us and the marvelous place into which He has brought us.

But our lives, our conduct among a perverse generation, a generation which are lovers of pleasure more than lovers of God, must show forth His marvelous work. It is no doubt the highest thing to praise and to worship the Lord, but that praise rendered in the Spirit and Truth will shape our conduct. What need there is in the perilous times of the last days, the days of worldliness among Christians, the days of indifference and a multitude of other things, for God's true children that they be saved out of this present evil age. Not be conformed to it, but to be transformed (Rom. 12:1-2) is God's command to us. His Spirit will keep us and enable us to show forth in our conduct the marvelous work of redemption. While the masses run after the things that perish and love the world, we must show that we have a better hope, better things, and that it is a reality with us, "crucified unto the world and the world crucified unto us."

In 1 Peter 2:1-10 we are called a holy priesthood and a royal priesthood. As holy priests we are to offer up spiritual sacrifices. This is praise and it occupies the first place. And after we have exercised this holy priesthood in the presence of God we are to be royal priests. As royal priests we are to go out to men, move among them and show forth the excellencies of Him Who hath called us from

darkness into His marvelous light. What so honor it is to be called to this! We are to represent our adorable Lord among men. That is what we are as Christians down here, Representatives of Christ. Well may we hide our faces in shame and confusion when we all think of our failures. Well may we go before Him and weep over our stumbling walk. Yet He abideth faithful. His light and love which shine upon us are undiminished. His power will overshadow us so that we can "shew forth His marvelous works." But oh, remember! it begins within. Let your heart be in His presence and your feet will follow.



Looking for the Mercy of our Lord
 Looking for Jesus Christ unto eternal life" (Jude 21):
 Mercy This is the last exhortation in the Epistle

of Jude, that Epistle, which describes the religious conditions of our own times. The exhortation concerns the Coming of our Lord for His own waiting people. It is here called an act of Mercy for us. Why? In the last days, when everything becomes weaker, dangers abound, Satan's power increases, troubles and trials for those who walk with God multiply, those who are true to Christ suffer and become weary. We may expect all these things in an increased measure should the Coming of our Lord be delayed longer. Satan will attack us more. His wiles, to spoil us of our reward, will become more subtle. The world will be more antagonistic, and all who stand for Christ and the Gospel will have to bear His reproach. Many of God's people groan under these conditions, and the groans will not decrease but increase. And some day, the day appointed by Himself, the day known to Him, He will answer the groans and He will come. What a mercy it will be when He takes us home unto eternal life! What a mercy when He saves us out of this world to be with Him.

Let us in the meantime wait for Him, keeping close at His side. We can rest assured the promised mercy and the promised glory are not far away. They are even at the door. So wait and watch!

Dr. Howard A. Kelly and the late Dr. Howard Atwood Kelly met for the first time in Kensington, a section of Philadelphia. That was almost 50 years ago and from that time dated our life-long, unbroken fellowship. He had established a small hospital in Kensington and his sister Esther had opened a mission named *The Lighthouse*. A few years before Dr. Kelly had gone to Baltimore and so he came from Baltimore over the Lord's Day to attend our services. He had even then a very deep interest in the study of the Bible. It was the Editor's privilege to help him into a better understanding of unfulfilled prophecy concerning things to come. He became interested in it through the revealed future of Israel and their national conversion at the return of Christ.

That was long before he became the world-renowned great surgeon and medical scientist. He had studied in Europe, but it was in this country where he became famous through his widespread research and remarkable skill. The Kensington hospital was a small affair. His patients were mostly poor laborers and often he had to do without a nurse yet he performed some of the most skillful abdominal operations which attracted nationwide attention. It would take many pages to follow his remarkable career as surgeon, gynecologist, radium experimenter and roentgenologist. In medical history his name is inscribed alongside those of Sir William Osler, Regius Professor of medicine in Oxford University; Dr. William S. Halsted; Dr. William H. Welch—they were known as the "Big Four," identified with Johns Hopkins Medical School since its beginning in 1889. Dr. Kelly was the last of the four—his home-call came on January 12th of this year. Space forbids to enlarge on all this, but we must mention a few things.

Dr. Kelly was a very positive Christian believer who loved the Lord, loved his Bible and loved his fellowmen, especially those of the household of faith. After he had established his famous sanitarium on Eutaw Place in Baltimore, he took the writer on a little tour of inspection. He pointed to a small room adjoining the operating room. As I recall it he said, "Right here begins my success of the man's opera-

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tions I perform. Before I ever take the knife into my hands, I bow my knees before this small table (upon which was a Bible) and ask the Lord to guide my weak, human hands." No wonder therefore that some of these operations were almost miraculous, attracting attention throughout the civilized world. Yet Dr. Kelly was such an humble man; the writer never heard him boast of anything.

For many years Baltimore was visited by the Editor. When Dr. Kelly was in the city he always attended our meetings, and always occupied a front seat, with his large open Bible, following the reading of the Word of God and looking up passages. Many times as guest in his beautiful home and attending also some of his afternoon teas, meeting famous men there from time to time, the Editor observed how Dr. Kelly guided the conversation along Biblical lines and things concerning our Lord.

Once the Editor being on a western trip, in walking through the train, saw Dr. Kelly sitting in a Pullman section with a long-bearded Jew. He had his Bible open at the fifty-third chapter of Isaiah explaining the Gospel to the Hebrew traveller. We joined their company. He was interested in missions, foreign and domestic, in rescue work and also in the Stony Brook School for Boys of which he was a generous supporter.

It was over 20 years ago, probably nearer 30, when we suggested to him to use his pen in giving a testimony to Christ and to the Gospel. He was reluctant to do this but finally he wrote an article for *Our Hope* on "Why I believe in the Virgin Birth of Christ." Other articles followed from his pen. Soon his excellent contributions appeared also in the *Sunday School Times*, in the *Moody Monthly* and other periodicals, and brought help and blessings to thousands everywhere.

For a time he attended different Bible Conferences in our land and in Canada. He delivered a commencement address at Stony Brook.

And now he has joined the great company in His presence—absent from the body, present with the Lord. He is waiting up yonder, as he waited down here for the gathering shout. Soon we shall meet face to face in His glorious presence. The memory of the righteous is precious.

A Faithful Witness

Our friend and brother, Mr. Joseph R. Hewitt, Executive Vice-President of the Essex Rubber Company, Trenton, N. J., is endeavoring to carry on a strong witness for the Lord in that city. Every Sunday afternoon he arranges and directs a Vesper Service on the radio, Station WTTM, inviting speakers known for their faithfulness to God's Word. Mr. Hewitt now publishes an 8-page paper called Essex, specifically for employees of the company mentioned above; the paper carries pictures and news of interest to those who know the work of manufacturing rubber products. But two pages of every issue of this paper are devoted to a testimony for Christ. Here the Word of God is stressed and the Gospel of salvation in Christ is presented. Mr. Hewitt hopes to obtain a mailing list of interested people all over the world, for the publication is FREE. Pray for him as he sends forth this witness to the Lord. And, if you would care to receive the paper without cost, just send us your name and address on a card, requesting Essex.



Types in Joshua

Just forty years ago the Editor gave a series of addresses on "Types in Joshua." They were published in a small booklet in several editions. They brought help to many. For many years this booklet has been out of print. Reading it again a short time ago we were impressed by its helpfulness and therefore published a new edition which is now available. It was originally sold in a cloth bound edition for 50¢.

The new edition will have a stiff carton paper binding and to bring it within the reach of all our readers we have made the price postpaid 25¢. You will enjoy it.



They Deplore It

We put recently hundreds of new subscribers on "Our Hope" list. Quite a few deplore the fact that they did not know of "Our Hope" sooner; they feel they have missed something. Most cheering to the Editor is that many of our old readers write again and again in renewing their subscriptions that they could not get along without the magazine. Many write that as soon as their copy arrives all other reading is pushed aside. And therefore "we thank God and take courage."



The Hope of the Ages

This is one of the outstanding books written by the Editor. Strange is it not, though the prophetic forecasts in the Bible are so very prominent, furnishing one of the most conclusive evidences of the divinity of this Book of all books, besides bringing hope and peace, comfort and assurance to the hearts of men, that there are hundreds of preachers who have no interest whatever in prophecy? Yes, large numbers of them even wage against the study of prophecy. Like St. Peter on the Mount of Transfiguration, they wist not what they are saying; they manifest ignorance.

Said one of them but recently—"That prophetic stuff about the Second Coming of Christ does more harm than good; it makes men and women isanatical dreamers. It dates back to the Millerite-Adventist delusion of a hundred years ago." Many more speak in the same way.

"The Hope of the Ages" shows what a great core doctrine "that

blessed Hope and the return of our Lord is; it traces this Hope throughout the history of our age and shows how the mighty men of God, able scholars and consecrated servants of Christ, believed it and preached it." Read this book and it will stimulate you in these solemn days when it is true as never before—"The night is far spent, the Day is at hand." You can have this book this month for 75 cents.

SPEAKING ENGAGEMENTS

(For your information and prayers)

Dr. Frank E. Ganhelein:

Mar. 9-12—Philadelphia, Pa.: Tioga Presbyterian Church, 1531 W. Tioga Street.

Dr. E. Schuyler English:

Mar. 2, 9, 16, 23, 30—Philadelphia, Pa.: Jefferson Medical College; Bible Study. 8:15 A.M.

Mar. 3, 10, 17, 24, 31—Philadelphia, Pa.: Morning Cheer Book Store, 1109 Walnut Street. 12:30 P.M. Broadcast over Station WIBG.

Mar. 6, 13, 20, 27—New York and Philadelphia: Broadcast—Stations WMCA (370 kc.) and WIP (610 kc.). 3:30-8:00 P.M. Sunday School Lesson (every Saturday night. *Note:* These broadcasts can be heard great distances from New York and Philadelphia.

Mar. 18, 19—Philadelphia, Pa.: First Baptist Church of Wissinoming, Benner and Walker Streets. Missionary Conference. 10:30 A.M.

Mar. 16—Baltimore, Md.: Northminster Presbyterian Church. 3 and 8 P.M.

Mar. 23-26—Philadelphia, Pa.: Directing Bible Conference, Fifth Baptist Church, 18th and Spring Garden Streets. Dr. Harry A. Ironside, Speaker.

Mar. 27—Trenton, N. J.: Christian Fellowship Center, 98 Carroll St. 8:00 P.M. Studies in Daniel.

YESTERDAY—TODAY—TOMORROW

My yesterday was Christ upon the tree,
 Who bore the condemnation due to me.
 Today I journey on, and He shall lead;
 He knows my pathway, and He knows the need.
 Tomorrow is not! But His wisdom plans;
 I leave my future in His loving hands.
 Full well I know those hands all worlds upbear;
 The hands that hold the stars shall hold my care.

—S. T. F.

The New Great World Crisis

By ARNO C. GAEBELIN, D.D.

XX

And now the end has come! We mean the end of the great *Africana-Italiano* Empire which Mussolini had tried to establish. It is gone with the wind and so is the reputation of certain would-be-expositors of the Word of God who boosted the Duce as the beast which St. John in the Apocalypse saw rising out of the sea (Chapter 13) and whom they labelled the Antichrist. It was but yesterday when triumphantly, proud as the devil himself, Mussolini rode upon a white charger into Tripoli, his cruel sword dripping with the blood of thousands of North African victims. And now we see him ousted like a beaten dog howling, hopelessly defeated, crawling back into his Roman dog-house where he awaits his soon-coming doom. It was but yesterday when the Italian misguided masses shouted themselves hoarse with their "*Adoremus! Adoremus!*" prostrating themselves before him as if he were a semi-god. But now the same masses cry to Heaven to curse the man, whom they imagined as the man of destiny, chosen to restore the glory of the former Roman Empire. It was but yesterday when the two self-appointed leaders, Adolf Hitler-Schickelgruber as the *Fuhrer* and Benito Mussolini as *Il Duce* (which means guide, leader) fell around each other's necks, kissing and vowing an eternal friendship; but now Hitler has pushed Mussolini almost off the map and all Italy is cursing the day when the two joined hands to plunge Europe into the greatest misery and disaster of its millennial-history. Is this the beginning of the end? Is this the avalanche of defeat of the Axis to bury forever the bloody achievements of these demon inspired and demon led leaders, without any hope of extrication? Many of the keenest observers think so. It looks so to the writer. Let us hope and pray that *it will be so*.

The victory of the allied nations in North Africa is more than great. It is decisive, only second to what is happening in Russia. There is no question that God, "Who moves in

a mysterious way, His wonders to perform" acted in behalf of the forces of righteousness. Hitler planned the conquest of Egypt, its invasion, the control of the all important Suez Canal, the conquest of Turkey and with his hatred of the Jews, he had probably hoped and planned to strike at Palestine, "Immanuel's Land", the land of past as well as future glory. In some of his lying visions, demon-hallucinations, Hitler may have seen his hordes gathering in great army divisions in partly restored Palestine on the march to occupy Jerusalem. Every student of unfulfilled prophecy knows that such an invasion will surely come for it is predicted by God's true prophets—especially by Joel and the great post-exilic prophet Zechariah. But it seems what has now happened in the allied victory is an indication that the time is not yet. Hence we believe God's intervening hand is seen in the allied successes in North Africa. But a great battle looms up with still greater decisions in Tunisia where the remnant of Rommel's badly beaten "Afrika Korps" seem to make a stand in their disastrous flight. At the same time Hitler is bringing across the Mediterranean additional troops, knowing well that more defeat will hasten his impending doom. The next months may make great history.

As we study the Pacific situation, the conflict with the yellow peril, we find the same encouraging features for great victories have been won. By this time the Japs no longer grin as they did after their treacherous crime of Pearl Harbor.

They claimed that they had defeated the American Navy; this was followed by similar lying claims as they rushed towards their planned invasion of Australia. After a little more than a year the situation has undergone a great change. General MacArthur has pushed forward. The heroic deeds at Guadalcanal belong to the greatest in all history. The Japanese losses have been staggering, losses which they with their diminishing resources cannot easily replace. Papua has been cleared of the Japanese and though they brought up more ships and furnished more troops to hold their viciously obtained territories, they reaped nothing but defeat. Our naval forces and those of Australia are pressing

forward. We do not go into details; the outlook is hopeful. Perhaps the complete victory over the yellow bacdits will not come till their sponsor, Adolf Hitler, is no more. Then it will take the combined forces of the United States, Great Britain, Russia, China and others to strip Japan of the spoils of her crimes. That will mean the re-conquest of the Dutch possessions, Malaya, Burma, Thailand and above all the Philippine Islands. Nothing less will do. Next to the Nazi criminals they must be taught a lesson which they will never forget.

As stated before, the Russians have marched on from victory to victory. All Nazidom stands aghast. Hitler's big mouth with his boasting claims of the conquest of Stalingrad, the occupation of Moscow as well as Leningrad, has been silenced. Well authenticated reports show that the Nazis lost in dead, in wounded and prisoners over 500,000. The end is not yet. The remainder of the Nazi divisions are even now encircled by the heroic Russians. The same triumph and victory has come in the region of the Caucasus. Hitler is still mious the much coveted oil fields; nor will he ever get them. Napoleon's defeat and retreat from Russia was nothing but child's play in comparison with Hitler's debacle and ignominious stampede. At last Hitler was forced to shandon his lies and he and his equally guilty staff of criminals have mildly told the German people of the disastrous reverses. It seems he fears an invasion of the land which is not his "Fatherland" for he is not a German but an Austrian. He has his eyes upon Sweden. His vile head plans to lay hold of that peaceful kingdom. He also seems to have hopes of getting Spain over on his side through vacillating Goetral Franco. But inasmuch as the handwriting on the wall is as plain as never before, predicting his collapse, only fools will cover the sinking ship.

The Russians are now in possession of hundreds upon hundreds of villages and towns which had fallen the victims of the Nazis. The story of what Hitler did in occupying the conquered territory is almost unbelievable. Inhuman is hardly the word; it is worse than that—cruel bestiality comes a little nearer, though it does not fully express the committed horrors. Crimes against women and girls, con-

fiscating, the better word is stealing—stealing all kinds of clothing, shoes, and all food supplies, crime upon crime, leaving behind thousands of almost naked and starving human beings. Russians under the different Czars were enslaved in serfdom which, it is said, in comparison with the Hitler Slavery was not half as bad as the Hitler atrocious domination. All this is now coming to light.

It is written in the Bible, "Vengeance is Mine, I will repay, saith the Lord". In this the writer fully believes also. The Lord is the Judge and when His time comes He will settle this account of viciousness, He will repay, and judge in righteousness. But millions are far from accepting this divine statement. There is a shout for revenge, for retaliation heard throughout all of the territories of Nazi lust, Nazi banditry, Nazi crimes, Nazi murders, which sounds like a mighty thunder. Yet every true Christian should remember, "Vengeance is Mine, I will repay, saith the Lord".

All reports declare that unrest is rapidly increasing throughout Europe. The Gestapo with its outrageous system of hostages continues unabated. The unrest in Germany is now more pronounced than ever before and it will surely increase and come to a boiling point when the story of defeat becomes more widely known and the hopes of victory fade away. We had recently a very informing letter as to the conditions in Germany. The writer was an eyewitness of some of these things. We are not at liberty to give his name but the source is entirely trustworthy. He tells us what restrictions are now in force as to religious activities, fully confirming the attempt of Nazism to antagonize true Christianity. One German pastor had preached on one of the Nazi slogans, "Strength through Joy" (*Kraft durch Freude*) but he added to this slogan—*Only through Christianity*. That same afternoon they came and arrested him for having said that. All religious services are under strict police control. Meetings held in homes are specially watched, even the gathering of a few are treated as suspicious. The so-called "*Hitler Youth Movement*" had a kind of a religious devotional character. Their meetings are held on Sunday morning during the regular church-services. But

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now the religious aspect no longer exists in these Youth Meetings; they are given over to the interest of Nazism and the glorification of Hitler. Formerly the Bible was read in the German schools, but now it is strictly forbidden. Formerly you could buy German Bibles almost everywhere but now such places are very scarce. Many German people are deeply convinced that they will lose the war; they are also convinced that Hitler is an Antichrist and are not deceived by him; yet a portion of the population still follows the delusions of the monster and dream on with him of conquest. So that the population might not hear of the devastation following air-invasions, the different cities where bombs did their awful work, are closely guarded by soldiers and no one is allowed to approach. The letter states—*"the cruelties committed against the Jews are far worse than reported."* This we hear from many other sources. Again we quote—"I have seen with my own eyes that the introduction of the 'New Order' is nothing but a high-handed robbery scheme which has taken away the most necessary things from the people and plunged them into Slavery—Poverty and Starvation. O! the misery which has followed!"

Our own civil war was fought for the abolition of slavery; and now we are in a war fighting the most atrocious attempt to enslave the world into a far worse kind of slavery. But here we must stop. The countries under the Hitler heel are seething with unrest and thus the clouds of revolt from all these peoples are gathering for a mighty hurricane.

On land, on sea and in the air the allied nations are gaining slowly, but surely, the supremacy. One great menace remains—the under-sea boats. This is still a problem of magnitude. Our ships and those of our allies still go down to the bottom of the seas and the most valuable cargoes, so needed for our complete victory, perish. Over 600 ships, since America entered the war, have been victims of this menace.

Chile in South America has now broken with Nazism and joined the Allies. Only that hotbed of Nazi propaganda and Nazi sympathy, the Argentine Republic, remains the danger-spot in our Western Hemisphere.

Just as we hand over these sheets to the printer now

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has come of the important historic meeting of President Roosevelt, Prime Minister Churchill, the French Generals and others in Casablanca, North Africa. It was a great step in the right direction and it is hoped what was done, the decisions which were made, will hasten the end of the war. This is the prayer of millions; every true Christian will join in it. Let us not forget that our God is moving onward in these solemn days in the execution of His all-wise purposes which will in His own Day be consummated in a new earth wherein dwelleth righteousness and lasting, never ending peace.

(To be continued, D. V.)

"Unto you therefore which believe, He is precious"
(1 Peter 2:7).

Is He precious? Wear His Name then
As a crown of purity:
Let the eyes that shine beneath it,
Mirror forth His verity.

—E. S. Watson.

Lord, the Night Is Darkening

Lord, the night is darkening, shadows close around;
Darkness growing deeper, sins and woes abound.
Oh, be Thou our Leader, guide us on our way;
We would follow trusting, every passing day.

We would blend our voices, as the past we view;
Thou art ever faithful, Thou art ever true
And for all Thy mercies we our voices raise,
Singing in Thy glory notes of sweetest praise.

Oh, to grow in likeness, blessed Lord, to Thee!
Hearts of love and pity, full of sympathy;
Ears awake to listen when Thou speakest, Lord;
Feet to run obedient to Thy gracious word.

Make us ever willing for Thy ministry,
Suffering or service, as it pleaseth Thee;
Keep, oh keep us watching for Thy best return
Oil within our vessels, lamps that brightly burn.

Ready with the message to the sin-sick soul:
How the Great Physician makes the sinner whole;
Till at last life's journey and its conflicts o'er,
We shall in Thy presence dwell for evermore.

S. Trnor Francis

Current Events**In the Light of the Bible****By E. SCHUYLER ENGLISH**

Taken Captive by Satan at His Will. We have been taken to task by some as having been "too hard" on the Federal Council of Churches, inasmuch as there are not a few members of that Council who are true believers in the Lord Jesus Christ. God forbid that we should show anything other than the love of Christ in reaching out to men and women who are lost in sin, that by the Word and in the power of the Holy Ghost they may be won to Christ for eternity. And may God forgive us if we have been "too hard" in our expressions concerning the Federal Council of Churches—it is due to our indignation against those who have, presumably at least, felt the call into the ministry, which is the ministry of God's Word in the Name of the Son of God, our Lord Jesus Christ. How can men who receive "man's ordination" and assent to a Confession of Faith which (in most instances) are thoroughly orthodox and accept salaries to preach in Christian churches—how can such men deny the verities of Scripture, the very essentials of the Christian faith? We do not know.

We do not mean to be hard upon those who are deceived. Neither do we intend to "pull our punches" in pointing out the evils of apostasy, and nowhere can apostasy be more clearly observed than in the official words and actions of the Federal Council of Churches. We do not believe that our word will have any weight with the leaders of that federation, but perhaps, if some who are members and have been deceived, will attend to evidence that the Federal Council officially denies the truths that Christians hold dear, our voice will not have been raised in vain. The Apostle Paul wrote to Timothy concerning such that the duty of God's servants is not to "strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance in the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26). So—in the spirit of meekness, we trust—may we point out another

evidence of the apostate condition of the Federal Council of Churches?

At the recent Biennial Meeting of the Federal Council of Churches of Christ in America, held in Cleveland, Ohio, from December 8-11, 1942, under "The Order of Worship" for on the evening of December 10th, the prayer service was led by the "Most Reverend Metropolitan Antony Bashir" of the Syrian Antiochian Archdiocese of New York and North America. This man is the Bishop of the Eastern Orthodox Church (Greek Catholic), which is very similar to the Roman Catholic faith except that it does not recognize the Pope as God's Vice-Regent. Bishop Bashir led in prayer, opening as follows, and we quote *verbatim*, for the prayer was printed:

"O God, save thy people, and bless thine inheritance. Look upon thy world with mercy and compassion. Send down upon us thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever Virgin Mary; through the power of the precious and life-giving Cross; through the protection of the venerable Bodiless Powers of Heaven; of the venerable Prophet-Forerunner and Baptist, John; of the Holy and all praiseworthy Apostles; of our Holy Fathers, the Great Ecumenical Teachers and Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom; of our Holy Father, Nicholas, Archbishop of Myra in Lycia; of the holy glorious right victorious Martyrs; of the holy and righteous Theopatores, Joachim and Anna; and of all thy Saints, We supplicate thee, thou only greatly merciful Lord, bearken unto us sinners who pray unto Thee, and have Mercy upon us."

Following this those congregated were instructed to say, twelve times: "Lord have mercy"—and so the prayer went on for two and a half pages, many in the audience of ministers and laymen responding, even when Bishop Bashir prayed for the "repose of the souls of the valiant servants of God, the ever-memorable Orthodox Warriors departed this life; and for all men who have laid down their life for our country"! The Vice-President of the Federal Council of Churches, the pastor of the First M. E. Church of Pasadena, California, Dr. Albert E. Day, presiding, remarked to the Bishop, publicly: "Thank you for enriching our lives by permitting us to share in the worship of your church and the worship of our God."

Now we do not think we need to point out to the readers of *Our Hope* more than this: such a prayer is a dishonor to our Lord and Saviour Jesus Christ. It denies the fact that there is only one "Mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5); that He alone is our Intercessor and Advocate (Heb. 7:25; 1 John 2:1). It declares that His finished work *co* Calvary is insufficient, and that we who are Christians must call upon the Virgin Mary (called here, "the mother of God"—*theotokos*) to open the way of access for us, and that our prayers will find hearing through the intercessions on our behalf of John the Baptist and some of the fathers of the Greek Church. It denies that the work of redemption is complete for the salvation of our souls, in praying for the repose of the souls of the dead. Need we say ought else?

Can earnest believers in the Lord Jesus Christ, knowing the truth of God's Word and seeing the apostasy of the Federal Council of Churches, remain affiliated with it in any way whatever? What answer is there, but "No"? This federation is led by men who have the Bible and who should know what is written therein. They must close their eyes to the Truth of God when they pray in such a way as this, or say "Amen" when such prayer is offered.

Another Kind of Prayer. We have always maintained that God does not hear the prayers of the unsaved except as those prayers seek His mercy—forgiveness and salvation through the blood of Christ. But it may very well be that God does heed the cry of an unsaved man for creature necessities in order to lead such to a saving knowledge of Christ.

Many have read the syndicated newspaper articles of Lieut. James C. Whittaker (the Co-Pilot of the Rickenbacker plane which fell into the Pacific, and one of the survivors of that thrilling saga of the sea), as told to Charles Leavalle. Lieutenant Whittaker recounted two experiences which he testified were unquestionably miracles of God, in answer to prayer: the first, the sending of rain when the clouds had passed by, and the second, supernatural strength given him when rowing himself and two companions to the shore against strong currents. Here is his account of the first of these miracles:

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"This day (the 13th the party had spent on life rafts, without food or water) had started out a scorcher. Just after 10 A.M. a squall blotted out the sun and our hopes rose. A bluish curtain of rain moved toward us across the sea.

"We prayed aloud for it to reach us. But it passed us by, about a quarter of a mile off. Somehow, my faith didn't die. I prayed with the rest—wholeheartedly, I believe, for the first time.

"Like many of the others, I didn't know how to address God properly, so I talked to Him as I would have to a parent or friend.

"'God,' I said, 'You know what that water means to us. The wind has blown it away. It is in Your power, God, to send back that rain. It's nothing to You, but it means life to us.'

"Some of the others had given up. Someone said in disgust that the wind would blow in the same direction for another forty years.

"'God, the wind is Yours,' I continued, 'You own it. Order it to blow back that rain to us who need it.'

"There are some things that can't be explained by natural law. The wind did not change, but the receding curtain of rain stopped where it was. Then, ever so slowly, it began moving back toward us—against the wind!

"Maybe a meteorologist can explain that to your satisfaction. One tried it with me; something about cross currents buffeting the squall back. *I tell you there was no buffeting. It moved back with majestic deliberation. It was as though a great and omnipotent hand moved it back across the waves. And for my money, that's exactly what happened.*

"That rain was a Godsend—I use a capital 'G' intentionally . . ."

The second miracle, as we have said, was the superhuman strength which Lieutenant Whittaker experienced in heaving the rubber life raft, when his own strength and that of his companions was entirely spent. Of his row he says: "There were other hands than mine on those oars." Without recounting the tale, we quote a few words from Whittaker's preamble:

"At 6:30 A.M. of November 11, I brought out our aluminium oars and began what was to be a 7½ hour pull to put dry land under our feet. And during these hours I was to experience the second of two divine miracles that have changed my entire life and redeemed me from agnosticism to Christianity. What I did couldn't have been done without divine help."

Surely God answered the prayers of that man, that the man might see his own sin, and unbelief in the past, and he led to Christ. Pray for Lieutenant Whittaker and the others: Private Bartek, whose New Testament was used by all the men, and who now says he will enter the ministry after the war; for Captain Rickenbacker, who witnessed the power of God; and for the others too. And may the Lord use James Whittaker's testimony to lead others to faith in Himself.

General Giraud's Reasons for the Fall of France. In a 17,000 word memorandum to Marshall Petain, written shortly after his escape from the German prison fortress, *Konigstein*, General Henri Honore Giraud, the French hero, mentioned two items that Americans should note. The first was about education. Wrote the General: "What did the school teach these youngsters and these men? First, egoism personal interest and the cult of envy. After that, negation of everything spiritual, of everything divine, of everything ideal. Atheism, if not proclaimed, was at least encouraged." Regarding the Lord's Day, General Giraud had this to say: "At the same time, it was forgotten that throughout the centuries the church of God has kept Sunday as a day of rest."

Such reminders of the prelude to France's downfall should make us careful about the future of our land—for certainly we are guilty of these very faults. And as for England, we were handed a newspaper clipping which tells of the controversy there about the opening of theaters on Sunday. The liberal Archbishop of Canterbury has written a letter to the *London Times*, suggesting that Britain should be ready to welcome Sunday shows for troops, as long as no profit is made by the theatrical profession on that day!

Pegler Hits Nail on the Head. One does not need to agree with everything a man says to recognize when he does speak the truth. This is our feeling about the columnist Westbrook Pegler. Much that he writes we cannot assent to, but every so often he speaks with great wisdom. Thus he has declared himself on the much-discussed Federation of Nations. Quite recently he has written: "Pessimist I may be but nevertheless, I insist that there is nothing in the past or current

record of human nature to justify a belief or even a hope that mankind will step out of this war into a beautiful world of mutual love and trust and universal justice or that such a state can ever be achieved." This is in entire accord with the teaching of God's Word up to the last clause. As long as this earth is under the rule of men who are themselves under the domination of the prince of the power of the air, Satan, there will never be universal love and peace and mutual trust. Nor can such a state ever be achieved by the works of men. Only when the Prince of Peace comes will there be a reign of righteousness, and peace that is lasting.

Persecution of Protestants in Spain. It is said on excellent authority that only twenty of the two hundred and fifty Evangelical churches which existed in Spain before the civil war are still alive. The Spanish Government, when reminded of General Franco's pre-war promise of religious toleration, declares that all that Franco meant was that Protestants would be tolerated as citizens, but not that they could worship as they might please. For Protestants to meet for worship, they are told, is to trespass the law of the Concordat with the Vatican of 1951, and for this reason worshipping Protestants will be persecuted. General Franco's promises were in direct opposition to this. Nevertheless, persecution of Protestants is the order of the day. Even if a Christian is found only discussing the Bible with other Christians, though he says nothing against the Government or the Roman Catholic Church, he is heavily fined and imprisoned, and sometimes severely beaten.

We need to remember our brethren in Spain at the Throne of Grace.

In Old Norway. One night toward the end of last year, while most citizens of Oslo were sleeping and those awake were kept off the streets by false air-raid alarms, over 500 of Norway's 1,300 Jewish population were herded hastily into 150 requisitioned taxicabs and taken to and aboard a 9,000-ton ship which set sail immediately into the Baltic—destination and fate, unknown. The approximately 500 Jews remaining in Norway (300 having already fled) were either in hiding, or dead. But the living will be sought out, and deported with like suddenness.

This miniature persecution is but a picture of the three-year program of the Nazis and their Quislings by which 2,000,000 Jews have been eliminated, by extermination and deportation. But there are still 5,000,000 of them in German-held countries. What will their fate be? The United States, Great Britain and other countries have pledged themselves that this bestial cruelty shall be punished at war's end.

The One Who declared that He will bless them that bless His chosen people, and curse them that curse Israel, is still on the Throne. His Word will never fail. Awful is the fate of those who have perpetrated the inhuman persecution of the Jews. Awful, too, is the state of His people who reject the Lord Jesus Christ, their true Messiah. May many from among them bear His Word and turn to the Lord their Saviour.

An Experience with the Lord. Evangelical chaplains are in the minority. And *Time* magazine is known for its cynicism in matters spiritual. So our heart was warmed by an article in the issue of February 1, 1943, under the caption that we have used for this paragraph. The article states that late in January the Rev. Edward E. Chipman, pastor of the Lefferts Park Baptist Church of Brooklyn, New York, received a letter from Chaplain W. Wyeth Willard, with the U. S. Marines in Guadalcaanal. Chaplain Willard wrote as follows:

"This is to notify you that one of your young men, Arthur Shepherd Tripp, of 1599 East 54th Street, Brooklyn, was baptized by me in the Lunga River, Guadalcaanal, B. S. I., on December 2, 1942. Arthur has had a real experience with the Lord, as have many other young men who have had battle experience . . . A week ago last Sunday, November 27, Arthur came forward with 17 others in his group, and publicly professed Jesus Christ as his own personal Saviour and Lord. Baptism followed on December 2 . . .

"Arthur Tripp has authorized me to submit his name for membership in the Lefferts Park Church. Of course, we shall have to wait until after the war is over before you give him the right hand of fellowship. It has been a joy to witness to the saving and keeping power of Jesus Christ. In many cases I have been, as it were, speaking as 'a dying man to dying men.' Pray that God will give me many souls for the Son of His Love."

Chaplain Willard speaks a language that we understand. Thank God for his witness and for the souls already won to Christ through it. We shall indeed pray that God will give our brother Willard "many souls for the Son of His Love."

Light for Dark Days

By LEHMAN STRAUSS*

The first time that God is quoted in the Scriptures, He is quoted as saying: "Let there be *light*," and the recorder of this unique request continues: "And there was light." Though undefinable, light dispels darkness. Though a mystery, bid from the foundation of the world, Jesus Christ, the Light of the World, dispels the darkness of a human soul. The Son of God has always been a Divider, and the ancient scribe records that God created two great lights to "divide the light from the darkness: and God saw that it was good." The soul that "to Jesus for refuge has fled" has been divided from the soul that continues by nature in darkness. Yet beneath the inexplicable crush of impending darkness about us today, stout hearts have failed in spite of the Light of the World because of fear of what must shortly come to pass. Days are full of dread.

Faith has yielded to fear, and courage to cowardice. Profession without possession has brought multitudes down into the befogged valley of doubt and uncertainty. Like John Bunyan's pilgrim, many who term themselves Christian wallow about in the Slough of Despond, or, as if without hope, in Doubting Castle. A life of defeat is not uncommon among believers who have been robbed of the joy and blessing they once knew.

Life is full of transitions. In the physical, there is the change from childhood to youth to old age. The mental parallels it. But life's greatest transition is the New Birth. It is that transition from death itself into life in Christ. It is the transition when doubt and uncertainty are crystallized into confidence and indubitableness. It is as F. W. Boreham has said: "A notable transition from the 'realm of 'I think' into the realm of 'I know'." The certainty of the life in Christ is the strongest bulwark for the believer's soul. This it is that stabilizes a man's soul and sets him on

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his way to a place and an environment that fadeth not away.

The Apostle Paul never forgot the hour of his transition. Before, he lived at enmity with the Captain of his salvation. After, he lived a life of victory and fearlessness as he scaled the heights of a calm and undisturbed confidence in the declarative statements of God. The preaching and practices of Paul became in the realm of "I know." His messages were accented with a strong belief in the eternal truths that were revealed to him by the Holy Spirit. Doubt, fear, instability of purpose were all conquered by the knowledge of Him Whom Paul believed.

The Certainty of Salvation

In 2 Timothy 1:12 the Apostle Paul testified: ". . . For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The matter of Paul's salvation was not a conjecture. It was a certainty! The assurance that gripped his soul was the result of the Apostle's personal knowledge of the Lord Jesus Christ. Paul does not say "I know *what* I have believed," but rather, "I know *Whom* I have believed." Here is an important and eternal difference! The former statement might imply that Paul had placed his confidence in any one of a number of things. But we know that this was not the case. He had deposited his soul with Jesus Christ, and he was strongly persuaded that his Lord was able to keep the deposit safe.

To what was Paul's certainty of salvation attributed? First, it was assurance based upon an *experience*. Experience is knowledge gained by a practical and personal acquaintance with any matter. When any man bows to the Lordship of Jesus Christ, he can testify that his salvation is experiential. When Jacob spent one night with the Lord at Peniel, he experienced a transition that removed all doubt as to Whose he was. When Isaiah met God in a vision, he was ready to go anywhere at the Lord's command. When John faced the Son of God, he fell at His feet as dead. Saul of Tarsus needed only to come face to face with Jesus Christ on the Damascus Highway to be forever certain of the eternal

destiny of his soul. Have you met the Lord Jesus Christ? Do you possess such knowledge of the destiny of your soul? If you have had an experience with the Son of God, you have a basis for the certainty of your salvation. Rise up from your Slough of Despond! Scale the sun-lit peak of certainty, and say with the mighty Apostle: "I know Whom I have believed."

You ask me how I know that Jesus saves me,
How I know that all my sins are white as snow,
You ask me how I know that He forgave me,
Now listen! I will tell you how I know.

I was there when it happened, and I ought to know,
His Spirit burning in me set my heart aglow,
So I praise the Lord today, He has washed my sins away,
I was there when it happened, and I ought to know.

Then, too, Paul could have the certainty of his salvation upon the fact that *the Holy Spirit bore witness with his human spirit* that he was a child of the Lord. He declares: "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). This is enduring. Though a philosopher bases his conclusions upon theory, these soon fail when his theory is replaced by a new idea of philosophy. But the Christian has been born again by the supernatural power of the Holy Spirit, and into his heart the Spirit has entered to abide. No modern idea of philosophy, no persuasion of dogma, no volume of high-sounding adjectives can rob the believer of the witness of the indwelling Holy Spirit.

The moment one is born again, the Holy Spirit bears witness to the eternal relationship between the new-born child of God and his heavenly Father. How blessedly real and sweet is the recognition of its parents by the writer's own little child, who is only nine months old. There is not one of us who needs to be sure of everything, but everyone should make sure that he has the knowledge of the forgiveness of sins. God intends a believer to know that the eternal destiny of his soul is dependent upon the Lord Jesus Christ, and so has placed a witness within. "Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit" (1 John 4:13).

Finally, the basis for the certainty of our salvation is

the Word of God. If you are not certain that you are saved, but are anxious to be so, then you are guilty of neglecting the reading of the Bible or else your uncertainty is the offspring of unbelief. The Israelites in Egypt on the night of the Passover had no cause for doubt and uncertainty. If the blood were sprinkled on the door-posts they were unquestionably safe. God had said: "When I see the blood I will pass over you." The blood sprinkled on the outside satisfied God, and His Word on the inside satisfied His children. The shed Blood of Christ is our safety, and the spoken Word of God is our surety.

John the Baptist preached the Word of the Lord "to give knowledge of salvation unto His people by the remission of their sins" (Luke 1:77). "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the Name of the Son of God" (1 John 5:13).

I need no other argument
I want no other plea,
It is enough that Jesus died,
And in His death I died for me.

The Certainty of Satisfaction

"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" (Rom. 8:28).

The Apostle shows that the whole of God's dealings is directed toward the ultimate good of those who love Him. Whether or not we see and believe it, we may be sure that the purposes of God are going forward steadily to their intended climax. Here, then, is a daring defiance of every enemy of the soul.

There are many things that we do not know. "Ye know not what hour your Lord doth come" (Matt. 24:42). "It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts 1:7). "For we know not what we should pray for as we ought" (Rom. 8:26). These passages show us that our vision and understanding are limited in regard to some things. Only God has *all knowledge*, and though now we see through a glass darkly, knowing

oot what a day may bring forth, we may know with absolute certainty that "all things work together for good"—yes, "all things," and be sure that they "work together," too. This is the common knowledge of the saints of God. To believe otherwise is to doubt the ability and the omnipotence of your Heavenly Father.

God can mean all things for good because He is always present in every circumstance through which we must pass. If I can believe that He will never leave me nor forsake me, then I find little difficulty in believing that He will work *all things* together for my good. Shadrach, Meshach, and Abednego refused to worship Nebuchadnezzar's golden image under threat of being cast into the fiery furnace. Believing Jehovah would be present to deliver them, they declared: "Be it known unto you, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:18). Whereupon they were bound and cast into the midst of the fiery furnace. The king, desiring to watch his victims suffer, looked into the flame, and was astonished to find four men loose, walking in the midst of the fire unhurt. His surprise was greatly increased when he discovered that the form of the fourth Person was like the Son of God. The Lord Himself was present.

When faced with the fire, the three Hebrew young men could scarcely see how God could mean it all for good. But as they came forth from the midst of the fire they beheld the wicked and ungodly tyrant on his face before the Lord, crying: "Blessed be the God of Shadrach, Meshach, and Abednego." This was present, temporal good made visible to the godly sufferers. How their hearts must have thrilled to behold earth's mighty monarch bowing to the Lordship and mastery of the King of kings! God has ever promised that affliction shall be eliminated from the experiences of His children. Contrariwise, He allows us to undergo severe trials while He makes sure that they have no power to destroy us. Tribulation may be present, but He makes possible the victory. "We know that all things work together for good to them that love God" because our Lord is always at hand under all conditions and circumstances. David testifies:

OUR HOPE

"If I ascend up into Heaven Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall Thy hand lead me, and Thy right hand shall hold me" (Psa. 130:8-10).

The certainty of satisfaction can be our possession upon the basis not only of the presence of God, but also of the past experiences of men who have found it to be so. God's dealing with Old Testament saints teaches us, as their experience has taught them, that "all things work together for good." Few of us are unfamiliar with the suffering of Joseph and the subsequent sorrow of his father Jacob. Though loved by his father, his brethren hated him. Their animosity and jealousy drove them to conspire against him to slay him, but seeing no profit in such a procedure they sold him into slavery. Joseph was carried into Egypt a pauper and a bankrupt, but not for long. Soon, in the providence of God, he was raised to the honored position of second to none save the king. Though once reduced to the lowly estate of a prison dugeon, he was later exalted to position and riches, becoming the instrument of preserving his brethren and his aged father.

It is obvious that all human purposes were intended for evil against him; but never once was Joseph left alone, for God was with him. These were the dying words of the last of the patriarchs: "And Joseph said unto them . . . ye thought evil against me: but God meant it for good" (Gen. 50:19, 20).

Do all things work together for good? Some Christians have been heard to say that they are waiting for a "break" or "trusting to luck." Beloved Christian, face the baffling circumstances of this crucial hour no matter how trying they may be, for "we know" that God means them for our good. If God's Word is forever settled in Heaven—and it is—then we dare seize upon this glorious certainty with a faith that voices no hesitation. There should be no lingering doubt with such Divine information. Therefore, fortify yourself against all opposing forces and their surprise attacks. The Lord is at hand. He means it all for good.

"God meant it unto good"—O bliss assurance,
Falling like sunshine all across life's way,
Touching with Heaven's gold earth's darkest storm clouds,
Bringing fresh peace and comfort day by day.

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Thy Lord, Who sees the end from the beginning,
Hath purposes for thee of love untold.
Then place thy hand in His and follow fearless,
Till thou the riches of His grace behold.

There, when thou standest in the Home of Glory,
And all life's path lies open to thy gaze,
Thine eyes shall SEE the Hand Which now thou trustest
And magnify His love through endless days.*

The Certainty of Security

Among the many things that are destroying the peace of not a few Christians is the fear of eternal punishment. When a Christian is dominated by this fear, not only does he deprive himself of a tranquil life, but he limits the grace of God in salvation. To those who suffer under this dilemma the Apostle Paul writes: "For *I am persuaded*, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). Paul does not use the word "know," but he applies a term which is much stronger. He says: "I am persuaded." He meant that he had been drawn to determination. There is a difference between knowing a truth and being persuaded of that truth in your heart. Elsewhere Paul said: "I know, and am persuaded . . ." (Rom. 14:14). He possessed both a head knowledge and a heart conviction. (Many Christians know that certain habits, practices, and pleasures are sinful, yet they have not been sufficiently persuaded in the heart to have surrendered them to the Lord.) Having committed his soul into Christ's care, the Apostle now was persuaded that no power, however great, could tear him away from the Saviour in Whom he had trusted. He was being kept by the power of God.

This is the unpopular subject of "The Eternal Security of the Believer." We are told that the expression should never be used because of the resentment against it, but the writer feels that it is almost impossible to face the anti-eternal security tremor apart from using the term "eternal security."

Those who oppose this doctrine tell us that there is no

*F. H. Allen.

Biblical basis for the expression "eternal security." Though it does not appear in these words, yet "eternal" is used frequently in connection with the purposes of God on behalf of all who accept the Lord Jesus as personal Saviour. The believer is said to have "eternal life" (1 John 5:13). It is stated that he possesses "eternal salvation" (Heb. 5:9). His redemption is called "eternal redemption" (Heb. 9:12). If the soul of the Christian is eternally secure—and it is—then we conclude that it is in order to speak of "The Eternal Security of the Believer."

The doubting and disillusioned Christian says that if he does not hold on until the end, he will not be saved at last. When we turn back to the eighth chapter of Romans, we discover that God is for us no matter who or whatever else is against us (verse 31). Our worst enemies may oppose us, but God is still for us. Circumstances may cause us to doubt, but God is still for us. Paul arrives at the peak of Christian position when he states that there is no power seen or unseen; past, present, or future, that can separate us from the love of God. This is because God's love is in Christ, and the true believer is hid with Christ in God. Since God's love is forever fixed in His Son, we too are eternally fixed in Him.

In Romans 8:35, Paul asks the question: "Who shall separate us from the love of Christ?" God Himself answers the question by His Word—

Tribulation? "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience" (Rom. 5:3).

Distress? "Therefore I take pleasure in distresses for Christ's sake: for when I am weak, then I am strong" (2 Cor. 12:10). "They cried unto the Lord in their troubles, and He delivered them out of their distresses" (Psalm 107:6).

Persecution? "Blessed are they which are persecuted for righteousness' sake . . ." (Matt. 5:10). "Persecuted, but not forsaken" (2 Cor. 4:9).

Famine? "In the days of famine they shall be satisfied" (Psalm 37:19). "My God shall supply all your need" (Phil. 4:19).

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Nakedness? "We shall not be found naked" (2 Cor. 5:3). "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10).

Sword? "Though an host should encamp against me my heart shall not fear" (Psalm 27:3).

From these passages it is obviously clear that the Christian is not only saved, but gloriously safe. We must accept salvation, but God will keep us saved. We are forever safe because our God has promised to keep us. Jesus said: "My Father which gave them Me is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:29).

Dr. Dale of Birmingham was asked by a Roman Catholic priest, whom he greatly respected, when he was going to begin to look after his soul and cease from public works. The doctor replied: "I have deposited my soul with Christ to look after, and He can do it much better than I can."

The doctrine of the believer's security cannot be looked at apart from Jesus Christ. As in the case of every other doctrine, He is the center and the circumference. The doctrine stands or falls according to its relation to the Lord Jesus Christ. My being kept safe is not dependent upon my perseverance, but upon His. The writer to the Hebrews has said: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). Here we see not only that Christ saves us, but that He saves us to the uttermost—"He is able." Satan would steal away our salvation, but "He is able." Our enemies would spoil us for Heaven, but "He is able." The world would lure us away from the fold, but "He is able." We ourselves would doubt, but "He is able."

It is given to every Christian to mount the glorious heights of the certainty of the security of his soul. We are bound too closely to Jesus Christ to fear the most vicious foes of Christian life and liberty. Therefore, take full possession by faith now, for nothing can break the tie that binds the heart of God to the hearts of His children. Say with Paul: "I am persuaded."

OUR HOPE

The Word of God is a *Lamp* unto our feet and a *Light* unto our path. To believe it, is to be delivered from the power of darkness and to have the Light of life. It guarantees the believer's salvation, his satisfaction, and his security. Let us lay hold upon this triad of truth, and walk in the light as He is in the light; for He is Light, and in Him is no darkness at all. This is the victory that overcometh the world, even our faith.

Not Your Own

"Not your own!" but His ye are,
 Who hath paid a price untold
 For your life, exceeding far
 All earth's store of gems and gold.
 With the precious blood of Christ,
 ransom treasure all unpriced,
 Full redemption is secured,
 Full salvation is assured.

"Not your own!" but His by right;
 His peculiar treasure now,
 Fair and precious in His sight,
 Purchased jewels for His brow.
 He will keep what thus He sought,
 Safely guard the dearly bought,
 Cherish that which He did choose,
 Always love and never lose.

"Not your own!" but His, the King;
 His, the Lord of earth and sky;
 His to Whom archangels bring
 Homage deep and praises high.
 What can royal birth bestow?
 Or the proudest titles know?
 Can such dignity be known
 As the glorious name, "His own"?

"Not your own!" to Him ye owe
 All your life and all your love;
 Live, that ye His praise may show,
 Who is yet all praise above.
 Every day and every hour,
 Every gift and every power
 Consecrate to Him alone,
 Who hath claimed you for His own.

Teach us, Master, how to give
 All we have and are to Thee;
 Grant us, Saviour, while we live,
 Wholly, only Thine to be.
 Henceforth be our calling high,
 Thee to serve and glorify;
 Ours no longer, but Thine own,
 Thine forever, Thine alone!

—Francis Ridley Hennegal

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter IX (Verses 14-24)

"And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld Him, were greatly amazed, and running to Him saluted Him. And He asked the scribes, What question ye with them?" (Mark 9:14-16).

In a measure, though to a very small degree, we can see something of what it meant for the Lord of glory to leave that glory and to come to earth in human form. For what a contrast greets us here!—as we remember the glorified Man of the Transfiguration and the majestic scene of the mountain top, and then are brought here to the foot of the mount amid the demons of Satan and the dispute and weakness of men.

The descent of the mountain was now accomplished, and our Lord, with His three chosen companions, Peter, and James, and John, came back to His other disciples, who had been awaiting Him here below. But they were not alone; to the contrary, a great multitude of people were with them, and they appeared to be the center of some discontent and dispute, which indeed they were. For at the moment of our Lord's arrival, scribes (not *the* scribes, for the article is omitted in the original manuscripts; some of the scribes were there but out of necessity a representative committee from Jerusalem) were questioning, or better, *disputing* with the disciples. What was the cause of this dispute? It need not be a matter of conjecture, for the verses that follow show us that it was because the disciples had been unable to do anything for the distraught father who had brought his demon-possessed child to them for healing.

Let us try to take ourselves in imagination to the foot of the mountain and the scene depicted by Mark. We sometimes lose the full import of these Gospel records, I think, because we are so far away from them, in time and space. We are inclined to think of the Twelve, as well as other

Bible characters, as being different in kind from ourselves. But they were men and women like us, with the same affections and disaffections, the same weaknesses, and, yes, the same fallen and sinful natures that we have.

A certain man had a child, a small son, who was very ill. He was possessed by a spirit which not only caused the child to be a deaf and dumb mute, but at intervals tore his body almost to its entire dissipation, leaving the boy helpless and near to death. There was no cure for the child, and we can be sure that his parents, as we would in like circumstances, suffered for and with their son; and were driven to the point of distraction in their grief. Then one day a message of hope reached them when they were told, by some friends, that there was One, Jesus the Prophet of Nazareth, Who had effected some miraculous cures. No one who had ever been brought to Him had gone away without instant physical healing. Surely He could and would do something for their child. And so the father, grasping at every straw of hope, took his son and sought the Saviour. At length—whether the journey was long or short we are not told—he came upon the disciples of Christ, to find that the Lord Himself was up in the mountain with some of His followers. Perhaps the man was willing to wait for the descent of the Lord Jesus. But then he was informed that the disciples, who were there, were also able to perform certain miracles (cf. 6:13). Why should the father wait, then, with his son suffering all the while? And so he spoke to the disciples and asked them to heal the child.

Now we know that they tried to do so (vs. 18, 28). But they could not. Yet they had been perfectly confident when asked to work this miracle. Had not the Lord given them power over unclean spirits? And had they not cast out many demons? (See chapter 6:1-13; 30, 31.) So we can imagine that, sure of *themselves*, they had spoken to the dumb spirit on this occasion, in some such fashion as this: "Come out of the child, thou demon-spirit!" But nothing happened. The child could not speak, and it may be that the demon even tore him before their eyes. Perhaps they spoke again, commanding the spirit. But to no avail.

We can imagine the reaction of the father—untold disap-

pointment; and of the people—unrestrained resentment. And so they began to express themselves. Some who had believed in the power of the Lord and His followers would no longer believe. Others, who had never been convinced of Christ's power would scoff and laugh the disciples to scorn. They would point accusing fingers, and murmur and shout: "Deceivers! Tricksters! Charlatans!" And the disciples themselves would be chagrined, and speechless. Then the more excitable of a naturally demonstrative people would begin crowding and threatening the disciples, unrestrained by the dignity of the arresting personality of the absent Lord. In the height of the uproar some of the scribes began to dispute with the puzzled disciples concerning their authority for even attempting to help the father and son. Perhaps they even began to disparage the power of the Lord Jesus. Certainly they were talking about Him, for upon His appearance with His three companions, "straightway all the people, when they beheld Him, were greatly amazed, and running to Him, saluted Him" (vs. 15).

Two "theories" have been suggested in relation to this verse, both of them untenable, we believe; yet they demand passing comment. The first is offered by critics of the Bible, to show contradiction in the Gospel records. Here we are told that the people ran to the Lord. Matthew says: "And when they (Christ and the three companions) were come to the multitude" (17:14). Luke puts it: "And it came to pass . . . when they were come down from the hill, much people met Him" (9:37). But where is the contradiction? Our Lord was walking toward the multitude—thus He came to them. But the people ran to the Lord Jesus—thus they met Him. How the unbelievers try to find flaws in God's Word! But so devoid are they of any tangible proof of that for which they so zealously contend, that they must grasp some minor apparent discrepancy and make a mountain of such a mole-hill.

The second suggestion is not from the critics, but is offered to explain the amazement of the people when they beheld the Lord Jesus. For some have thought that the multitude was amazed at our Lord's facial appearance, as if there remained upon His countenance some radiance of glory still lingering

from the Transfiguration. Moses' countenance, when he came down from Sinai (Exod. 34:29), is used by way of illustration. But there is no suggestion in any of the Gospels that this was so in the Lord's case. Further, all power was His, and since He was specific in charging His three disciples to tell no man of what they had seen (vs. 9), certainly He Himself did not hear evidence of His glory experience for all to see. No! It was the "opportune appearance" of the Saviour which caused the amazement of the people. "The disciples had got into great difficulty. They were at their 'wit's end.' They had failed in an attempt to effect a cure. Their failure had been signal and conspicuous. The scribes, ever lying in wait to detect flaws, had taken advantage of their discomfiture to ride roughshod over their humiliated feelings; and no doubt they would be improving the opportunity to throw discredit on the name of the Master Himself. Very likely they would be insinuating that it was a matter of good policy for Him to be out of the way, when a case that would really have tested His power of wonder-working was to turn up. The imbroglio of insinuation, disputation, crimination, and recrimination, had just reached its climax, when lo, in the 'very nick of time' the Saviour made His appearance, walking calmly along in the direction of the scene of contest."* Certainly this is the correct view of that which caused the multitude to be "greatly amazed." And coming to Him, they saluted, that is, welcomed the Lord Jesus. Aware, at once, of the discord, our Lord addressed the scribes: "Why question ye with them?" "Why do you arouse the people with this unseemly dispute with My disciples? What is the matter?" The answer was to come from the father of the unfortunate child.

"And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you?"

*James Morrison, D.D., op. cit.

Bring him unto Me. And they brought him unto Him: and when he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And He asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if Thou canst do any thing, have compassion on us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief" (Mark 9:17-24).

We have quoted a rather long passage, but some of it has already been commented upon, while a large portion is so clear no exposition is necessary. There are, however, certain important truths which demand our attention.

Out of the multitude the father of the stricken son appeared and answered the question of the Lord Jesus: "Master . . . my son." To him it was not important that the disputers be stilled, but that the anguish of his child should be quelled. The activities of the foul spirit have already been discussed. Its violence is surely aptly delineated by Mark. We have also mentioned the disciples' inability to effect a cure, and we shall have more to say about the reason in due course. So then, the first words that demand our consideration are those in our Lord's exclamation: "O faithless generation, how long shall I be with you? How long shall I suffer you?"

It was the disciples' failure which brought these words to the lips of the Lord Jesus. It is rather difficult to understand just what our Lord meant here. The word *faithless* has the connotation, we suggest, of *lack of faith* rather than *lack of faithfulness*; that is, it was not *infidelity* which the Lord was rebuking, but *weakness of faith*. From the context it would appear that the remark was addressed to the disciples who had been unable to cast out the dumb spirit. Some will argue that the word *generation* is more all-embrasive than to refer to so few people as the one followers of Christ. But it was used in this sense, I think: "O faithless generation! You followers of Mine, who have been with Me, whom I have endeavored to teach, whom I have empowered—you are as weak as all the others." Then He went on: "How

long shall I be with you? How long shall I suffer you?" First of all, it is the expression of divine wonder. "How long must this go on? Will you not learn, and believe? I can not always be right at hand to help you in your infirmities." (We do not mean that our Lord does not, as our Advocate and High Priest, and by His indwelling Spirit, help us through every difficulty in life, if we will but turn to Him. We are speaking here of His earthly and bodily presence with His disciples.) "How long shall I suffer you? How long shall I bear with you? How long can My patience, even divine patience, forbear?" It was as if He were crying out for the completion of His earthly ministry soon! "Oh, to be back in the perfect presence of the Father!"—such may have been His thought.

Then, the rebuke spoken, the Lord Jesus demanded that the child be brought to Him. Again, we need not comment about that which is so clearly narrated, until we come to the father's plea: "If Thou canst do any thing, have compassion on us, and help us" (vs. 22). There was a measure of faith here, but a measure of doubt also. Perhaps the father's coming to find the Saviour in the first place was *more* of hope than of faith. He had heard that the Lord Jesus had healed many, but the plight of his boy was so grave, so seemingly hopeless, that though the father was willing to try any means of cure, some doubt lingered in his heart. Then, as he came into the company of some who had seen the miracles of Christ, some who, mayhap, had known of the legion of demons which had been cast out of the maniac of Gadara, his faith may have increased. But the Lord was absent, and His disciples, who tried to help, were powerless. What hope was there now? Still, this Jesus was a Man of unusual presence. And He seemed so interested in the condition of the lad. And the multitude were so amazed at His coming. Perhaps He could heal the boy after all! Yes, the malady was great and the spirit powerful, but there was some hope. Thinking this, he said, with great pleading in his voice, we may be sure: "If Thou canst do any thing, have compassion on us, and help us."

Observe the compassion of the father! What affected his son affected him. He was sorely touched with his boy's

infirmity. "Have compassion on *us*, and help *us*." To cure the lad was to cure his loving father's burdened heart. But though the father was great in love he was weak in faith: "*If Thou canst do any thing.*" "Thy disciples failed, but perhaps *Thou* art able. *If Thou canst do any thing*—it may be that *Thou* canst not heal the boy entirely, but *any thing that will help will be so gratefully received.*" That is the thought. His faith was weak, but his hope was not dead. And he loved his boy intensely.

"Jesus said unto him, *If thou canst believe, all things are possible to him that believeth*" (vs. 23). We do not get the full sense of our Lord's reply or the form of rebuke to the father's lack of faith in Him, in this translation. The Revised Version is better: "*If Thou canst! All things are possible to him that believeth.*" In the original manuscripts is a definite article (*To*, meaning *The*) at the beginning of the sentence, and the word for *believe* (*pisteusai*) does not appear. Literally, then, our Lord's remark would be this: "*The 'If Thou canst! All things are possible to him that believeth.'*" It is as though He had said: "*You use an 'If thou canst' with Me! Why, that 'if thou canst' should apply to you! The question is, 'Canst thou believe?' All things are possible to him that believeth.*" It is not the power of the Son of God that is limited, but it is our lack of faith which limits that power in *us*.

The father saw it right away. He knew that he was the weak one. And "straightway" he cried out (the words *with tears* do not appear in the earliest manuscripts, but we can believe that the tears were there, just the same): "Lord, I believe; help *Thou* mine unbelief." How wonderful this reply! "Lord, I believe"—the contact with the Saviour, and the incisive truth of His rebuke, showed the father his own lack. Immediately faith gripped him, and yet, as it did, he saw how weak that faith was. Even more than the cure for his son he wanted greater faith, and, too, he wanted that greater faith in order that his son might be healed. "Lord, I do believe; yet even as I confess it, Lord, I see that my unbelief is great. Help it. Strengthen my faith. Fortify me against any lack of it. Help *Thou* mine unbelief."

This is the need of every child of God. Some have faith

in greater measure than others.- Some of us fall so far short in the exercise of that faith. The Lord alone can help us, can strengthen that faith. And so, in dependence, let us cry with the pleading father: "Lord, I believe; help Thou mine unbelief." It is then that blessing will come.

(To be continued, D. V.)

Question Box

No. 839. Please explain Matthew 8:11, 12. Do these verses refer to the dispensation in which we are now living?

In the first half of Matthew 8 (vs. 1-17) we see an arrangement of events whereby the particular message of the First Gospel is brought out. These miracles are not given in their chronological order (cf. Mark and Luke), but in such a way as to show certain dispensational truths. For we must remember that Matthew's Gospel is the one which presents our Lord as the King offering the Kingdom to Israel. Thus, in Matthew 8:1-4 we have a picture of Israel's need of cleansing, under the Law. Leprosy was a type of sin, while vs. 4 shows that the Law was still in force. Here we see what the Son of David was ready to do for those who were willing to receive Him. Vs. 5-13 depict the age of Grace, wherein, though the King was rejected by His own people, many Gentiles turn to Him in faith. Vs. 14 and 15 show the Lord again presenting Himself with healing in His wings to the house of Israel, and may be said to symbolize the Tribulation period, when many in Israel will turn to Him, while vs. 16 and 17 foreshadow a day when Satan will be bound, the Millennium.

About your specific question, certainly we see here a picture of this present age in which the children of the Kingdom promised in the Old Testament, that is, the children of Israel, because of unbelief, are cast out, while many from east and west, the Gentiles, will be saved. The reference to the future, that they "shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven," has to do, we believe, with the kingdom when it shall be established on earth, and with those Gentiles who will share the throne of Christ (with Whom we shall reign) with Abraham and Isaac and Jacob, while many "children of the kingdom" who should have enjoyed that position will be cast into outer darkness because they rejected the King and Saviour.

No. 840. When a Christian is taken to be with the Lord does he know immediately his loved ones who have gone on before him, or must he wait until all have their resurrection bodies?

The Bible does not say, in so many words. However, Abraham and Lazarus were revealed to the rich man. And he was not even with the Lord! Whatever the answer is, it will be all right, for to be with the Lord is far better (Phil. 1:23).

Unfailing Springs

By J. HUDSON TAYLOR*

"Whoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

Wandering among God's beautiful mountains on a delightful summer's day, how soon we can become weary with climbing, and parched with thirst. Guided by the sound of running water, we seek the shade of an overhanging rock and a draught from the crystal stream from above. It may be that we have but a small vessel from which to drink, but we can fill it again and again, for the supply is inexhaustible. If the cup be small, it will soon be full and will overflow. Had we a bucket, it would take longer filling, but once full, it would likewise overflow; and if a large barrel were placed under the stream, it, too, in time would overflow. And the overflow in each case would be the same, for it depends not on the size of the vessel, but on the unfailing supply of the stream.

Thus the saved Samaritan woman, without any preparation or any fitness, could at once draw to her newly found Saviour a multitude of needy souls, while an eloquent preacher can leave multitudes to go home unsaved and unsatisfied. Understanding this, it ceases to be a question of what we are or what we can do—the important thing is: have we brought our vessel to the Lord to be filled to overflow, that being more than satisfied ourselves, we may have to give to any and every thirsty one, without stint and without fear? For the promise of John 7:38 is of rivers of living water, and of John 4:14, of an unfailing spring going on and on unto everlasting life.

Let us ask ourselves, beloved friends, where we are with reference to this matter. Are we among the thirsty ones, or among those who have come to the one great Source, and are drinking, believing, and therefore receiving, for our own need and the blessing of others?

*J. Hudson Taylor was the founder of the China Inland Mission. This article, appearing in part in the book, *Hudson Taylor and the China Inland Mission*, by Dr. and Mrs. Howard Taylor, was published in *China's Millions* (London edition).

I should like to give a few words of personal testimony. It was in a time of deep spiritual need that the thoughts which I have expressed were given to me, when I was alone in inland China. I was painfully conscious that I was not living all that I was trying to teach the Chinese. Struggling for victory, too often I found myself defeated, until I asked myself whether I ought not to cease to preach, and to retire from missionary work. Fasting, prayer, meditation on the Word of God, all that I could think of seemed powerless to help me. Then one afternoon, in the course of my reading, I came upon John four. It had always been ancient history to me, and as such loved and appreciated, but that afternoon for the first time it became a present message to my soul. No one could have been more thirsty, and I there and then accepted afresh, as it were, the gracious invitation, and asked and received the Living Water, believing from His own Word that my thirsty days were all passed, not from any present feeling but because of His promise. The same evening I took without any reluctance my usual Bible reading with the Chinese, and spoke freely, but without being specially conscious of power. At breakfast on the following morning, however, I learned that one of my hearers had been brought into such deep conviction of sin as to pass the night sleeplessly, and from that time my ministry was owned of God as it had not been for some time before.

Some months later I passed through a time of great trial and sorrow: the death of a beloved child, the sending home of three others, and the most trying time in China through which our beloved Mission had ever passed, bringing insurmountable difficulties and perplexities. But it was also a time of deepened spiritual joy and rest, and of experience that my Saviour is sufficient for every emergency. In Tientsin the Sisters of Mercy, the French priests, and the Consul had been massacred, and in all our inland stations there had been excitement and peril. Almost daily I had letters from some group of workers asking for guidance, and wondering whether they should remain at their stations or leave, as work for the time being was impossible. I knew not what to advise, but in each case, like Hezekiah, I spread the letters before the Lord, and trusted Him to teach me how to reply

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to them. There was no conscious revelation, but in every instance I was guided to reply in the way that led to the best results, and I sent each letter off in the joyful peace of knowing that I had asked and He had granted the wisdom that is profitable to direct.

Just at this crisis my dear wife had an attack of cholera from which she rallied with difficulty; and a little one was born and lived only a fortnight. But again the Living Water proved sufficient for her and for me. The very evening after the funeral of the babe my precious wife had an attack of syncope, from which she did not fully recover, and early the next morning she too was taken. Then I understood why the Lord had made this passage so real to me.

An illness of some weeks followed, and oh! how lonesome were the weary hours when confined to my bed; how I missed my dear wife and the little pattering footsteps of the children, far away in England now! Perhaps twenty times in the day, as I felt the heart-thirst coming back again, I cried to the Lord: "Thou hast promised me that I should never thirst!"—and at once the Lord came and satisfied my heart, so that I wondered whether it was possible that my loved one who had been taken could be enjoying a fuller revelation of His presence than I in the loneliness of my chamber. He had literally fulfilled the prayer:

Lord Jesus, make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any earthly object seen;
More dear, more intimately nigh
Than e'er the sweetest human tie.

It is useful to have spiritual teachers; and if they be wise, it is wise to learn reverently from them; but their lessons have not been successful until the learner has gained an eye for seeing the truth, and believes no longer because of his teacher's word, but because he has an anointing from the Holy One, and knoweth all things.

—F. W. Newman.

A Message For Each Day

BY FRANK E. GAEBELEIN

March 1. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1).

"In Christ Jesus . . . at Philippi." In translating these two phrases the Authorized Version changes the preposition to "at," though in the Greek text it is in each case the same preposition, *en*. Nevertheless the different rendering of this second *en* helps the meaning. For these phrases, "in Christ Jesus" and "at Philippi," set before us the two-fold residence of every Christiana believer. Each of us has his outward and also his spiritual home. The outward residence shifts; the spiritual dwelling abides. Today the Philippi of many a child of God is some place of trial, privation, or even persecution. But his spiritual residence remains unmovable, eternally fixed in Christ.

Said our Lord, "Where your treasure is, there will your heart be also" (Matt. 6:21). The Christian's treasure is Christ. As Peter so beautifully says, "Unto you therefore which believe He is precious" (1 Peter 2:7). Therefore our hearts' true home is the Lord Jesus. Whatever the vicissitudes of outward life, we believers are all one because of our inner residence in Christ.

March 2. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (Phil. 1:2).

Some time ago we commented upon the order of the words, "grace and peace," in dealing with the salutation to Romans. Let us now think particularly about peace, not forgetting that it always comes to us as a result of the grace of God. We look at our text and read it very carefully. It says, "peace from God our Father, and the Lord Jesus Christ." The obvious is here the important. Peace comes only from above. Man cannot confer it upon man. Oh, to be sure men may make peace after war. But the peace of which the apostle speaks goes far deeper than any cessation of armed hostilities. It is the peace of the heart reconciled to God through Christ. Such peace is known only by those who have been cleansed in the Saviour's blood. It comes directly "from God our Father and the Lord Jesus Christ." There is no other way to receive inner peace. Through the atoning work of Christ, God alone brings to troubled hearts the peace that passeth understanding.

March 3. "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy" (Phil. 1:3, 4).

The introduction to Paul's Philippian letter gives us a glimpse into his soul. The relationship between Paul and the Philippian believers was a tender one; as we see from this sentence, he was constantly praying for them.

Observe the latter part of verse five. Weymouth well translates it thus: "finding a joy in offering it." Have you ever thought of the joy of intercessory prayer? This joy is a by-product of intercession. Try it out sometime when you are down-hearted. Instead of remaining

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dispirited, go alone before God and begin to pray definitely and earnestly for others. As you do this, you will find your dark mood brightening. So intercession brings joy; taking our minds away from our own troubles, it gives us the happiness of trusting God for others. No one can regularly pray for other people without receiving in his own heart an increase of joy.

March 4. "I have you in my heart . . . For God is my record, how greatly I long after you all in the compassion of Jesus Christ" (Phil. 1:7, 8).

Here we have a view of Paul, the perfect pastor. Between him and these Philippians were the closest bonds of love and understanding. His responsibilities were tremendous; probably no man in all Christian history has borne heavier burdens than Paul. Yet he was not too busy to carry in his heart a host of Christians, not only at Philippi but in all the churches. "I have you in my heart." "How greatly I long after you all in the compassion of Jesus Christ." Behold the attitude of the ideal pastor:

But if Paul is an example, he is such for a purpose. Our spiritual responsibilities are but a fraction of his. Nevertheless every Christian is responsible for some other soul or souls. Though not all pastors, we are all in a pastoral (shepherd) relationship to somebody. Parents are responsible for children, brothers for brothers, friends for friends. Are we accepting this responsibility as Paul accepted his? Are there others of whom we may truly say in respect to their souls' welfare, "I have you in my heart"? Are we able to say of some one else, "How greatly I long for you in the compassion of Jesus Christ"?

March 5. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment" (Phil. 1:9).

"And this I pray." This verse, then, with those which follow it, is a prayer. This prayer contains four petitions, the first of which we have before us today. What is it Paul is asking for his favorite church? Well, he is asking that their love may be an informed love—"that your love may abound yet more and more in knowledge and in all judgment." When one thinks about this, he sees that it is an unusual thought. We do not normally relate love to knowledge and judgment. Yet there is such a relationship. Christian love is more than intensity of feeling; it is linked definitely to Christian knowledge and sound judgment in the Lord. Just as there is a discipline of the mind and of the will, so is there a discipline of the heart. Paul would have the love of the Philippians grow stronger and stronger within the bounds of spiritual intelligence and discernment. His prayer should lead us all to ask whether our own love is abounding "in knowledge and in all judgment."

March 6. "That ye may approve things that are excellent" (Phil. 1:10a).

This second petition in the apostle's little prayer for the believers at Philippi is really in the nature of a result. What happens when love abounds in knowledge and judgment? The question is answered by this next petition, "that you may approve things that are excellent." Or, to put it in another way, how may one be sure that his love is abounding in knowledge and judgment? Whether he is approving

things that are excellent is the answer. A heart increasingly devoted to the love of Christ is bound to be a heart which is more and more discriminating. Some of the hardest choices in the Christian life are those between the good and the excellent, between the better and the best. But when we come to a personal realization of that informed love which Paul asked for his friends at Philippi, we shall find ourselves reaching out for "the things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

March 7. "That ye may be sincere and without offence till the day of Christ" (Phil. 1:10b).

This is indeed a comprehensive prayer. Though brief, it follows the Philippians through death into the future life. In this third petition, Paul is praying for the continuity in testimony of his Philippian brethren. He is not only asking that they may be "sincere and without offence" in their daily life, though that was surely in his mind; he is also requesting that they may be "sincere and without offence until the day of Christ." "The day of Christ"—what is that? It is that final day when all of us who are saved must stand before the judgment seat of Christ to give account of our lives to our Lord (2 Cor. 5:10). To be found on that day sincere and without offence will mean everything as to our reward in Heaven. So Paul takes the burden for the Philippians. Let us learn from him the value of going on with the Lord. As a familiar chorus has it, "Go on going on, Christian, go on going on."

March 8. "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

The last of Paul's four petitions comes right down to the realm of practicality. The three things for which he has already made request are important, but they are in a sense incomplete without this fourth petition. For here Paul prays that the Philippians may be "filled with the fruits of righteousness." In other words, he closes his little prayer by asking for the productiveness of those for whom he is praying. It is necessary for us to have an informed love, to prefer always things that are spiritually excellent; it is vital that we should be found sincere and without offence in the day of Christ. But these things come to reality by the fruits we are bearing. Notice that Paul speaks of "the fruits of righteousness," and that he plainly indicates, first, their source ("which are by Christ Jesus"); and second, their purpose ("unto the glory and praise of God").

Thus Paul prayed for the believers at Philippi. But Paul in his lovely pastoral relationship to this first-century church was only a human prototype of that "great Shepherd of the sheep," Who is watching over us so tenderly and making intercession for us so constantly.

March 9. "My bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (Phil. 1:13, 14).

If we look at the preceding verses, we see that Paul is telling the Philippians that all which has happened to him is working for the furtherance of the Gospel. Even the chains upon his wrists are becoming

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a testimony to Christ. We recall that this letter belongs to the group of Paul's writings known as the prison epistles, and, as we do so, we have in mind the picture of the great apostle in his Roman prison.

Bonds or chains are not in themselves either honorable or dishonorable. Everything depends upon the one who wears them and the reason or which he wears them. Now Paul's bonds were "for Christ." Therefore they set him apart as a witness to the Saviour Whom he served. They became the unmistakable badge of his calling. Not only that, but they also were the means of strengthening weaker Christians. For other believers in Rome, seeing how Paul's testimony was not silenced but actually enhanced by his imprisonment, were impelled to speak out for Christ more boldly. Thus was the great apostle enabled to turn his imprisonment into a challenge for others to witness courageously.

There is a lesson here. Circumstances cannot hinder true testimony. The gospel cannot be silenced. God is able to take any of us, no matter where we are, and in any circumstances, any outward hindrance, make us powerful for Himself.

March 10. "I am here for the defence of the Gospel" (Phil. 1:17).

Paul is in enemy territory. But he has no doubt why he is there. For he declares, "I am here for the defence of the Gospel" (Weymouth).

Paul is in bonds in that part of Caesar's palace given over to the Imperial guards. He can hardly be closer to the very center of the Roman power which was finally to take his life. But he knows the reason for his being in this place. He realizes that he is among the Imperial guards for a purpose, and so declares to the Philippians, "I am here for the defence of the Gospel."

Thus we have a striking illustration of the apologetic calling of the Christian (the word translated "defence" is the Greek *apologia*). There is always need for the true apologetic witness. That need grows in proportion to our nearness to the enemy. Paul, confined among the Imperial guards, was on guard for Christ. So should we in our present sphere of service be ready with our witness to the hope that is in us, knowing that we too are "here for the defence of the Gospel."

March 11. "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. 1:19).

The man who wrote Romans 8:28 also wrote these words, once more experiencing in his own life the grand truth "that all things work together for good to them that love God." Even though he was to be released for a time, there was a distinct menace in his situation; after all, his later imprisonment led to his martyrdom. Paul was well aware of his danger. He knew also how his bonds curtailed his widespread ministry among the churches. Nevertheless he could write these words in the clear confidence that all these adverse circumstances would turn out for his highest good.

Paul's enemies have hurled many accusations against him. However, the charge that he failed to practise what he preached is strangely missing. One of the things that makes his epistles so helpful to every believer is the fact that they grew out of real life. He was not theorizing. He knew whereof he spoke. And the God Whom he trusted to turn his imprisonment to his salvation through prayer will also make everything that befalls us work together for good.

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March 12. "For me to live is Christ, and to die is gain" (Phil. 1:21).

This next passage is written in the tone of a man who faces the worst and calmly counts the cost. Its parallel in secular literature is Hamlet's famous soliloquy, beginning with the words, "To be or not to be." But what a difference between Paul and Shakespeare. Scholars are doubtful whether the greatest of English authors was a Christian. But no one can read a paragraph of Paul's writings without coming face to face with one of the most glorious examples of faith in all history.

What a declaration the apostle makes to the mass: "To me to live is Christ, and to die is gain." The worldling has the incentive to live, derived from denial of what is beyond the grave. His paraphrase of Paul's words would read thus: "To me to live is self." And were he to go on, he would have to say, "To die is loss." Even if the unbeliever is correct in denying to himself future life, for him death is loss, for it is the cessation of all he holds dear. And if he is wrong, death is doubly loss, because it means the final reckoning with divine judgment.

But Paul has an utterly different view of this issue. With his fellow believers he can cry out, "To me to live is Christ." Their incentive is far greater than self; the goal of their living is the Son of God. If death comes for them, it is not loss but eternal gain. There are few places where the distinction between unbelief and Christianity is so vividly portrayed as in this glorious exclamation of the great apostle.

March 13. "Nevertheless to abide in the flesh is more needful for you. And having this confidence; I know that I shall abide and continue with you all for your furtherance and joy of faith" (Phil. 1:24, 25).

As we remarked in yesterday's comment, Paul is colloquizing as to the continuance of his life. Thoughtfully he weighs the benefits of going on or departing and decides that it is best to keep on. What was the thing which swung the balance in favor of the apostle's continuance? Well, here is the reason in Paul's own words: "Nevertheless to abide in the flesh is more needful for you." Not his own gain but that of others swung the balance. For his own part, being with Christ would indeed have been far better. But Paul had already decided that he could never again place himself first. When a decision was to be made, it must always be made in favor of the welfare of others, not of self.

That for Paul was the logical outworking of his determination so magnificently expressed in the words, "To me to live is Christ." Would that we might be like-minded!

March 14. "And in nothing terrified by your adversaries" (Phil. 1:28a).

What inspiring advice! If we only might have the faith to take it literally! Observe exactly what Paul is saying. "In nothing," he writes, "terrified by your adversaries." Listen to it again, Christian. "In nothing terrified." Oh, how much you and I will be delivered from, if we can but make that our attitude through the grace of God. A vast proportion of our difficulties are treatable to plain, downright fear. We indeed make progress in the Christian life when we follow the advice of the dauntless Paul, who wrote to the Philippians, "in nothing be terrified."

March 15. "Which is to them an evident token of perdition, but to you of salvation, and that of God" (Phil. 1:28b).

It is true that "we wrestle not against flesh and blood" (Ephes. 6:12). For that very reason our adversaries are the more difficult to face. Spiritual courage is always higher than physical courage. And spiritual courage is a very powerful thing. The Christian who is not terrified by any adversary is a living witness to the doom of all the principalities and powers which beset the soul of the believer. That is the meaning of this great relative clause. Even more, the Christian who refuses to be afraid is not only "an evident token of perdition" for his adversaries; his courage is also a sure mark of the final salvation whereby God will deliver him from every enemy. It is never a small thing to refuse to be afraid. The power of a courageous life is enormous. The fearless Christian, by reason of his very refusal to be terrified, is on the offensive against the evil one.

March 16. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

The charge is sometimes made against Christianity that it is other-worldly. There is a sense in which this is true. Though Christianity is the most practical of religions, it is not of this world. We have only to consider our verse for today to see the true other-worldliness of our faith.

"Let nothing," Paul exhorts, "be done through strife or in vain glory." That is not the way the world talks. Nor is it the world's way of doing things. "But," he continues, "in lowliness let each esteem others better than themselves." Yes, Christianity is not of this world. The humility which it enjoins is not natural to man. Its precepts are quite contrary to our unregenerate nature. But Christ's principles work. When consistently applied in dependence upon God, they lead to the higher practicality of a life of victory over sin and freedom from worldly defilement.

March 17. "Work out your own salvation with fear and trembling" (Phil. 2:12).

Here we have an excellent example of one of the great principles of Bible interpretation. "Work out your own salvation with fear and trembling," some one reads. "Ah," he says, "that means that Paul is teaching salvation by works." It is only too true that there are those who have been thus misled. In fact, sermons on this text have even been preached, designed to foster the non-Christian teaching of salvation by works instead of faith.

What are we to say to this? We need simply point to the following verse, which reads, "For it is God which worketh in you both to will and to do of His good pleasure." What Paul really means is, of course, that God only has given us our salvation. But we have an obligation to work out that salvation which God, through the death of His Son, has worked within our souls.

The principle of interpretation is simple. Whenever we find a difficult place in Scripture, we must be certain to look carefully at what precedes and follows it. This is called the Law of Context. Adherence to it will avoid much misunderstanding of God's Word.

March 18. "Finally, my brethren, rejoice in the Lord" (Phil. 3:1).

Certain expressions characterize different books. For Philippians the distinctive expression is joy or rejoicing. Here we find it again. Like a refrain the note of joy runs through this lovely epistle.

"Finally my brethren, rejoice in the Lord." That word, "finally," is well chosen. Yes, the end of Christian living is joy. Whatever else it is, Heaven is surely a place of eternal rejoicing. "There will be no night there" (Rev. 22:5), neither sorrow nor pain (Rev. 21:1). "God shall wipe away all tears from their eyes" (Rev. 7:17). If rejoicing is to be our eternal state, we should learn to prepare for it now. And there is no better preparation than this brief word of Paul. Only Christians, however, can follow it. We must remember that those who do not know the Lord Jesus as Saviour have nothing in which to rejoice before God.

March 19. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:7, 8).

These words occur in one of the great autobiographical passages in Paul's epistles. It would be well, therefore, to take a moment to read them in their context, beginning at verse 4. Paul has just spoken of his Hebrew background and training. He particularizes these things, alluding to his circumcision, his heritage in the tribe of Benjamin, his training as a Pharisee, his zeal even to persecution of the church, and his legal righteousness. Then suddenly he makes a tremendous reversal. "What things were gain to me, those I counted loss for Christ," he cries. You see, something happened to Paul, something so tremendous that it overthrew all the cherished values of his whole life. We know what that was. We know that Paul, or rather Saul, met the Lord Jesus on the Damascus road. Through that encounter he was converted.

The word "conversion" means "turning about." That is exactly what happened to this great man. Christ turned his life about. There was no mistaking it; after his conversion he was willing to "count all things but loss for the excellency of the knowledge of Jesus Christ (his) Lord."

The church today needs to get back to the real meaning of conversion. There are those who are taking Christianity too lightly. Christian experience is far more than a single emotional or spiritual experience; it is a full overturn of values that affects the whole life.

March 20. "That I may know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10).

One may tell a good deal about a man by what he desires most in life. Here is the heart desire of Paul, the converted Pharisee. Note that it is concerned only with Christ. For Paul all personal ambition had disappeared. His highest aim was "to know Him." Included in this knowledge of Christ were two contrasting things: "the power of His resurrection and the fellowship of His suffering." The first of these is glorious, the second difficult. But Paul had learned that spiritual power comes only through suffering. His love for Christ was very deep. Like all true love, it desired identification with its object—i.e., sharing with

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Christ, even, if need be, unto death. That is how the greatest of Christians felt about his Lord. May we not earnestly ask ourselves about our own ambition? To what extent is it like Paul's?

March 21. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

There is a duty to forget. No one can successfully run a race and be occupied with what is behind him. So Paul visualizes himself as running in a contest, toward the finish of which he is pressing in the hope of receiving "the prize of the high calling of God in Christ Jesus."

Worrying over past sins is dangerous business. We all have plenty of past failures. But God for Christ's sake has forgotten them. As Micah tells us, He has cast our sins "into the depths of the sea" (Micah 7:19). And the Psalmist assures us, "As far as the east is from the west, so far hath He removed our transgressions from us" (Psa. 103:12). If this is what God has done with our past life, how foolish of us to be harking back to what He has forgotten! What God does not remember against us, we have a duty to forget. His mercies are new everyday. Each morning He presents us with a new day on which we may write a record of faithful service for Him. But we shall do this only by "forgetting those things which are behind and reaching forth unto those things which are before." For this is the way to "press toward the mark for the prize of the high calling of God in Christ Jesus."

March 22. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ" (Phil. 3:18).

All about us we see people who are deliberately rejecting Jesus Christ. It is of such people that Paul is speaking in this verse. He is thinking of those who are living so as to be justly called by the awful name of "enemies of the Cross of Christ."

We do find it easy to talk of such? Paul did not. In his mention of them in this place in Philippians, there are these significant words, "and now (I) tell you *even weeping*." The spectacle of Christ-rejection touched Paul's heart. It actually brought tears to his eyes. And, because it touched him so deeply, it stirred him to do everything in his power to bring these lost ones from death unto life. None of us can be a true soul-winner and not be concerned, even to the bottom of his heart, with the tragedy of those who are enemies of the Cross of Christ.

March 23. "For our conversation is in Heaven" (Phil. 3:20).

From this verse we may learn another practical lesson regarding the correct use of the Bible. "For our conversation is in Heaven," we read, and perhaps wonder about the meaning. But a glance at the margin of a good reference Bible makes it plain. For the margin tells us that the verse should read, "For our citizenship is in Heaven." That is clearer, because the difficult word has been given its proper translation. We are reminded, therefore, of the principle that the translation of every puzzling word ought to be verified before its meaning is determined.

Let us go on, however, to think about the spiritual application of this apostolic statement as to our citizenship. It points back to those two

phrases in the first verse of the epistle upon which we commented on the first day of this month. Christians have two residences, the earthly and the heavenly. We are all citizens of the nation to which we belong; we believers are also citizens of the heavenly kingdom. As such we are to live with the upward look, awaiting "the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

March 24. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord" (Phil. 4:2).

About five times in this epistle Paul uses such expressions as "the same mind, like-minded," etc. He does this, because running through the letter there is a constant appeal to Christian unity. There was much about the church at Philippi which was exemplary. But some of its members were not getting along together as they should. Among them were the two women mentioned here.

Of course, it is all very well to exhort those who are at odds to be harmonious. The question is how are they to reconcile their difficulties. The answer is in Philippians. Of all the New Testament epistles it holds up Christ as our Pattern more clearly than any other. Christian unity is achieved by being Christ-like. And Christ-likeness comes from having the mind of Christ. Therefore, the great Christological passage in the second chapter (vs. 5-11) gives the basis for unity among believers. At that point the apostle exclaims, "Let this mind be in you which was also in Christ Jesus" (vs. 5). If Christians would think like Christ, they would act like Him. If they would act like Christ, they would get along together in complete love and spiritual fellowship.

March 25. "And I entreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life" (Phil. 4:3).

As is the case with so many of his letters, Paul comes down to individuals as he concludes. Thus we have Euodias and Syntyche named in verse two, while here we note the mention of an anonymous "yokefellow," together with certain faithful women (probably the same Euodias and Syntyche) and Clement, with some other of Paul's helpers. Of this group of choice Christians, whom he so affectionately calls "fellow labourers," Paul says a beautiful thing. Their "names," he says, "are in the book of life."

"The book of life!" What is it? We find the expression used elsewhere (Rev. 3:5; 13:8; 17:8; 21:27). It is clearly a term relating to those whose salvation is assured. What a compliment for the faithful women, and Clement, and all the other fellow labourers. They lived so consistently that the apostle, with all his spiritual discernment, could without hesitation write down, for all posterity to read, that they were certain of salvation. Would that we too might have such a quality of life for the Lord Jesus that our associates might also be certain that our "names are in the book of life."

March 26. "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you" (Phil. 4:9).

This is one of the boldest statements in all of the New Testament. Yet it was without doubt written in deep humility. Think of it! Paul was saying to the Philippians with all sincerity that they were to

practise the things they had learned, received, heard, and seen in him. Observe that he did not just urge them to follow his teaching; he actually challenged them to follow his doing. Moreover, he wrote this toward the close of his long years of service for the Lord.

How can this be? Well, turn back to Galatians 2:20. Only a man who could say that he was crucified with Christ to the extent of seriously declaring, "not I but Christ liveth in me," could ask the Philippians to follow him so closely. But because Christ was truly living in Paul, Paul could speak in this way. He is an inspiring example of the extent to which the Lord Jesus can dominate a life and bring it into accord with His Indwelling Presence.

March 27. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The late Dr. George Washington Carver, famous Negro scientist, was a humble Christian. When interviewed shortly before his death by a nationally known journalist, he said that Philippians 4:13 was his "power passage." Dr. Carver was not alone in this choice. Many and many a Christian has drawn strength from this magnificently brief statement of what Christ can do through us.

Is this your "power passage"? Have you ever faced a hard day, discouraged and dejected, and then felt your soul flooded with new strength, as you have realized that you as well as Paul can do all things through Christ Who strengthens you? As a mere human being, you are weak. But with Christ sustaining, strengthening, working in and through you, Omnipotence is your Helper.

March 28. "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

If ever a verse was a treasure chest, this one is. For countless Christians it has been a veritable draft upon the bank of Heaven. Let us look at its three central words today. "God shall supply." That is the guarantee, the very heart of this great promise. It is such, because it reveals the unchanging disposition of God toward man. God is a giving God. He loves to supply our every need. For this purpose He has laid up in His only begotten Son inexhaustible riches in glory. Oh, remember, beloved, that, whenever you are in need, it is God's disposition to supply that need through the wealth of His grace in Christ Jesus. Even more, remembering this, take this promise before God, tell Him you believe it, and then wait confidently for Him to do all that He has promised. He will not fail you. For "He that believeth on Him shall never be disappointed" (Romans 10:11, Weymouth).

March 29. "Now unto God and our Father be glory for ever and ever" (Phil. 4:20).

A question on an examination paper in Bible asked for three reasons why we must believe in God. A student replied that he did not know any reasons why we "must" believe in God but could give many why we "should" believe in Him. The student was wrong. We must believe in God. For the Ruler of all the universe is not optional. The trouble with the world today is that men do not see that God demands their full and submissive belief. Nothing has ever abrogated the great commandment, "Thou shalt have no other gods before Me" (Exodus 20:3).

Similarly there are reasons why God must be glorified. When Paul wrote as one of his concluding sentences in Philippians, "Now unto God and our Father be glory for ever and ever," he was not expressing a mere

pious wish. No, he was voicing the eternal prerogative of the Lord of Glory. Well does the Shorter Catechism speak of the chief end of man as knowing God and glorifying Him forever. Let us prayerfully submit our lives to the test of asking whether they are being lived first of all for the glory of God and our Father.

March 30. "All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4:22).

"Caesar's household." We read these words and give little thought as to who the Caesar at this time in Paul's life was. But it brings us up with a start to realize that he was Nero. Yes, Nero, the tyrant, whose name has come down in history as the embodiment of all that is wicked and cruel, was on the throne of Rome. And in his palace there were Christians. "They that are of Caesar's household," Paul calls them.

Let us remember this, as we are tempted to indulge in mass hatred of our enemies today. All Germans or Japanese are not inhuman monsters, as some would have us believe. There are saints "of Caesar's household" in enemy countries right now. Because they are one with us in devotion to the Lord Jesus, they are bound to our hearts with eternal ties of Christ's love. Though we know not their names, let us salute them in daily prayer, asking God to shelter them in the dark environment wherein He permits them to suffer for Him.

March 31. "The grace of our Lord Jesus Christ be with you all. Amen." (Phil. 4:23).

"The grace of our Lord Jesus Christ" is marvelously inclusive. For one thing, it is far wider than any human heart. Even the best of us has a tendency to limit the working of divine grace to those of like spiritual persuasion with us. But God alone knows the heart of man, and His favor has limits no human being can define.

The Reformed theologians made a wise distinction between "common grace" and "special grace." Common grace applies to all men, the lost as well as the saved. It is seen in the beneficent acts of the God Who makes His sun to shine and His rain to fall upon the just and the unjust alike.

But special grace is different; it applies only to the elect in Christ Jesus. Here, of course, it is special grace which Paul invokes upon the Philippians in his closing benediction. Yet the last word, aside from the final "Amen," is in the inclusive "all." All the Philippian Christians, yes, all believing readers of this great epistle through all the ages, are beneficiaries of this grace. Whatever their outward status in the church, if they are trusting Christ for their salvation, His grace is their portion. Thank God, Christianity knows no distinctions of politics or race, wealth or poverty; the riches of Heaven are available to all the vast multitude who have been born again through faith in Jesus Christ. May every reader of these words be a recipient of this grace!

The Heart of the Lesson

By Arthur Forest Wells

BIBLE TEACHINGS AGAINST DRUNKENNESS

March 7. 1 Sam. 30:10-17; Isa. 28:1-4, 7; Gal. 5:19-21

Golden Text: Isa. 24:9

The calendar has again brought us to another "Temperance Lesson." This time the texts include a bit of Hebrew history, a prophetic en-

denunciation of the drunkards of Ephraim, and an apostolic forewarning concerning the works of the flesh. The paragraph of Hebrew history tells how David overcame and despoiled the Amalekites, who had raided and burned Ziklag, while they were reveling over their wanton temporary exploits. The incident is reminiscent of General George Washington's surprising victory over the unsuspecting Germans whom Lord Cornwallis had left at Trenton during the Christmas season of 1776. Isaiah's condemnation of Ephraim's drunkards is conveyed by means of metaphorical language that describes, on the one hand, the beauty of the hillside vineyards of Samaria, and, on the other hand, the fading of the glory of the carousers' estates because of the judgments of the Lord upon them by tempests of hail and destructive storms. We make no further comment on these two revelations at present, but pass on to consider the apostle's list of the works of the flesh. We follow this procedure, first, because the meanings of these Old Testament Scriptures are easily apprehended and applied; and, second, because we have been led to believe that a careful consideration of this Galatian passage will produce some helpful results that are needed in the church today.

Turning then to Galatians 5:19-21, we find therein a forewarning against an almost inexhaustible list of what the Holy Spirit has called "the works of the flesh." The fifteen definite sins mentioned may be classed under four headings as given below; or, as one has said: "The list begins with sins immediately prompted by the constitution of our bodies; then passes on to idolatry which rules men by gratifying their bodily desires; and to the collision with others which results inevitably from the selfishness of such gratifications, against which Paul has in verse 15 just warned his readers; and concludes with another class of sins immediately prompted by the appetites of the flesh."

I. Moral Impurity of All Kinds (Gal. 5:19)

A. Pornia. This word means fornication, prostitution, harlotry. It is the first sin that Paul mentions as a work of the flesh that is manifest, that is, conspicuous before the eyes of men. The word rendered "manifest" expresses the very opposite of that which is hidden. *Pornia* was so prevalent in heathenism that in many places it was hardly considered misconduct at all. This may account for the fact that it could be practiced in the Corinthian church without apparently having anyone do anything about it; for the apostle had to write to them: "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you" (1 Cor. 5:1, 2).

B. Akatharsia. This word represents anything that is inconsistent with personal purity, even to the extent of sordidness. Profligate heathenism was stigmatized by it; hypocritical Judaism became pestilently foul by it (Matt. 23:27, where the Lord uses this word against the stage-playing scribes and Pharisees); and antinomian Christianity is ever in danger of it.

C. Astorgia. This word can be rendered lasciviousness or wantonness. It has in it the thought of violence and spite, so as to present a front of insolence and open disregard for all restraint. It forms a sort of climax for this first group of nasty things. It is the last sin mentioned in Paul's similar list of moral offences in 2 Corinthians 12:20-21.

D. Idolatry (Gal. 5:20a-b)

A. Eidololatria. This word describes the worship of false gods. It is used in the New Testament in at least three senses: first, of the formal sacrificial feasts held in honor of false gods (1 Cor. 10:14);

second, of avarice, as a worship of Mammon (Col. 3:5); third, in the plural, of the vices springing from idolatry and peculiar to it (1 Pet. 4:3).

B. Pharmakia. This word can be translated sorcery, that is, the practice of magical arts. Our word "pharmacy" is related to it; in fact, the dictionary says it comes from it. *Pharmakon* means "a drug"; and, as we know, pharmacy is the art or practice of preparing and prescribing drugs, or a place where medicines are compounded and dispensed. But that which gave *pharmakia* the meaning of "sorcery" was the practice of administering drugs in the magical arts. This was done in close connection with idolatrous worship.

III. Various Forms of Discord (Gal. 5:20c-21a)

A. Eris. This word, born of "hatred," that is, the adjective "hateful," means animosities, personal animosities. It is used in Luke 23:12, where we read: "Herod and Pilate became friends with each other that very day; for before they were at enmity between themselves."

B. Eris. This noun carries with it the idea of strife, rivalry, discord, wrangling, contention. It was one of the sins that ripped the Corinthian church into factions (1 Cor. 1:11). The Philippians were bothered with it too (Phil. 1:15); and, also, how much of it is there in Protestantism today also!

C. Zelos. This is a word that missed its mark; for, whereas it can mean zeal, that is, ardor in embracing or pursuing anything (2 Cor. 7:11), here it has overstepped its bounds and has taken on the meaning of jealousy, with a background of envious and contentious rivalry.

D. Thumos. Here we run into passion and angry heat; for this word means wraths, stirring emotions, explosions, outbursts of fury. They are had, too.

E. Erisikiai. Here is some more deep suddy water; for this word means a desire to put one's self forward, thus causing partisanship or factions, as the plural indicates. And how we are plagued by that today!

F. Dichastasiai. This is some more of the same kind of disruptive stuff; for the word means splits-in-two, divisions. In Romans 16:17 Paul uses the word, saying, "Mark them that are causing the divisions and occasions of stumbling, contrary to the teaching which ye learned; and turn away from them."

G. Haireisis. This is the mother of our word for heresy; but as our word "heresy" lays emphasis on false teaching, the ancient meaning stressed the parties themselves into which the cliques crystallized. The whole spirit of this text is against preferences that lead to dissensions. Confer 1 Cor. 11:19.

H. Phthonoi. This word stands for envyings, feelings of ill will.

IV. Drunkenness and Revellings, Etc. (Gal. 5:21b-d)

A. Methai. This word means drunken excesses. Paul uses it in Romans 13:13, where he says: "Let us walk becomingly, as in the day; not in revelling and drunkenness." Liquor intoxication is a bad thing, but it is significant that this word appears in only one other place in the New Testament, namely, in Luke 21:34, where our Lord uses it in a warning concerning the conditions of the last days. The drunkard is mentioned in 1 Corinthians 5:11 and 6:10; the verb appears in Matthew 24:49; Acts 2:15; 1 Corinthians 11:21; 1 Thessalonians 5:7; Revelation 17:6. Confer Revelation 17:2; Luke 12:45. This is strong testimony against a damaging evil; but when this is compared with the frequency with which other carosalities are mentioned in the Epistles, it becomes apparent that in our zeal for "temperance," we have used up much energy that needs very much to be directed against the sins mentioned above and others like them, which are equally robbing many of the best things in life.

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B. Komas. This plural stands for revellings, feasts, and drinking parties that are protracted till late at night. It is the first sin listed in Romans 13:13, quoted above, against which Paul appealed in the preceding verse: "The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Peter exposes this as an excess of the Gentiles (1 Peter 4:3).

C. "And Such Like." This et cetera is added to the consciousness that even the above heavy list is not exhaustive of the great variety of sin. Let us not read it lightly; for it was not lightly written, and because apart from faithfulness to the Lord Jesus Christ we ourselves are in danger of committing any one of these infidelities or excesses. On more than one occasion has the apostle warned Christians against sin that has men from inheriting the kingdom of God. The God and Father of our Lord Jesus Christ Who is Light and cannot have fellowship with darkness wants us to live even in the midst of a crooked and perverse generation as blameless and harmless children of His grace. We need not live in it; we can live and walk in the Holy Spirit.

IN THE UPPER ROOM

March 14. John 13:12-20; 14:1-6

Golden Text: John 14:6

It is with no small degree of timidity that one approaches these Scriptures in an attempt to interpret them for others, not only because there is so much washing that we ourselves need, but also and especially because of the humiliation to which our uncleanness has driven the love of Christ on our behalf. Yet, being what we are, we can truly rejoice that we have such a Saviour. And let us pray that our meditation on this revelation of His act and words may lead us to a deeper consecration to Him.

We divide the printed text of this lesson as follows: first, Christ's Example (John 13:12-17); second, The Lord's Chosen (John 13:18-20); third, The Father's House (John 14:1-3); fourth, Jesus the Way, Truth, and Life (John 14:4-6).

I. Christ's Example (John 13:12-17)

Not long before the passover our Lord Jesus Christ poured water into a basin and washed His disciples' feet. There was deep thinking on each side of that basin. Peter, for example, felt that he could not stand for such condescension on the part of Jesus in his behalf, and he said so. We sincerely sympathize with him as to that emotion; but if that washing had not been necessary, our Lord would never have done it. Yet it is just this darkness of the need that magnifies the greatness of Christ's condescension. Nevertheless, Peter accepted it with thoughtful and thankful appreciation when his faith was better instructed. So we say, there was deep thinking on the human side of that basin. But there was still deeper thinking on its Divine side. John tells us that Jesus did this washing when He was conscious that His Father had given all things into His hands, that He had come forth from and was going to God, and that the hour of this departure had come. Besides this, the Evangelist bears the testimony that Jesus loved His own that were in the world unto the end or uttermost. In these notes we have frequently called attention to the fact that the greatness of Christ's work depends upon the greatness of His person. We have the same truth before us now. Never have such holy and mighty hands washed feet save these gracious hands of the Son of God. Here is one of the great contrasts of Scripture.

With that in mind, a further hush steals over our spirit as we read: "So when He had washed their feet, and taken His garments, and reclined again, He said unto them, Know ye what I have done to you?" Without waiting for them to attempt an answer to His question, He

proceeded: "Ye call hie, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done unto you. Verily, verily, I say unto you, A bondservant is not greater than his lord; neither an apostle greater than he that sent him. If ye know these things, blessed are ye if ye do them." We offer but two simple comments here: first, how much sweeter would Christian fellowship be if we really followed this example always! second, the word rendered "ought" in verse 14 is not the common word that expresses obligation in the nature of things, but a word that expresses special and personal obligation.

II. The Lord's Chosen (John 13:18-20)

No less than four times is the case of Judas brought up in this chapter—verses 2, 11, 18, 21. Can any apprehend that fact without sensing the heartache that his infidelity and treachery brought the Lord? Judas, to whom He had trusted so much, is a type of that sad class of men who, though they have fellowship with Him in a measure and have had fellowship with Him, nevertheless, due to their own selfishness, turn as their Kadesh-barnah to their own selfishness, just as the bounteous land of living faith and victory in the Lord Jesus Christ. Judas' tragedy teaches us that something more than fellowship with Christ is necessary for possession of an abiding life. Hence Jesus warned His disciples specifically against the sin of the infidelity of such a traitor. Judas has a way of tempting us to deny the claims of the Lord concerning Himself. So we read that the Saviour said to His disciples: "I tell you before it come to pass, that, when it is come to pass, ye may believe that I AM." And then, having sounded this warning caution, He added this word of comfort and promise: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him That sent Me."

III. The Father's House (John 14:1-3)

At the beginning of the previous chapter, the disciples were pictured as embarrassed because their sinful condition led the Son of God to condescend to the washing of their feet; at the beginning of this chapter we find them troubled because the reality of the Lord's departure from them is beginning really to dawn on their minds. As it was cleansing that was needed then, so it is heart-balm that is needed now. And what comfort does He have for them? Just that which His loved ones most need—assurance of their fellowship with Him forever. As He is going to the Father, so they may and shall go to Him also. They need have no fear; for His Father's house has many abiding-places, and one of the purposes of His departure unto the Father is that He might prepare a place for them. But Heaven may be far away, or it certainly is in a different condition of things: how about that? If such thoughts troubled them, here is its answer: "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also." This is wonderful; it is supernatural. But is there not something that we must do to be sure that this will be our lot? Yes, there is; but it is something that everyone can do by God's grace. It is to believe in God and to believe in the Lord Jesus Christ. This is marvellous indeed, for where else can one get so much for so little? Truly it is all of grace that none may boast of or trust in himself.

IV. Jesus the Way, Truth, and Life (John 14:4-6)

We have made a special point of these last three verses because we believe their importance is of the first order. In fact, what is of more immediate consequence to the sinner than to learn to know and to

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accept the Way of God? There is only one Way: its Name is Jesus. "In none other is there salvation: for neither is there any other Name under Heaven, that is given among men, wherein we must be saved." It is the way of truth and life; therefore it is a pleasant way. We are blessed indeed to have any sort of way to the Father with the promise of abiding in His house forever. Then to learn that, although it is the only way, it is nevertheless the way of beauty and power: that is glory immeasurable. Of course, knowing the excellencies of the Saviour to be what they are, we expect nothing less than that: but we have made this comment in order to magnify His grace; for in these days when we must often be satisfied with single choices or with what is left, that which is offered to us, and which we are glad to get, is not always of the best. Not so with God's provision for us in Christ. Most assuredly did the prophet Isaiah tell the truth when, speaking for God, he proclaimed: "As the heavens are higher than the earth, so are My ways higher than your ways." The quality of this way is great because its identity is great; for note this, the way is Christ Himself. If the Gospel witnesses about Christ, it does so with the purpose that we may know Him Himself; for spiritual life is not simply something which He supplies: it is Himself. Therefore, the saint can say: "For to me to live is Christ." "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh; and having a great Priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience; and having our body washed with pure water, let us hold fast the confession of our hope that it waver not; for He is faithful that promised."

OUR LORD'S INTERCESSORY PRAYER

March 21. John 17:1-26

Golden Text: John 17:11

The New Testament contains many references to the prayer-life of our Lord Jesus Christ. We are told when, how, why, for whom, and what He prayed. But in no other instance have we such a full record of His praying as in this one; so we can say with emphasis: This is the Lord's Prayer. Certainly, the Prayer recorded in Matthew 6 and Luke 11, though popularly known as "The Lord's Prayer," is not His prayer. It is His model for our praying.

The printer of this lesson omits verses 9-17. We feel that this is not only a mistake but a wrong. Our heart is reluctant enough to think upon ourselves to comment upon this holy Scripture; certainly we are not disposed to mutilate it. We would rather say less in volume about the whole prayer than miss any part of it. The entire petition analyzes itself in three parts—first, our Lord's request for Himself (1-5); second, His request for the apostles (6-19); third, His request for all believers in Him (20-26).

I. Our Lord's Request for Himself (John 17:1-5)

In these five verses there is, strictly speaking, only one request which the Lord Jesus Christ makes of His Father for Himself; and He made even that one request with a view to His Father's magnification and the saints' eternal life, through its answer. And what was that request? Nothing less than this: "Father, the hour is come; glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh, that to all whom Thou hast given Him, He should give eternal life." Who of us is sufficient for the task to tell us what this means in its widest extent? Glory! what do we even as His own

children by grace through faith in Christ for Divine glory? Yet, whatever it is in its limitless width, length, and height, it is something which our blessed Lord stood in great need and right of in order to secure for us eternal life. It costs us nothing to be saved; but, oh, what that salvation cost the Son of God! Those who recall Paul's great self-emptying passage in his Philippian Epistle concerning the Lord Jesus Christ will be well prepared to weigh these words: "Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." And this was all for our redemption! Think of it! Oh, thank Him for it! Our Saviour had been glorifying His Father right along by accomplishing—mark that word—by accomplishing the work which He had given Him to do. Yet there seems to have been a deep sense in which our Lord had ever been looking forward to this blessing. Again and again He had spoken of a great hour that had not yet come. But now He says that that hour had come; and immediately He exchanges His patience for a new form of obedience.

II. Our Lord's Request for the Apostles (John 17:8-19)

Our Lord's request for His apostles takes up the major portion of this prayer; and the things that He takes up in these petitions encompass some of the grandest desires of grace. We have been led to group them under four headings—how the apostles were classed; what He had done and what He was doing for them; the response in and by the apostles to these grants of Divine grace; and the things that He yet prayed for them. First we observe that our Lord spoke of His apostles as men whom the Father had given Him out of the world. As such, they were no longer of the world, but they still belonged to the Father because the Father and the Son hold all things in common. This was their highest standing and their great security. Next we note the things our Lord had done for them—He had manifested the Father's Name unto them; He had given them specific words which He had Himself received from the Father; He had sent them into the world as His apostles; He had guarded them. And following up these mercies, He was now consecrating Himself in their behalf and praying for them. The results in and by the apostles of these acts of redeeming love are described as follows—the apostles kept the Father's word (*logos*) and received His words (*rhemata*); they learned to know that all of the Son's things came from the Father and that He had been sent by Him. For all this they were hated by the world; but He, the Lord Jesus Christ, was glorified in them. And now, last, we mark the items of request for them in respect to the future—He asks that the Father keep them in His Name; He desires that they may be one even as the Father and He are one; He speaks these things in order that they may have His joy made full in themselves; and He requests the Father to sanctify them in the truth.

III. Our Lord's Prayer for All Believers (John 17:20-26)

We have worded this caption as given above, because, although verse 20 speaks of believers in the Lord Jesus Christ other than the apostles, the tenor of the closing verses of this section seem quite clearly to include all Christians. The great burden of our Saviour in this part of His prayer was His desire for the unity of all His followers, a unity so perfect that it should be not only as the oneness of the Father and the Son but also with the Father and the Son. Well may every saint feast on this Divine desire, which is absolutely sure of fulfilment. But note the reason that our Lord assigned to this request—He wanted believers to Him to be one, in order that the world might know the true nature of His mission on earth and the extent of the infinite love of the Father for them. It was for this that He prayed;

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it was for this that He gave His own the glory that the Father had given Him.

As our Lord's thoughts turned yet more to the future, He desired that believers on Him should be with Him to behold the glory which the Father had given Him. And the reason assigned as the right of this request was the before-the-foundation-of-the-world love of the Father for Him. Not only do we have no other benefactor as great as this, but who can fathom the depth of such love of the Saviour for us? Once the Lord Jesus called twelve men to be with Him, "that He might send them forth to preach and to have authority to cast out demons"; now He prays that His disciples might be with Him, that they may behold His eternal glory. In His faithful service here, there is blessedly more than rest for His servants up in Heaven. This great prayer was brought to a conclusion by the Lord's promise that He would continue to make His Father's Name known unto His own, and with the request that the Father's love for the Son together with Himself might be in them.

THE APPEARANCES AFTER THE RESURRECTION

March 28. John 20:19-31

Golden Text: Rev. 1:18

Here we are in the presence of that unshakeable proof which assured to us and keeps on assuring us of our justification and our own resurrection. The place at which the text takes up the thread of the narrative of the rising again of our Lord Jesus Christ from the dead is the account of His appearance to ten of His disciples, who for fear of the Jews had shut themselves up in a room in Jerusalem on the evening of the day of His resurrection. Other paragraphs of our lesson, which follow up this story, deal with Thomas' disbelief during that whole first Christian week, Thomas' faith and worship on the second Lord's Day, and the object of John's Gospel.

I. The Risen Lord in the Closed Room (John 20:19-23)

While the apprehensive disciples were gathered together in this fashion, Jesus, in spite of shut doors, suddenly stepped into their midst with a blessing of peace for them and proof that it was He. Note the verbs that describe our Lord's actions in this scene: "Jesus came and stood;" "Jesus saith;" "He showed;" "Jesus said" (again); "He breathed on them;" "and saith." Of these five verbs, that for "saying" appears three times. This is significant because of the reminder that inheres in this fact. This is a chapter on the physical proof of the reality of the bodily resurrection of the Lord Jesus Christ. This proof, and this kind of proof, is all-important to our faith; yet note: though Thomas wanted to feel, he believed by seeing; but the Lord replied, that they were blessed who had not seen but had believed. We recall now the designation which our Lord used of us in His great prayer, namely, "them that believe on Me through their word;" mark: not them that felt or saw Him, but them that believed. Two other passages of Scripture throw light on this fact: 2 Corinthians 5:7, "We walk by faith, not by sight;" and Romans 10:17, "Belief cometh of hearing, and hearing by the Word of Christ."

II. Thomas, Called the Doubter (John 20:24-25)

We cannot now tell just what it was that led Thomas to the point of being braced enough to declare that unless things were thus and so he would in no wise believe; but whatever it was, it was not big enough or logical enough to warrant his behavior of scepticism. We need not be unsympathetic towards him to say that, for even though we were

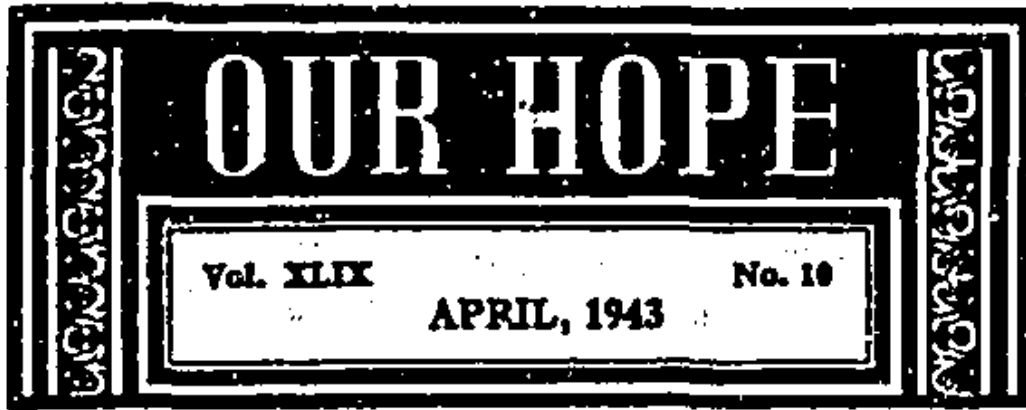
not there to feel the shock which the Saviour's death brought to him, we need but remember that the other disciples had the same experience, but that they did not act as he did. Of course, all of the disciples are to be blamed for their negative attitude about the Lord's resurrection, because He had distinctly told them that He would be killed and then rise again the third day. Thomas made the mistake that many make to their own sorrow, namely, the mistake of reasoning from particulars to universals, or of affirming or denying a thing according to their own state of mind or heart. It would have been foolish for me to have denied that there could be such a thing as a great ocean because as a boy I could see no body of water bigger than the Mississippi River. It is equal folly to set up earthly standards for heavenly things, and then assert that one will in no wise accept the celestial facts because they do not answer to such mundane tests. We would not stifle imagination, but we would have imagination submissive to the will of God. He who sets his own mind or heart up as an infallible pope simply prepares himself for a great many disappointments.

III. Thomas, the Restored Believer and Worshiper (John 20:26-29)

Fortunately for those who are Christ's, such a mistake as Thomas made need not be fatal: first—though not the most important consideration, sceptics do not always hold as tenaciously to their unbelief as their premature blasts would seem to indicate; second, because the proof is too strong for honest doubt not to be converted into faith; third, the Good-Great-Chief Shepherd will always seek His sheep that has allowed itself to get tangled up in the wilderness of unbelief somewhere. All three of these facts are reflected in this paragraph: first, Thomas joined the ten faithful apostles in fellowship without having seen the Lord; second, the Lord had the facts to present; third, as the vividly dramatic present tense of the verb "to come" in verse 26, coupled with Christ's command to Thomas in verse 27, indicates, it was the Lord Who sought out and invitingly challenged Thomas to test the facts in question. And then and there Thomas' scepticism ended, ended gloriously by being changed into faith and worship. But mark, that change came not as he had demanded that it should come, namely, by feeling; it came by sight. This was good, but it was not the best; therefore, the Lord instructed him that they who had not seen and yet had believed would be blessed also. We hope we have said nothing to give the impression that Thomas' doubting is to be minimized. Quite to the contrary, Thomas was playing with dangerous fire. The Lord's imperative which our English Bible renders "Be not faithless" really means "Stop becoming unbelieving." Thomas had started on a dark road, a road from which God's grace alone saved him.

IV. The Object of John's Gospel (John 20:30-31)

John indicates again that the Lord Jesus Christ did many more signs than we have a record of in the Gospels, particularly in the Gospel which he himself was inspired to pen. We would be thankful if the record were fuller; but we are equally thankful for what God has given us. Indeed, we pray that our appreciation of the fact that God has so lovingly and surely spoken to us in His Word may grow with the years. What a night we would be in, if we did not have the Holy Scriptures! So we are glad for what we have and rejoice that there will ever be more to tell than our finite minds will ever be able to apprehend, for our Lord is rich in grace and glory. And why should we not be thankful? The written Gospel has brought the knowledge of Jesus as God's Son and Messiah to us; and faith, acting upon that knowledge, has found in Him eternal life.



Editorial Notes

In the beginning of the great chapter of Incarnation and the Resurrection. the Corinthian Epistle, which from earliest date the Church has called the Resurrection chapter (1 Corinthians 15), the Holy Spirit has given a very simple definition of the Gospel, the good news of our salvation, the salvation of God, which saves from sin, both as to guilt and power, which bestows upon the believing sinner eternal life and eternal glory.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures."

The Gospel of our salvation is the Lord Jesus Christ, the Son of God, the Only Begotten, hence that Gospel is also called, the Gospel of Jesus Christ. He is the Rock of Ages, the only Rock of salvation; apart from Him there is no salvation, all else is shifting sand. Blessed are all who trust in Him.

"On Christ the solid rock I stand,
All other ground is sinking sand."

The cross on which He died on which He bowed His blessed head after His triumphant shout, "It is finished," and the empty tomb are the two mighty witnesses of our redemption, as well as of His own Deity. By the work of the Cross He put away sin; on that Cross, the Just One died

for the unjust that He might bring us to God; by His resurrection, He conquered death and the grave and blazed the path for His redeemed ones to unspeakable and everlasting glory. *Both His entrance into the world of which He is Creator and the departure from it after His resurrection to return, not to the Father's bosom, but to God's own right hand are supernatural.* To deny either, His incarnation or His physical resurrection, spells utter hopelessness for our race. The Apostle Paul in his Epistle to the Ephesians reminded them what they were before they heard the Gospel and were saved by it—*without Christ—having no hope, and without God in the world*" (Eph. 2:12). The many religious leaders and teachers in different denominations, and their followers, by their denials of the Incarnation and Resurrection of our Lord lead back into the same desperate and hopeless state of the heathen world. To deny the Incarnation and the Resurrection of Christ leaves humanity without a *saving Christ, without any hope and WITHOUT GOD.* It is the road to atheism, the road which never ends, for it is the road of everlasting night for which there cannot be, nor ever will be, a morning of hope.

A certain New York modernist who has the ear of many thousands everywhere said recently—"I am not deeply concerned whether you believe the virgin birth as a historic fact or not, although, as you know, I cannot believe it." Well, what of it? Other fingers have scribbled the same lie. They moulder in the dust but the mighty confession of God's true Church—"conceived by the Holy Spirit born of the Virgin Mary" survives and can never perish, for it is the Truth. They tell us that such a belief is unessential—"you can be a Christian without believing the legend of a supernatural birth." Unessential? We say in answer—*all-essential.* Man's salvation was accomplished on the cross, not in the holy life of Christ, but in His sacrificial death; *Christ died for our sins.* That was the great purpose of the incarnation of our Lord—He came—to give His life as a ransom for many. Of old it was written, "*Without the shedding of blood there is no remission of sin.*" Even before this declaration came from above the same

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holy voice gave assurance, "When I shall see the blood I will pass over you." Nor was it the voice of an invented semitic tribal god who made the demand; it was Jehovah, the eternal, the self existing One. The New Testament knows no other teaching than redemption by blood. From almost the first page of the Bible to the last, from Abel's sacrificial offering to the praise and worship of the true Lamb of God in the midst of the throne in the final book of the Word of God, this redemption through a holy Saviour, Who is the substitute guilty sinner, the Lamb of God, Who taketh away the sins of the world, Who was wounded for our transgressions and bruised for our iniquities, is divinely announced as the only salvation by which sinners can be saved.

But such a salvation, such a redemption in order to satisfy God's holy character, and His righteousness, in order to give peace and assurance to the guilty conscience of man, could never be accomplished by a human being sinful himself, enslaved by sin. It needs a *sinless One*, One Who *knows no sin*, One Who is more than innocent, Who is *perfectly holy*. Such our Lord Jesus Christ was. Only such a One Who never sinned, is fit to be the Saviour from sin. Deny the incarnation of the Son of God, deny—"conceived by the Holy Spirit, born of the Virgin Mary"—and you classify Him with the rest of the race, of whom it is true as of all of us—"conceived and born in sin." The denial of His holy birth means the complete denial of His Saviourhood. Nor can the person of our Lord, His holy character, His mighty works of mercy and power be explained apart from the fact that He came into human existence as God manifested in the flesh as the Virgin born Son of God. *Christ died for our sins* becomes a meaningless phrase if He is anything less than the holy Son of God; the denial of His Virgin birth leads not to salvation, it leads to a *powerless* cross. He Who suffered and died there, at best was only a human martyr. With the denial of His holy incarnation the human race remains in the state into which it is today, the state it has always been since by one man sin entered into the world—without Christ, without hope

and without God. No peace, no joy, no life, no assurance, no power can ever come into the soul of man, if Christ did not die for our sins. He could not be a Saviour, bringing back lost man to God, forgiven, cleansed and accepted, if He was Himself a sinful man; if that were true He needed a Saviour for Himself.

But listen to the ever increasing professional clergymen who claim and assume a religious leadership, who no longer endure sound doctrine, who boast in the fact that they are liberals, who speak of the cardinal doctrines of the Gospel including the Incarnation and the essential Deity of our Lord, as "that old stuff" which in our age of science and intellectual enlightenment is unbelievable, who brand the Truth of God as to the Person of His Son and the message of salvation and power as "outworn creeds which must be abandoned by the modern man," in order to lead to real progress and unite humanity into a vast religious Utopia, the Utopia (the word means 'nowhere') which spells Antichristianity. Do these men ever breath a word about Job 3:16? Do they ever preach any kind of salvation? Why should they, for according to their conception the Bible salvation man needs does in reality not exist. Yet at the same time crimes of every description, all kinds of viciousness increase. Why is the entire human race going down-grade? Why is the world facing a bankruptcy of such dimensions as to stagger our imagination? We have said it many times before, we say it again—**BECAUSE GOD'S SALVATION, THE ONLY SALVATION, THE GOSPEL OF OUR LORD JESUS CHRIST IS NOT BELIEVED, IS REJECTED, EVEN MORE THAN THAT, ANTAGONIZED.**

Next to the Incarnation, the manifestation of God in the flesh in Jesus Christ our Lord, that foundation rock of our faith, we put His Resurrection from among the dead. It is as supernatural as His Virgin birth and hence it is the target for the powers of evil and as much disbelieved and rejected as the Incarnation. Here are the stepping stones which lead into darkness and into atheism: (1) The Rejection of the Bible as the revelation of God; the Word of God, supernatural and infallible. (2) The Rejection of

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the Virgin Birth, His Incarnation and with it the rejection of the Gospel of our salvation. (3) The Rejection of Christ's physical Resurrection from among the dead. Modernism may celebrate what they call "Easter," but it does not believe in *an empty grave*. Christ did not rise from among the dead! His body remained there; no stone was ever rolled away, nor was He ever seen alive after they put His holy body into the tomb. Yet, dear reader, if that tomb was never emptied—if He remained chained by death and corruption—then what? *That grave which remained His grave* unopened, the grave over which it also must be written—dust to dust and ashes to ashes would be the GRAVE OF ALL OUR HOPES. NOTHING BUT NIGHT—ETERNAL NIGHT.



The question of life after death and His Resurrection the resurrection of the body can be traced to the beginning of human history. Faith in both is found in the entire human race; it is more than traditional, it is a deep seated consciousness. Archeology, that sledge-hammer which has demolished one infidel theory after another, all aimed at the trustworthiness of the Bible has produced indisputable evidence of this fact. More so does the Bible. Perhaps the oldest book of the Bible is the book which bears the name of Job. We do not enter here into the question of its antiquity but call attention to one question as to life after death. "*If a man die shall he live again?*" (Job 14:14). And later in this book there came into the heart of the great sufferer an illuminating flash from above which must have brought soothing comfort and peace to the saint whose faith in the darkest night could say, "though He slay me, yet will I trust." And so Job's question, in part at least, was answered when those God-given and well beloved words came from his lips—"For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth" (Job 19:25-27).

Many times resurrection is mentioned in the different

parts of the Old Testament, though we must remember that the full truth and light as to physical resurrection and the future state are not made known by the Prophets or in the Psalms. As a *type* resurrection is most frequently used. We mention its usage in the prophecies which announce a future spiritual and national restoration of Israel, for instances in Ezekiel's vision of the dry bones (Chapter 37) and in other passages (Isaiah 26:19; Hosea 6:1-2 etc.). It is also noteworthy that the number three in the Old Testament is frequently linked with resurrection. *The third day* occurs for the first time in the first chapter of the Bible. It is the key to the meaning of that number in prophecy. What took place on that day in the Creation account? We see an earth submerged, under water. This denotes a state of judgment and of death. The earth had become that on account of Satan's fall. But on the third day the earth came up out of the water and as a result brought forth and manifested life. And so there is written for the first time in God's Word the truth of resurrection, and that our God is a God Who can bring life out of death. You can trace it in this way in the Scriptures. Many types point to Him Who was dead and Who is alive forever more and to the truth of resurrection. It will be a delightful search of the Scriptures when you, dear reader, mark the other passages in the Bible where the third time or third day is given. But the full light as to resurrection is not revealed by Prophets and Psalmists, but "life and immortality have been brought to light by the Gospel," by Him Who died for our sins, Who was buried and Who rose again from among the dead on the third day according to the Scriptures. To this we add a thought which thrills the heart of the writer, as it thrills the heart of every child of God. *The fullest resurrection glory, what we shall be, what we shall receive, this unspeakable gift of glory from Him Who paid for it by His own blood still awaits our perfect knowledge, promised to us, His children, on the day of His glorious manifestation.*

And so we remember that during His days on earth when He taught His disciples and the people, when He spoke of the future, He announced and predicted what would

happen to Himself. While many of His followers, including His intimates expected that He would bring the kingdom to Israel and deliver the land from the yoke of pagan Rome and claim the throne of His father David, He predicted His own cruel death by crucifixion; He announced His sufferings. His disciples did not grasp the meaning of it. Peter, so frequently the mouthpiece of the rest, was even audacious enough to rebuke Him. But the prediction of His death was not all. He did not stop with His death and burial. *He predicted His physical resurrection on the third day.* His listeners understood it not. It was far from their thoughts. All were amazed when they heard Him say, "Destroy this Temple, and in three days I will raise it up." Even Peter and John did not understand but only remembered it after the third day had come to pass (John 2:19-22). All He said as to His resurrection on the third day was forgotten by them.

Their hopes in Him as Israel's Messiah perished when they saw Him on the Cross. Instead of being together in that dark hour, waiting for the miracle of His bodily resurrection, they scattered in different directions. When the third day was nearing we do not see a small procession of His disciples walking towards the rock-hewn tomb of Joseph of Arimathea to surround it, patiently waiting for the sealed stone to be moved, waiting to see Him come forth. If they had gone long before the streaks of dawn gilded the Eastern sky they would have seen nothing but the Roman soldiers asleep. When finally visitors appeared, the few women with their spices and ointments, the very fact that they had come to the tomb to do honour to the dead body of the Lord is the evidence that they did not expect an empty tomb. The hope of His resurrection had no place in their minds and hearts. Then in spite of the fact that many infallible proofs (Acts 1:3) were constantly multiplying for forty days, that He was alive, that the empty grave was not an idle rumour, that He the living One was no longer among the dead, they were reluctant to believe. Once when He suddenly appeared in their midst, they were terror-stricken and thought His physical manifestation must

be an apparition. And remember doubting Thomas! And the two on their memorable journey from Jerusalem to Emmaus were troubled with doubt. Their hope in Him as Messiah had evidently been given up. "We trusted that it had been He Who should have redeemed Israel" (Luke 24:21).

Though several hundred witnesses who had seen Him alive, talked and communed with Him, were still living and could be interviewed, unbelief in His physical resurrection troubled the early church and persisted. In his second Epistle to Timothy Paul mentioned Hymenaeus and Philetus who overthrew the faith of some by their denials of a future resurrection and early church history tells us that the leaven of the Sadducees, the denial of the supernatural, was working everywhere; it included unbelief in physical resurrection (Acts 23:8). From the Corinthian Epistle we learn that the fact of resurrection was also denied by members of that assembly—"Now if Christ be preached that He arose from the dead, how say some among you that there is no resurrection of the dead?" (1 Corin. 15:12).

This heresy is today far stronger than it has been at any time, during this age. It is part of the apostasy of the last days against which the Holy Spirit so frequently warns. Denial of the Incarnation and denial of the physical resurrection of the Lord Jesus Christ go hand in hand, and those who sneer at the Virgin birth also sneer at the empty grave and refuse to believe the abundant records and witnesses that Christ was raised from the dead on the third day. Their unbelief is quite logical. If Christ was not the holy, the Spirit-conceived and Virgin-born One, very God and very man, he was a sinner and therefore the sinner's doom was likewise shared by Him. He too became the prey of corruption. No matter how unbelieving lips blabber—"Death where is thy sting? Oh! grave where is thy victory?"—no matter how they chant at funerals—"I am the Resurrection and the Life," it has no meaning, it has no power; it is not true. The sting of death remains, the victory is on the side of the grave—if Christ was not raised from among the dead.

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But let us return to the resurrection chapter and read the divine, the unsurpassed logic of the great Apostle.

"But if there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:13-19).

Come, all ye modern Sadducees, come and meet this master argument, see yourselves in the true light, learn to know that your denial is the greatest spiritual robbery on God's earth. You rob man of all hope. Your denial of His resurrection can never wipe a single tear away. Come and write it over every grave—"Lost Forever! No Hope! Only eternal Despair!" For such is the case if Christ is not risen.

That is why we wrote in the preceding paragraph—"If His grave was never opened, if there is no physical resurrection of Him Who died for our sins, that grave would be the grave of all our hopes." Such is the end of the Sadducean road. But a few more facts as to what else is involved in the denial of His resurrection. If Christ is not risen from among the dead it would mean that the entire Old Testament is untrustworthy. Read the Sixteenth Psalm. St. Peter, Spirit filled as he was, on the day of Pentecost, used this Psalm as predicting His physical resurrection. If Christ was not raised from among the dead, David was deluded when he wrote this great prophecy and St. Peter but followed and expounded a delusion.

Some *twelve times* our Lord foretold His bodily resurrection; if it never happened He did not speak the truth, and if He erred and did not rise from the dead, then close your Bible for you are without a saving Christ.

Furthermore all Christian preaching, according to the book of Acts, is anchored in His resurrection and all Christian

doctrines as given in the Epistles have for a foundation His resurrection, that He lives and some day is coming again.

No resurrection of Christ means no Christ, no Saviour at all and for the human race—no better day, no better world, no lasting peace, no coming victory over all evils, and as to eternity no hope—*night*, **NOTHING BUT NIGHT**.

We do not leave it with this. Triumphantly St. Paul's pen also wrote—"But now is Christ risen from among the dead." We do not follow the wonderful evidences of this fact of life and glory but we say, His resurrection from among the dead is *the most wonderfully attested fact of all history*. And you, beloved reader, are also a witness. You have believed on Him; you know you are saved "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). And being saved you know the power of His resurrection.

"Oh, let me know
The Power of Thy resurrection!
Oh, let me show
Thy risen life in clear reflection!
Oh, let me soar
Where Thou, my Saviour Christ, art gone before!
In mind and heart,
Let me dwell always, only, where Thou art."



This great adoring confession came from My Lord and the heart and the lips of a mighty witness My God of His resurrection. He was one of the twelve, Thomas called Didymus. Frequently thoughtless teachers have held him up as an example of unbelief, who had but little heart for the Lord. Yet John 11:16 proves his deep attachment to the Lord. He was ready to go with Him to Jerusalem with his fellow disciples to die with Him. Like the other disciples when the Lord was crucified he did not remember His resurrection promises. Nor did he seem to have heard the joyful news of that glorious first day of the week, when the grave was empty, that He had been raised from among the dead and had appeared to some of the disciples and to the women.

Those who had heard the news gathered that same evening behind closed doors. Then suddenly He Himself stood in their midst with that blessed greeting, "Peace be unto you." Thomas was absent. Perhaps it was the next day when he met several of the other disciples. The first thing which he heard from them was, "We have seen the Lord." But instead of believing their testimony he expressed doubt. He knew that His hands and feet had been nailed to the cross, that the spear had penetrated into the vitals of His body. There was no question in the mind of Thomas as to the reality of His physical death. He demanded proof. "Except I shall see in His hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:24-29).

And though the risen Lord was not present when Thomas spoke as he did, He heard every word; more than that the Lord was moved with compassion for He knew the love Thomas had for Him.

So it was when another week had passed ending with the seventh day, that on the eighth day, the day which the Church so rightfully calls the Lord's Day, the Day of resurrection and life, the day of the new creation, the day which is in itself is a witness for His resurrection, that the disciples were together once more and Thomas was also present. What a miserable week it must have been for him, when still doubting he had no assurance, no peace and no joy!

Again the doors were tightly closed. How all hearts must have been keyed to the highest pitch! Is it going to happen again? Is He going to pass through these closed doors once more? Is He coming the second time? All eyes are riveted on the doors. Will they swing open now, will He visit us again? The doors did not open, but suddenly, in a moment, in the twinkling of an eye He stood majestically in their midst and all heard once more that precious greeting, so precious to Him, so precious to every child of God—"Peace be unto you."

And this second coming was chiefly for the sake of Thomas. He addressed his doubting disciple. He tells him to do what he had demanded, to put his finger into His

pierced hands and thrust into His side where the spear had left its deadly mark, and be no longer faithless, but believe.

Many a medieval master-painter and many monks in their cells used their brushes to paint this scene. They painted Thomas on his knees putting his finger into His side. According to the Bible record Thomas did not do this; the sight of His risen Lord was enough for him. Instead of doing it he gave this wonderful confession: "MY LORD AND MY GOD." Christ's physical resurrection was for Thomas the conclusive evidence of His Lordship and His Deity. And so it is. He is declared THE SON OF GOD with power . . . by the resurrection from among the dead (Romans 1:4).

Then the risen One spoke, "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, yet have believed." His words to the worshipping Thomas are deep and contain much truth. He speaks of Thomas having believed because he had seen Him; but there are others who believe though they see not and upon these the Lord pronounces a blessing. Thomas is a type of the Jew, especially those Jews who still cling to the Messianic hope. But they do not know Him Who is their Messiah, their Saviour and King. Like Thomas they want to see first and then believe, for it is constitutional with the Jew that he wants to see before he believes. When our Lord comes the *second time* that waiting Jewish remnant will have the same experience Thomas had. As Thomas looked upon Him so will they, for it is written, "they shall look upon Me Whom they have pierced" (Zech. 12:10). His confession will be theirs in that day.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him and all the tribes of the land (Lit. translation) shall wail because of Him. Even so. Amen" (Rev. 1:7). Then He speaks, the risen One, He Whom Thomas confessed as Lord and God—"I am Alpha and Omega, the beginning and the ending, Who is and Who was, and Who is to come, the Almighty."

But there are others who believe without seeing and these are the host of the redeemed, gathered from all nations, Who

heard and believed throughout this age the Gospel of the Christ Who died for our sins and Who arose from the dead. The Holy Spirit quickened them, they received eternal life, His own life, the divine nature, and all are baptized into one body, which is the Church. All are members of Himself, sons of God, the heirs of God and fellow heirs with Christ. And as our Lord said they are *blessed*. The blessedness of the true Church, the body and bride of Christ is far greater than the blessedness of Israel's tribes after their spiritual regeneration and their national restoration. Israel in the coming age, the age of the kingdom, will become the head of all nations and inherit the earth. The true Church will have her blessings in the heavenly places; the Church will not be the subject in His kingdom, but will reign in glory with the King. The Church, each member of it, will share all His inheritance in all the universes and will participate in all His glory. That is the reason why the Lord said to Thomas, "Blessed are they that have not seen, yet have believed." And as we worship Him our risen and coming Lord, confessing Him as Lord and God, we wait for the day when sight will be ours, when faith ends, when the promised blessedness begins.



I Am the Resurrection and the Life	"My Father worketh hitherto, and I work" (John 5:17). Such were His words after He had healed the impotent man and when the Jews were trying to slay Him because the deed of mercy had been done on the Sabbath. The brief sentence He had spoken, as quoted, infuriated them still more for they understood what He meant, "that God was His Father, making Himself equal with God." Their conclusion was right. Such was His claim, equality with God, not only here but at other occasions. "I and the Father are one." What a great witness He gave of this equality with God throughout this chapter! We cite but one. "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will (John 5:21). He spoke of both the spiritually dead and the physical dead. The spiritually dead He mentions
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in these words: "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." The physically dead will also be raised by Him—"Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth * * *." That such is His omnipotent power He fully demonstrated while on earth. We find in the Gospels the record of three physical resurrections He performed. The young daughter of Jairus; she lay dead on the couch in her home. He spoke the word "Maid arise!" and her departed spirit returned. The second case, the widow's son at Nain. He met the funeral procession and halted it on the way to the burial place. He touched the bier and spoke to the corpse—"Young man, I say unto thee, Arise." The dead one suddenly arose, sat up and began to speak. The third case was a full grown man, Lazarus, the brother of Martha and Mary at Bethany. He had not only died; they had put his dead body into a burial cave. There he had been four days so that Martha expressed the fear that the process of corruption had set in. Again He spoke the word of command—"Lazarus, come forth!" And forth he came, the greatest miracle of all.

It was in connection with this miracle that our Lord spoke those beautiful, blessed words of comfort which throughout this age millions of hearts have believed and millions of lips have repeated and still repeat. The words of glorious hope.

"I am the resurrection and the life, he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth on Me shall never die."

These are indeed words of eternal life, words of assurance, words of comfort and of peace, for which we look in vain elsewhere. "Lord to whom shall we go? Thou hast the words of eternal life."

He mentions two classes of believers, Those who died physically, who fell asleep in Him, they shall live. Their bodies will not remain in the grave. Many years ago a godly scholar spoke of the grave of a believer as an inn where the believers body rests during the night till the break of the morning, till the coming day when He comes

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to open the door of that inn, when He awakes His sleeping ones to bring them to the glorious home above.* This is indicated in connection with the resurrection of Lazarus. "Our friend Lazarus sleepeth (meaning that he had died); but I go that I may awake him out of sleep."

Then He speaks of others and promises to them that *they shall never die*. Who are these believers who live but will never experience physical death nor pass through the grave? If we had asked the disciples for an answer to this question they would not have been able to give us any light whatever. We know better. Our Lord knew the mighty revelations through His Spirit which the members of His body, the Church, were to receive, blessed truths which were not revealed in other ages. We listen once more to the great resurrection chapter. "Behold, I show you a mystery; we shall not all sleep (die), but we shall 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" (1 Corin. 15:51-53). Paul writes of a mystery, something not made known before. Not all believers will pass through the grave. Some day a company of them will be suddenly changed; these our Lord meant when He said—"whosoever liveth and believeth on Me shall never die."

But when will this happen? When will the dead in Christ, those asleep in Jesus be raised? When will a generation of believers experience it—changed in a moment in the twinkling of an eye? When will the corruptible be changed into incorruption, when will this mortal body suddenly be transformed into an immortal body? Again the word of God gives us the answer.

"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are

* Sleep in the N.T. is never spoken of the soul; sleep of the soul is an invention, an evil doctrine. It is the body which sleeps.

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asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and the trumpet of God; and the dead in Christ shall be raised 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 be ever with the Lord. Wherefore comfort ye one another with these words'* (1 Thess. 4:13-18).

We might have saved space by not writing out the text in full, but we love to do it. Here is the blessed hope of all who believe on Him, that unique hope, that glorious hope which brings the complete redemption of our bodies, which brings the transformation like unto His own glorious body, so that we will be LIKE HIM. For this we wait, for this we hope, for this we groan. "For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened not for that we would be unclothed (give up our body in death) but clothed upon (be changed in a moment), that mortality might be swallowed up of life" (2 Corin. 5:2-5). And how these hearts of ours are groaning! All creation groans today as never before, waits for the promised day when groans end and songs of glory begin. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (Romans 8:18-23).

And how we need these assurances, this comfort, this hope in these terrible days. But let all believers lift up their heads. Our redemption draweth nigh. It cannot be far away. It is near at hand. What our feeble hand has written in these notes is the highest, the best of our holy faith. O, Lord! hasten the day when faith will end and sight of never ending glory begins.



It Has Been Several years after the close of World-War
Forgotten number one the hopes of the world to gradually outlaw war ran very high. These false hopes were shared by the world-church, especially by the modernistic portion which has no use

whatever for the Bible testimony as to the future of the age; they scoff at prophecy. Being evolutionists they are forced to adhere to their delusion that the world must be getting better and that a catastrophe as the first World-War was and the misery it left behind, must be overcome and must not happen again.

Plan after plan was suggested but each plan had nothing to say about what God says in His Word and ignored Him Who is the Prince of Peace. Do you remember it? There was the well meant plan to reduce all kinds of armaments. Warships, submarines, planes, machine guns and other instruments of war were to be gradually eliminated; in fact it was partly executed. Remember it, that 'League of Nations,' how the representatives of the nations including beathen Japan, met for the establishment of a 'brotherhood of nations,' a faint echo of the mumblings of the unscriptural invention of a 'Fatherhood of God and brotherhood of man' which ignores the only true foundation upon which the true Fatherhood of God and the Brotherhood of man can rest and can be built—the Gospel of our Lord Jesus Christ? Such and other schemes were heralded as the true stepping-stones towards a warless-world.

It was at that time that a great militarist, whose name is written large letters on the pages of the first World-War spoke significant words,—we mean the Field Marshal Foch, the victor of some of the decisive battles which led to the end of the war in 1918.

He wrote an article in the *London Times* (see 'Our Hope' Vol. 34, page 145) words which today but few remember. He predicted another great war within a number of years. We put his most significant words in italics.

"Such a war will be a world-war and will not be localized in any sense of the word. Every country will take part in it and the combatants will include not only the manhood, but the women and children of every nation. Younger women probably will take an even more active part in the war of the future. The nations in arms will comprise not only every available man, but every woman and CHILD, SINCE ALL WILL HAVE ALLOTTED TO THEM SOME DEFINITE TASK. Battles will be fought not only

on land and sea, but in the air, where planes will fight, not singly or in squadrons but in great masses."

He wrote well, he wrote the truth. He predicted the very conditions the world of nations is facing in 1943, including our own, once such a peaceful and happy country. Foch's warning fell on deaf ears. Today it is entirely forgotten. Most foolishly we destroyed at that time some of our best warships, showing our sincerity and good will; that was the time when we should have built greater ships and in the time of peace prepared for war. But Foch was not believed. The one string fiddle of the modernist fiddled on — "Peace! Peace!" Yet there was no peace and there never will be lasting peace till the reign of the Prince of Peace covers the whole earth.

'History repeats itself.' We have not yet learned the lesson. Nor does the age pay any heed whatever to the warning predictions of Him Who is the Truth, our Lord. He has left us the future history of our age and its appointed end. And though the whole world is facing it now, no attention is paid to His never failing words. How sad it all is! How sad that man will not listen to God's voice, but dream on and on, till it is too late.



The Sixty-Seventh Psalm ends with one of the many prophetic statements so numerous in the Psalms. "God shall bless us; and all the ends of the earth shall fear Him." How often Christians read these words without seeing their true meaning! This Psalm begins with a prayer, "God be merciful unto us, and bless us; and cause His face to shine upon us." This is a prayer of the future. The remnant of Israel will yet pray in these words, when the waves of the Great Tribulation break over the sons of Jacob at the end of the present age. And this prayer will be heard. When the once rejected Messiah, the Son of David, appears in all His Glory, and they welcome Him as their deliverer, He will be merciful unto them and bless them with peace. When Israel receives her long delayed blessing and comes into possession of the promised inheritance, the ends of the earth will fear God. How simple all

this is! Nowhere is it said in the Word that the efforts of the Church are going to bring the ends of the earth to the knowledge of the Lord. When Israel, nationally, is blessed, the earth will receive its blessing and the nations of the earth will know God. But Israel's blessing cannot come till Christ returns. All the confusion we see today is more or less the result of the ignorance of the place Israel holds in God's eternal purposes. Whoever discovers this lost key has the key to unlock the treasures of God's Word, and will be delivered from many of the snares abounding today.



Pride This word "pride" and the adjective "proud" are found over one hundred times in the Bible. Connected with this word are many solemn warnings. "Him that hath an high look and a proud heart will not I suffer" (Psa. 101:5). "The Lord shall cut off all flattering lips and the tongue that speaketh proud things" (Psa. 12:3). "Though the Lord be high, yet hath He respect unto the lowly, but the proud He knoweth afar off" (Psa. 138:6). In Proverbs 6:16-17 among the seven things which the Lord hates we find first "a proud look." "A man's pride shall bring him low" (Prov. 29:23). "Pride goeth before destruction" (Prov. 16:18). "Those that walk in pride He is able to abase" (Dan. 4:37). "Pride cometh, then cometh shame" (Prov. 11:2). To this we could add scores of other quotations.

The same warnings we find in the New Testament. "The pride of life," says the Spirit of God through John "is not of the Father." In Romans we read of the condition of the unsaved—"haters of God, despiteful, proud, boasters, etc." (Rom. 1:30). Pride is one of the leading characteristics of the apostates of the last days, whose who have a form of godliness but deny the power of it (2 Tim. 3:1-3). James writes, "God resisteth the proud but giveth grace to the humble" (James 4:6). Peter adds the same testimony (1 Peter 5:5).

Link to these exhortations and warnings the many exhortations to be lowly; to be humble; to be clothed with humility as a garment, and to be self-effacing; and every Christian

should realize how God must hate pride and cannot tolerate His children being proud.

And why does God hate pride? *Pride is the crime of the devil* (1 Tim. 3:6). The self-exaltation of the erstwhile Lucifer is mentioned in several passages in the Old Testament (see Isa. 14:12-14). Pride is the very essence of sin. It links the child of God with the enemy of God and opens the way to all other forms of sin. It robs God of the glory of His grace and makes true worship of praise and adoration impossible. Grace, such as we need, and still more grace, can only be obtained by humbling ourselves in the dust before Him, confessing our nothingness.

And how many forms of pride there are! Pride of intellect, pride of learning, pride of achievement, pride of reputation, pride of ancestry, pride of character, pride of popularity, pride of relationships, and many more.

Pride and self-exaltation are the stamps everywhere of the world. Pride is the hall-mark of liberalism. Nebuchadnezzar's pride (Daniel 4) brought his great humiliation. And so will this age be humiliated when God deals with the proud world, including the great religious world.

Child of God, shun pride! Pride knows no real rest, nor real faith in God; it leads to envious ambitiousness. True rest, sweet rest, blessed rest are found in true humility.

Especially should young servants of the Lord take these words to heart. Dependence on the Lord means the eradication of pride. Ambition to be something, to have a name in the Lord's service, to gain popularity, is obnoxious to God and to His Spirit. Commit it to memory—"God resisteth the proud, and giveth grace to the humble."



Our Hope
Clubs

The Penn State Bible Fellowship at State College, Pa., has begun a unique testimony. Our friend W. D. Calvert writes that they have started an "Our Hope Club" and are subscribing to ten new subscriptions to the magazine. Our brother writes: "The object of this club is to read Dr. Frank E. Gaebel's 'A Message for Each Day.' Every day—wherever we are, in this manner we all will be united in fellowship with each other although separated. We have adopted this plan rather than to use the book (*Looking Unto Him*)—in this way we all will get the blessing of further reading the many helpful articles in *Our Hope*."

Here is a suggestion for others. And to encourage such a testimony, we shall be happy to send, with our compliments, a copy of *By Life and By Death* by E. Schuyler English, to any who successfully acts as agent for such a club.



The Two Witnesses

Just published is Dr. English's booklet, *THE TWO WITNESSES, Their Identities and Testimony*. It is only a small brochure, 16 pages and cover, and sells for 13¢ postpaid. But there are many who have wondered who these two witnesses of Revelation 11 are, and we believe that this work will be a helpful guide to an understanding of their identities and work. Send for this booklet early, as only a limited number have been printed.

SPEAKING ENGAGEMENTS

(For Your Information and Prayers)

Dr. Frank E. Gaebelcin:

- April 4—Trenton, N. J.: Church of the Open Bible; Morning and Evening Services.
 April 11—Wilmington, Del.: First Independent Church; 10:30 A.M. and 7:00 P.M.

Dr. E. Schuyler English:

- April 3, 10, 17, 24—New York and Philadelphia: Broadcast—Stations WMCA (570 kc.) and WIP (610 kc.) 5:30-6:00 P.M. Sunday School Lesson (every Saturday night). Note: These broadcasts can be heard great distances from New York and Philadelphia.
 April 6, 13, 20, 27—Trenton, N. J.: Christian Fellowship Center, 98 Carroll St.; 8:00 P.M. Studies in Daniel.
 April 7, 14, 21, 28—Philadelphia, Pa.: Victory Center, 1511 Walnut St., 12:30 P.M.; broadcast over Station WIRG.
 April 11—Millersburg, Pa.: Paxton Union Chapel; 2:30 and 7:30 P.M.
 April 15—Baltimore, Md.: Northminster Presbyterian Church; 3 and 8 P.M.
 April 18, 19, 21-23—Roslyn, Pa.: Faith Community Church; Bradfield Road and Radcliffe Avenue; 8 P.M.
 April 29—Schenectady, N. Y.: Peniel Bible Conference Banquet.

CHRISTIAN! ANOTHER IS WATCHING!

There is Another watching us today, with loving interest. The Lord Jesus! Sitting up yonder in glory, with the scar-marks of earth on face and form, looking eagerly down upon us who stand for Him in the world that crucified Him—*He knows*. I imagine Him saying, "There is one down there whom I died for, who bears My name; if I had the control of the life, what power I would gladly breathe in and out of it, but—he is so absorbed in other things." The Master is thinking about you, studying your life, longing to carry out His plan for you if only you will yield your life to Him.

—Selected.

The New Great World Crisis

By ARNO C. GAEBELEIN

XXI.

We write this during the last week of February. Some of our readers seem to think that the matter appearing in a monthly issue of "Our Hope" is put in print the week before its publication, hence they wonder why we do not report prominent happenings earlier. It takes a full month to publish and mail a new issue of the magazine. So this April edition was put together and went to press the beginning of March. Therefore we cannot mention in our April edition events which happened during the month of March.

We begin this month's contribution with an important question. *What has become of Adolf Hitler?* His voice has not been heard for over three months. It was expected that he would deliver a speech on the tenth anniversary of his rise to power, when he started on his satanic and fatal career which plunged the whole world in such misery and which still leads towards the frightful abyss of the total extinction of our civilization. But not a word was heard from his lips. Then came the news that all Nazidom had three days of national mourning. Nothing but funeral marches were played throughout Germany. It was explained that this national mourning had been ordered on account of terrible reverses the Nazi hordes had suffered in Soviet Russia and the millions of men who had been wiped out. But there is a serious flaw in this explanation. In reading the Nazi Communiqués one never finds an acknowledgment of any kind of serious defeat. All that happened this winter in Russia to the Nazi armies was *according to plan*. All the battles the Hitler divisions lost and the wild fights of their demoralized armies were *according to plan*. Believe it or not the Nazi debacle, perhaps the most disastrous of any war, was not a defeat, it was a victory for the Nazis. Why then the playing of funeral marches, why a national mourning for three days?

Some outstanding commentators expressed their opinions

that Hitler's silence was more than strange and that the Nazi funeral dirges may be indication that something had happened to him. Then came all kinds of rumours not confirmed by any means, yet plausibly possible. Some say he probably committed suicide; others spoke of assassination. Others surmise that his associates in crime in wholesale murder and banditry have taken him prisoner, realizing that his dethronement might save their own necks when the day of reckoning comes. But all is rumour, yet the opinion persists that something happened to the mad dog of Europe. If it did millions upon millions will breathe a sigh of relief and we sincerely hope that we will be able to record the good news in our pages next month. Yet we just learn of a proclamation he is said to have made. But nobody heard his voice. Somebody spoke in his name. There is likewise serious doubt as to his visit with Mussolini.

In the mean time the criminals of Nazidom—Goebbels, Goering, Himmler, Ribbentrop and others whose ignominious names will go down in history as gangsters of viciousness and bestiality, have taken over the spokesmanship and the management of the war which they begin slowly to realize they cannot win, for defeat stares them in the face. The chief propaganda which the Goebbels outfit advances is that the Nazis are in reality fighting a noble battle. They are *not destroying Europe*, they are trying to save Germany and all Europe from the nightmare of Communism. They paint a dark picture. If Russia wins, all Europe and also the United States will have to yield to Sovietism. This is, to use a German word "*so laescherlich*"—so utterly ridiculous that it deserves no answer. Over ten years ago there existed such a possibility of communistic aggression in Germany and Hitler, who had not run amuck at that time, helped in changing the dangerous situation. But since then great changes have taken place. The Communism of ten and fifteen years ago is no longer in existence. As far as we know the program of the godless agitations which aimed at a complete destruction of all religions including Christianity has not only failed but has been given up. The recent action of Joseph Stalin in consulting leading officials of the Orthodox Greek church and the grant of a... increasing religi-

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ous liberty seem to verify this. Nor do we hear very much of the planned world revolution. And furthermore the menace of Nazism and its indescribable outrages and barbarism have outstripped the original Communism of twenty years ago. Nazism has taken its place as a world menace.

The Soviet forces and their achievements, victory after victory, conquest after conquest, have astonished the world. As already mentioned the Nazis only now and then have reluctantly conceded minor defeats in Russia. They had announced victory over Stalingrad but now they are several hundred miles away from that important city, and some running they had to do in order to escape total annihilation! Weeks of steady running have followed; they lost hundreds of villages and towns, including Rostov, Kharkov, Orel and many other important centers. The Nazi forces which tried to conquer the Caucasus have joined the defeated Nazi remnants and as we write the running "according to plan" continues. The river Dnieper will soon be reached and it is hoped that the Russian armies will accomplish their goal and drive out of Russian territory every Nazi soldier before the winter is gone. Hitler the madman, with his foolhardy attempt to conquer Russia, has sacrificed millions of lives. Gradually but surely his man-power is being depleted. Will he in his stupidity make another attack on the Russian bear?

Yet the writer joins in the warning expressed by many keen observers not to be over optimistic as to an early termination of this terrible world tragedy. Stalin acknowledges, in spite of the heroism of his troops, that a decisive victory is far from being won. The Nazis are still strong and even if it should be true that Hitler has gone to the place he richly deserves the Nazi war-machine is far from being defeated. To predict as some do, that the end of the war this year looms up, that there is a strong possibility that 1943 will bring complete victory is a *dangerous* prognosis. With this statement we do not set aside in the least that divine providence may act and that some unknown act of providence may change the entire situation. This has been the case in other wars and it might be so in this war.

That Russia alone will deliver the coming knockout blow which will break the back of Nazidom should not be ex-

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pected. Russia's losses have been tremendous. If it had not been for our great material aid they would not have been able to do what they have done. The question is rather—how long will Germany be able to hold out? How soon will Germany crack inside? How soon will their nerves go to pieces? The answer to these questions depends on a successful invasion by air and by land of Germany. That such a program was mapped out by the allied war-leaders at Casablanca seems obvious. The demand made of "unconditional surrender" of the Axis leaders and their equally guilty associates has had good effects for it shows the allied nations mean business. Air superiority is no longer in German hands. It belongs to the United States and to Great Britain. Far different it is with the submarines; they still are the menace. They delay an all out victory; they give the enemy breathing spells during which they can work to replace war equipments and thus prolong the war.

President Roosevelt has done a wise thing in warning our nation of impending reverses, preparing us for the coming sacrifices. As we write the news comes from North Africa of Rommel's successes, that our U. S. forces were driven out of key positions with heavy losses. But this is only temporarily. In fact it has changed already. The German supply lines are weak and far from invulnerable. The choice of our own General Eisenhower to have full charge of the African campaign was a wise one. It is the writer's conviction that decisive actions on the shores of the Mediterranean will be in favour of the Allied nations and become a prominent factor in the defeat of the Axis.

But now comes additional news. Two U. S. Transports and cargo ships sunk in the Atlantic with the loss of almost 1,000 human beings. We are told to prepare for more losses. Army authorities tell us to prepare for casualty lists of 75,000 per month and more. How much do our internal chaotic conditions, strikes, labor agitations, the abominable ambitions of a certain class of Americans to get rich out of the war, the farm situation, the struggle for personal power, and other things, help to end the war quickly and thus save hundreds of thousands of precious lives? Alas! these internal conditions only postpone the victory for which we

pray and work. In the Pacific the Allied cause has been successful. The Yellows have suffered great losses. Just as we go to press the Navy announces the staggering defeat of the Japanese in the Pacific. They lost 22 battleships and transports and 15,000 Japanese were killed. A second payment on account of the Pearl Harbor crime. Here too it seems quick action is demanded. Delay there gives the Japanese an opportunity to replenish their losses from the occupied territories. Mine, Chiang Kai-Shek, the noble wife of China's Generalissimo, both true Christian believers(*) in her able address in Washington expressed the true viewpoint. We hope it is true that Japan is coming to the end of the rope.

As we conclude these remarks something seems to be brewing in Italy. The collapse of Mussolini is coming. The Archbishop of New York held secret session with the Pope in the Vatican. No one knows what the United States special ambassador, Mr. Taylor accomplished in his recent communications with the Pope. Many believe that Italy will go to pieces in the very near future. But as we have used already more than our allotted space we must reserve other vital information for our next issue.

As a true Christian believer, after reading these stirring world events and their sinister outlook, you must remember your own responsibility. As we stated before no Christian can be neutral in this world struggle. Our country is on the side of righteousness, the side which every Christian must share. Support of our government is needed and still more prayer. And when you pray, dear reader, pray as Daniel prayed (Chapter 9); confess your sins, confess too the nation's sins. Humble yourself before God. Plead for His mercy! Pray for the millions of sufferers. Pray in confidence. While we do not know the immediate outcome of this tragedy of all tragedies, we know God's plans, we know the final purposes of God and confidently we say—"Our God is marching on."

(To be continued D. V.)

* For a number of years the names of the Generalissimo and his wife have been on the mailing list of 'Our Hope.'

The Doctrine of the Cross

By DONALD M. HUNTER *

In spite of the attacks of Satan, the doctrine of the Cross has been preserved to the present hour. For more than 1900 years many attempts have been made to confuse, mar, or wipe out this central doctrine of the Faith. In spite of these attempts, the way of salvation is known by more people today than at any other time in the history of the world. Two important factors in this wide-spread knowledge of the Gospel are: first, the great missionary movement of the last hundred years; second, the use of the radio for Gospel preaching. The preservation of this and all other cardinal doctrines of the Christian Faith is due to the fact that the power of God has triumphed over the ragings of Satan-inspired and Bible-hating men.

The doctrine of the Cross is found throughout the Bible. In the Old Testament the Cross is seen in prophecy and in type. In the New Testament, the facts of Christ's death are divinely set forth in the four Gospels; some of the results of His death are recorded in the Book of the Acts; the meaning of the Cross is clearly explained in the epistles. Although this great doctrine runs through "the divine library" from Genesis to Revelation, it would be difficult to find any passage that answers more adequately the important questions concerning the doctrine of the Cross than the two opening chapters of First Corinthians.

I. What Is the Doctrine of the Cross?

"For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:17, 18).

The words translated "the preaching of the cross" are *ho logos ho tou stauou*, which is simply "the word of the

* Brother Hunter, Missionary to China for several years, is at present engaged in ministering the Word in this country. His article, "Christian Love," appeared in the July, 1941 issue.

cross." J. N. Darby gives the correct sense when he renders it "the word which [speaks] of the cross." In verse 23 Paul says, "we preach Christ crucified," which is just another way of saying "the preaching of the cross." By the preaching of the Cross is meant the doctrine of salvation through the death of Jesus the Son of God as a sacrifice for the sins of men. A clear-cut definition of this doctrine is given in I Corinthians 15: "Christ died for our sins according to the Scriptures; and He was buried, and He rose again the third day according to the Scriptures." The account of the completed redeeming work of Christ is the Gospel: hence, the first four books of the New Testament are called "The Gospels." There are many passages in the Word of God which contain a comprehensive statement of the doctrine of the Cross.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all (Isa. 53:5, 6).

Who was delivered for our offenses, and was raised again for our justification (Rom. 4:25; see Matt. 1:21; John 10:11; Eph. 1:7; Heb. 9:26-28; I Peter 2:24).

We preach Christ to sinners neither as a teacher nor as an example, though He was both, but as "a sacrifice to satisfy divine justice, and reconcile us to God." The Word of God and the history of the world both teach that the doctrine of the Cross alone is effectual to salvation.

The late J. Gresham Machen, one of the great Christian scholars of our generation, wrote, "Jesus is our Saviour, not by virtue of what He said, not even by virtue of what He was, but by what He did. He is our Saviour, not because He has inspired us to live the same kind of life that He lived, but because He took upon Himself the dreadful guilt of our sins and bore it instead of us on the cross. Such is the Christian conception of the Cross of Christ. It is ridiculed as being a 'subtle theory of the atonement.' In reality, it is the plain teaching of the Word of God; we know absolutely nothing about an atonement that is not a vicarious atonement, for that is the only atonement of which the New Testament speaks. And this Bible doctrine is not intricate

or subtle. On the contrary, though it involves mysteries, it is itself so simple that a child can understand it. 'We deserved eternal death, but the Lord Jesus, because He loved us, died instead of us on the cross'—surely there is nothing so very intricate about that. It is not the Bible doctrine of the atonement which is difficult to understand—what are really incomprehensible are the elaborate modern efforts to get rid of the Bible doctrine in the interests of human pride."

II. How Is the Doctrine of the Cross to Be Made Known?

The Gospel is to be conveyed to the world by preaching (I Cor. 1:17, 23). Preaching in the Biblical sense of the word does not necessarily imply delivering a message from a pulpit. Philip preached Jesus to the eunuch as they rode together in the latter's chariot (Acts 8:35). Paul and Silas pointed a sinner to Christ in a jail, and later instructed the jailor's household concerning the way of salvation (Acts 16). The Athenians heard the Gospel as it was proclaimed "in the midst of Mar's Hill" (Act. 17:22). A godly father or mother "preaches" when he or she tells the sweet story of the Cross to a son or daughter. Missionaries preach the Gospel as they patiently and lovingly instruct in the things that pertain to salvation those to whom they have been sent. People have been saved through the preaching of the Gospel in trains, on boats, in hospitals, in schools, on farms, in factories, on battlefields, and in many other places. These conversions indicate the effectualness of the quiet, consistent, and earnest testimony of an individual believer who is in close touch with God. Such witnessing is an important form of preaching. Although God does call some of His children to devote their full time to preaching the Gospel (see I Cor. 9:14), the chief business of every Christian, regardless of how he earns a living, is to make Christ known. God expects every born-again person to obey the command, "Go ye into all the world and preach the Gospel to every creature." Is our preaching earnest, assiduous, and instructive, or is it lifeless and perfunctory?

"Not with wisdom of words" (I Cor. 1:17).

At Corinth the art of the rhetorician was taught in the

schools and was used by most public speakers when they paraded their specious knowledge. The doctrine of the Cross is of such importance to the inhabitants of this world that Paul discoursed in the energy of the Spirit, and not with the art of the rhetorician. He chose to adopt a very simple way of appealing to the hearts of his listeners (1 Cor. 2:4, 13). God calls the wisdom of this world folly, whether it be the philosophy of the early Greeks or that of the twentieth century unbelievers. Today human reasoning is appealed to from the pulpits, over the air, and in religious journals, but God declares that human wisdom is entirely ineffectual in the salvation of men. We know only too well that souls are not being saved under the philosophical teaching of man's wisdom. Preachers of the wisdom of this world emphasize the value of persuasive words, skilful argument, and perfect rhetoric, but, alas, they omit the all-important message of the blood of Christ which was shed for sinners.

The wisdom of words is frequently preached in costly church buildings by educated and amiable persons. The services may be beautiful; they may be emotionally appealing from start to finish, but the divine element is always noticeably lacking. Human wisdom has never led a sinner to Christ. The explanation of this is simple: when a discourse is filled with the wisdom of this world, the Cross of Christ is either obscured or denied. It is rendered powerless and inoperative. By the use of philosophic eloquence, preachers of human wisdom refine away the significance of the Cross.

How grateful to God our hearts should be for every faithful preacher of the Gospel who, knowing that the salvation of souls does not depend upon the skill of man but on the divine work of the Holy Spirit, presents the doctrine of the Cross in forceful yet simple language! Through such preaching, the Cross is made both powerful and operative.

"In weakness, and in fear, and in much trembling"

(1 Cor. 2:3).

Two of the godliest and most gifted preachers known to this writer testify that when they rise to preach their knees

tremble. One of these brethren has been preaching for more than fifty years. Such trembling is caused by a realization of man's insufficiency when preaching the infinitely important doctrine of the Cross. Four times in the New Testament the expression "in fear and trembling" occurs, and in each instance the expression signifies a solicitous anxiety lest there should be failure in doing all that God requires.

When Paul said, "I was with you in weakness, and in fear, and in much trembling," he was not referring to any physical malady, to the meanness of his personal appearance, or to his inability as a speaker, though possibly he possessed each of these handicaps. He was thinking of his impotence in view of the gravity and far-reaching results of the message with which he was entrusted. In preaching the doctrine of the Cross, he had a work to do which he felt was altogether beyond his powers. Hence it was not in the consciousness of strength, self-confidence, or self-reliance that he appeared among the Corinthians, but as oppressed with a sense of his weakness and insufficiency.

The Gospel we preach is the message of Almighty God to men. In it God tells the world about the great facts of the incarnation, crucifixion, and resurrection of His beloved and eternal Son. The issues are vital, life and death being involved. Those hearers who believe the doctrine of the Cross receive eternal life; those who in unbelief reject the message are doomed to eternal death in the Lake of Fire. The Gospel trumpet must be blown with no uncertain sound. The pure message of grace must not be contaminated by the preacher's own thoughts. When discoursing on the all-important theme—the doctrine of the Cross—no man can rely on his talents, reputation, or past success. These things are of no avail; on the contrary they may obscure the Cross of Christ. The task the Lord has given to the preacher is so tremendous that it cannot be accomplished apart from divine aid. Realizing this, the Christian worker goes forth to preach "with weakness, and in fear, and in much trembling."

"In demonstration of the Spirit and of power" (1 Cor. 2:4).

Living faith must rest upon the immutable testimony of

God. Such living faith is the blessed result of the work of the Holy Spirit in a soul. In our witnessing we do well when we preach faithfully the doctrine of the Cross, and leave the results of that preaching with God. Too often a good Gospel meeting is spoiled by the introduction of emotional appeals at the close. The frequent spurious and harmful results of such appeals should exercise every servant of Christ in these matters. *(Is) it not the Spirit's ministry to glorify Christ?* Knowing that souls are regenerated by the gracious work of the Holy Spirit, our aim when we preach in private or in public must be to do so in the remonstrative power of the Holy Spirit. This need not mean loud shouting and wild gesticulations on the part of the preacher; neither does it mean a noisy reception of the Word on the part of those who listen. When a servant of Christ preaches in the manner described by Paul, the ever-present Holy Spirit demonstrates the Gospel to be the truth of God. In other words, by the powerful operations of the Spirit, the truth of the Gospel is brought home to the hearts of sinners. Through the preaching of the Bible doctrine of the Cross, the Holy Spirit convinces men and women, boys and girls of the extent and heinousness of their sin. By means of the same glorious doctrine, the Holy Spirit reveals the Lord Jesus to undone sinners as the Saviour Who died in their place. That truth becomes the ground of faith. Whenever faith is established on the Word of God through the supernatural and powerful work of the Holy Spirit it is abiding and genuine.

III. What Are the Effects of the Doctrine of the Cross?

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24).

By the time Paul was led of the Holy Spirit to pen these words he had thoroughly learned by experience the truth of them. From the time of his conversion Paul had witnessed for his Lord. Many instances of his preaching, both to Jews and to Gentiles, are recorded in the Book of the Acts. At Antioch of Pisidia he preached to a large number of

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Jews. Most of them were offended with the Gospel, but some were saved and found it to be the power of God (Acts 13:14-52). To the Gentile jailor at Philippi, the preaching of the Cross was the power of God (Acts 16:34), but to many of the Gentiles at Athens it was foolishness (Acts 17:32).

The close of every Gospel message finds each listener either saved or perishing. Of those who were not Christians when they came in, the majority go away without believing in Christ. Our work of witnessing for Christ is well-pleasing to God whether men receive the Gospel or reject it. The Gospel is no less glorious when men reject it to their own condemnation! We have often read of devoted missionaries who labored for years without a convert, yet all that time their service was acceptable to God because He delights whenever the knowledge of His Son is spread abroad. Child of God, continue in the good work of proclaiming the doctrine of the Cross wherever God has led you, for by so doing you are diffusing the fragrance of the Name of the Lord Jesus Christ, and you are thus a sweet-smelling savour of Christ.

To the Jews the preaching of the Cross was a stumbling-block. They looked for a national Messiah, a personal, temporal prince under whose all-powerful reign the nations of the earth would be subdued and the kingdom of Israel exalted to the highest place. The preaching of the Cross did not satisfy these expectations. On the contrary, the Jews were insulted when He was presented to them as one crucified on a malefactor's cross. Although Christ has been precious to a remnant of believing Jews throughout this present dispensation, to the majority He has been a stone of stumbling and a rock of offense. The Jews stumbled at the lowliness of Christ's birth and life, and at the ignominy of His death. "He came unto His own, but His own received Him not." They saw in Him no form nor comeliness that they should desire Him. From the days of the apostles the terms of salvation as presented in the Gospel have been offered to the Jews, but those terms have been spurned. Unlike their father Abraham, the Jews have not submitted to the method

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of justification proposed by God, which also meets the need of sinners, but have persisted in trusting to their own imperfect works.

Taking offence at the preaching of the Cross is not confined to Jews. An increasing number of Gentiles (including church members) despise the doctrine of a crucified Saviour and scoff at the idea of a physical resurrection. Only recently the pulpit of a Methodist church in Camden, New Jersey was occupied by a Jewish rabbi! These professing Gentile admirers of their self-conceived Jesus like to think of him as a religious leader, equal to the best of "The Masters"; a great teacher ranking with Confucius and other ancient sages; and as a noble martyr. Alas, this class of people will not tolerate the proclamation of the old, old story of the wondrous Cross. To them the preaching of salvation through the Blood is a repugnant message.

To the Greeks the preaching of the Cross was foolishness. They sought after wisdom, not realizing in their blind folly that in Christ are hid all the treasures of wisdom and knowledge. To the Greeks nothing was true which they could not understand. The Greeks have always mockingly said, "How can the blood of Jesus remove sin? How can the death of a man procure salvation? Don't mention the Cross to us; it does not meet our requirements. We want philosophy." The reason why the doctrine of the Cross was foolishness to the Greeks was "intense blindness as to man's condition and the enormity of sin before a holy God" (*Numerical Bible*). The Greeks who lived in the days of Christ and of the apostles were types of a great number of people living today. These, too, through human pride reject as an absurd notion the doctrine of eternal salvation through a crucified and risen Saviour.

Thank God, there is a class of people to whom the preaching of the Cross is the power of God. This class is composed of believing Jews and Gentiles who have been effectually called by God's grace. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2:8). "The called" are those who have been renewed by the power of the Holy Spirit. By their trust in

the atoning work of Christ, they experience the power of God in their own lives. By that power they have been called out of darkness into God's marvelous light; they have passed from death into life; they have been made new creations in Christ Jesus. Believers "are kept guarded by the power of God" (1 Peter 1:5, New Trans.). Not only do Christians experience the power of God in their lives; they also see its highest possible manifestation in the Person and work of their Redeemer, the Lord Jesus Christ Who is God over all, blessed forever.

The doctrine of the Cross can be reduced to four simple words which a child can readily understand, "Jesus died for me." At the same time it is so profound that the greatest Christian scholars down the centuries have not nearly exhausted its richness of meaning. Let us all diligently study the doctrine in full dependence upon our divine Teacher, the Holy Spirit. To every believing soul God has entrusted the message of the Cross. May we proclaim it with increasing faithfulness and with decreasing self-confidence. Although rejected by the mass of Jews and Gentiles, the Gospel is the power of God unto salvation to every one who believes. We know that by virtue of the death and resurrection of the Lord Jesus Christ, God is glorified; and by virtue of that same death and resurrection Heaven will be filled with a great multitude which no man can number of all nations, and kindreds, and peoples, and tongues.

The bride eyes not her garment,
 But her dear bridegroom's face;
 I will not gaze at glory,
 But on my King of Grace—
 Not at the crown He giveth,
 But on His pierced hand:
 The Lamb is all the glory
 Of Immanuel's land.

"Whoso trusteth in the Lord, happy is he" (Prov. 16:20).

True happiness, unmixed serene, secure,
 Unsullied as the sunbeam, spotless, pure:
 It makes the soul a glad, perpetual spring,
 And life all vocal with the song we sing.

—S. T. Francis

Current Events In the Light of the Bible

BY E. SCHUYLER ENGLISH

The Need for Revival. Reports from Great Britain and certain denominational agencies in our own land that the people as a whole are becoming more religious and church minded than before the war to the contrary, we believe that the first and greatest need in America and England today is revival. We are not referring, at the moment, to a widespread salvation of souls—though that should be the supernatural result of such a movement—but we are alluding to a revival *within the true Church*. He is blind who does not see moral and spiritual darkness all about him, and this condition may be blamed in part upon the war and its upheaving effect upon life's normalcies. But it is not to be laid wholly at the door of the war. It is a condition to which a for-the-most-part God-ignoring nation has disintegrated step by step. And in this waywardness upon the part of the people as a whole the Church of Christ has not exerted itself to bear a good testimony to the Name of the Saviour. It is true, here and there among the evangelicals there have been those who have borne faithful witness to the Cross of Christ, but there are ever-so-many, yes, thousands upon thousands of Christians, men and women whose trust for the salvation of their souls is resting upon the Lord Jesus Christ and His atoning sacrifice at Calvary, who are living fruitless and wasted Christian years, playing along with the world, failing to bear positive and vital testimony to the Lord Who bought them. And even those who do have the burden of walking worthy of our calling upon their hearts are, to an extent, running upon a treadmill, and getting nowhere. They are busy in Christian activities—sometimes too busy; and at the same time they are neglecting the Word of God for themselves, and failing to pray. Nor do we need to speak in generalities. We can become very personal in this matter.

Two or three questions answered honestly can bring this thing right home to our own hearts. Am I—are you—faithful in the daily reading of God's Word? I do not mean faithfulness to a habit, but faithfulness to the heart's open-

ing to the message of the Bible for us. Am *I*—are *you*—faithful in prayer? How much have I really prayed to God this day? In time?—yes; how much time have I spent on my knees before the Father of all mercies? But inquiring still further—how much real heart-to-heart praying have I done? How oearly have I approached the Spirit's injunction, through Paul, of "*praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints*" (Eph. 6:18)?

To be filled with the Spirit, to be saturated with the Word, to be bathed in prayer—these are the requisites of power in the Lord's service. Because we fail in these matters our witness is weak, and our lives are not enunting for Christ. Wanting in deep spiritual experience ourselves, we do not attract others to the Lord. Lacking the full measure of the riches provided for us through inappropriation of those riches for the daily life, we become inefficient spiritually, and instead of possessing burning hearts for the need of the lost we evidence bitter hearts toward even our brethren in Christ.

It is laid upon us that we need, as a body of believers in Christ, to get back to the Word of God and to the place of prayer. If this is done, humbly and receptively, we venture to suggest that it will not be long before we no longer look for the motes in the eyes of our brethren; and further, it will not be long before we shall be unable to restrain the constraining love of Christ within us, but we shall reach out to the lost, and be heard by them, because we give evidence of living what we believe and believing what we preach. We need a revival in our own hearts.

A "New" Comet. The word *comet* is derived from the Greek and the Latin—it means *hair*, and is so named because of the resemblance between the tail of a comet and hair streaming in the breeze. Every so often a "new" comet is discovered by scientists. Last December Dr. Karl Fedtke made such a discovery while he was peering into the heavens from the Koenigsberg Observatory in Germany, and at about the same time Dr. Frederick Whipple, Harvard's famed astronomer, first saw the comet. So it will be known

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by two names—in Germaoy as "Fedtke's Comet" and in America as "Whipple's." This is not unusual. A few comets have as many as six names, and it so happens that Halley's Comet, which some of us remember seeing, was not named until about eighty years after its discovery, when it was thus called because it appeared as predicted by Edmund Halley exactly seventy-six years after its disappearance. He had calculated that it would take the comet just so long to complete its revolution. For these comets are not new. They have been rotating in the planetary system since the Lord's creation of the worlds. They are "discovered" when an astronomer happens to be gazing heavcward with his instruments concentrated at the proper place at the proper time, even though he does not know till then that it is the place and the time.

"Fedtke's (or "Whipple's") Comet" has a diameter of 150,000 miles; that is, it is eighteen times the size of the earth; and its tail is estimated to be 500,000 miles in length. When seen in December it was leaping earthward at the rate of 25 miles per second. At that speed, by the first of February it was within 40,000,000 miles of the earth—but it will never come any closer. It will disappear within a few weeks, and is not expected to be seen again for several hundred years. There was a time when the sudden and capricious appearances of these comets struck fear into the hearts of men, when astrology, the study of the influence of the stars upon human affairs, was at its height. But science now knows what they are, and astronomers are the only ones in the civilized world who get very excited about them.

Our Lord Jesus Christ, by Whom all things were made, put the comets in the skies. "He telleth the number of the stars, He calleth them all by their names" (Psa. 147:4). Not "Fedtke's" or "Whipple's Comet" is this new one, but He knows what its name is. A day is coming when men will fear, and call upon the mountains and rocks to fall on them. It will be in the Tribulation, when the Church is gone, and when sin and blackness will be at their worst. In those days, we read, at the breaking of the Sixth Seal; "the stars of the

beavens fell unto the earth" (Rev. 6:13)—and while this may be symbolic, rather than literal, yet we know that it is the Lord Who controls the stars, it is He Who upholds all things; and He it is Who will allow this great catastrophe to touch the earth (symbolic or literal, as it may be) because men have refused to receive His so great salvation and have blasphemed His Name.

What About Spain? In the January issue we suggested that it might be well to watch Spain. To forestall an invasion of Europe through France or Italy Hitler knows that he must not lose in North Africa. And since the battles there are not going according to his choosing he must divert the intended plans of the Allies by a surprise move. What will that be? Being neither the prophet nor the son of a prophet we cannot say. But we do know that occupation of or collaboration with Franco, and an attack upon Gibraltar from the north, and from Gibraltar a *putsch* against the Allies via Spanish Morocco and Algiers, would follow the Nazi pattern of the *pincers* movement so often employed by Germany.

How is it in Spain today? Franco's government controls one of the strictest censorships in the world today. But even this does not curtain the fact that Spanish domestic disturbances have reached a point unequalled since the turbulent period immediately following the Civil War. Officially the government attributes this to Communism, and that circumstance alone may tell which way the wind is blowing. For, if Franco considers collaboration with Hitler—and do not forget that Franco is Nazi at heart—what better opiate for his opponents than that he is defending the country against Communism?

It is fairly well known that Nazi forces are mobilizing along the Spanish frontier. What is not so well advertised is that, according to *The New York Times'* able correspondent Thomas J. Hamilton, "Germany is already using Spain as an advance base of military operations. . . . The deserted coast of Galicia, with its many small harbors, provides superb opportunities for fueling U-boats. . . . In 1942 even

heavily armed convoys were getting through to Malta only with severe losses. Most of the Axis planes which inflicted them *seemed* to be based on Sardinia, *but the Balearics also certainly were used.*"

The Natural Man and Religion. Excepting the all-powerful hand of God intervenes, all signs point to the fact that ere long evangelical radio broadcasting, dependent upon free-will offerings of the listening public, may be a thing of the past. The most prominent broadcasting chains recognize the need of the public for "religion," as they put it, and so they would give them what they consider to be the best religious programs. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Therefore, to the end that the programs may be mechanically first class, and spiritually inoffensive to all, the broadcasting companies are beginning to think about "religious shows." In the van is the National Broadcasting Company, closely followed by Mutual. The former has recently established a department of religion, directed by Roman Catholic Max Jordan, a Ph.D. in religious philosophy from Jena, and erstwhile journalist and radio commentator.

Among the new religious broadcasts, which will not hurt a flea and are even less likely to help anyone to know the way of salvation, are "We Believe," a 30-minute Sunday afternoon choral program "for Christians and Jews"; "Chaplain Jim," another Sunday afternoon broadcast telling about the work of chaplains overseas.

Christians need to be much in prayer that God will continue to hold the ether waves open for the proclamation of the Gospel and the teaching of His Holy Word.

The Ways of the World in the Church. To the Church at Laodicea our blessed Lord spoke these words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17, 18).

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We were reminded of this condition in reading an account in *Newsweek* of the first United Church Canvass, sponsored by an inter-faith committee. (The article does not say, but we believe that the Federal Council of Churches had a strong voice in the plan.) At any rate, we were shocked to observe the methods employed to raise funds for the churches. A nationally known advertising agency was employed to write advertisements and prepared slogans, etc.; newspapers and radio broadcasting companies donated space and time, and influential speakers their labors, as ex-President Herbert Hoover, Wendell Willkie, William Allen White, Justice Owen J. Roberts, and others.

Now we find no fault with the good intention of the agencies and men who contributed their services. But we wonder at the lack of discernment on the part of the ministers in the inter-faith movement sponsoring this campaign. It was a great success, financially. But where in the Scriptures do we find any suggestion that worldly methods are to be used in furthering the ministry of Christ? Where do we read that agencies or men, some of whom may not even know Christ as Saviour, are to appeal to the world to support Christian enterprise? Surely we must know that God's work is to be carried on by God's people, who are to give as the Lord prospers them! It is true that often Christian enterprises are handicapped by lack of money. But there are reasons behind this—sometimes the people who direct these works are out of God's will; sometimes those same people need testing to strengthen their faith; sometimes those upon whom the Lord would lay the burden of giving do not heed His voice. But never, we believe, does the Lord want us to turn to the world for financial help. This United Church Canvass is just another of these well-intended but scripturally-barren federated programs which are leading the churches into the state of self-reliance, world-reliance and final apostasy, Babylon. The Church is God-reliant, Spirit-guided and filled, and Christ-centered and Christ-exalting. We may not be prosperous in the judgment of the world, but He knows, and it is surely our experience as it was of the Church at Smyrna that, though in tribulation and poverty perhaps, we are yet rich.

Question Box

No. 841. In the light of John 5:46, 47, can a person be and remain an evolutionist, and be saved?

We quote John 5:45-47: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" First of all, we call attention to the fact that here is the answer to those who say that Moses did not write the Pentateuch. Our Lord Jesus Christ said that he did. And He brings out very clearly in the words quoted that the prophecies and types mentioned in Genesis to Deuteronomy spoke concerning Christ, our Lord Himself. Therefore, those who said they believed Moses should have believed the Lord, and this is still true today.

Now to the question: "Can a person remain an evolutionist and be saved?" Well, Moses said that God created man, as He did all else, and that He made them male and female. An evolutionist does not believe Moses' writings concerning man's creation; how then can he believe in Christ and in His Words?

No. 842. Will you please explain Colossians 1:15 and Revelation 3:14? These verses were quoted to me as proof that Jesus was a "created being," and this seems blasphemous to me.

It is blasphemous. The words in these verses which those who deny the Deity of our Lord rely upon are the words *Firstborn* and *Beginning*. In Colossians 1:15 we read of our Lord: "Who is the Image of the Invisible God, the *Firstborn* of every creature." Revelation 3:14 says: "These things saith the Amen, the faithful and true Witness, the *Beginning* of the creation of God." First, let us say that the word translated *Beginning* (*Arche*) means *beginning*, but that it also means *precedence in power, sovereignty; one inserted with authority, priest*. So that anyone who claims that Revelation 3:14 proves that our Lord was a created being is simply wrong, and we need argue no further about it.

As to the word *Firstborn*, it can also mean *First Begotten* (Rev. 1:5). The Colossian verse means that as Man, our Lord is owned by God the Father as the *Firstborn*; this is a divine title for the Lord. The *firstborn* is the heir, the preeminent one. In Scripture the *firstborn* was not always the oldest, the one born first. To the contrary, the second born sometimes was set in the place of the one born first; the one born first was set aside and his rights given to another. So it was with Ishmael and Isaac, and with Esau and Jacob, for example. And thus it is in God's sight in the economy of the ages. The first man, Adam, was set aside by God, and the Second Man, our Lord Jesus Christ, is the Heir of all things, the *Firstborn* of all creation, the *First Begotten* of the dead.

No. 843. What is meant by 2 Thessalonians 2:3, 4? I know there is and has been for some time "a falling away," but what about the last clause of verse 3 and verse 4? The man of sin has not yet been revealed.

We presume that the problem is this: Why do we say that the Lord may come for His own at any time, when 2 Thessalonians 3:2-4 indicates that the day of Christ cannot come until the man of sin is revealed? The answer is that the words "the day of Christ" (as in the Authorized

Version) are not correct, but verse 2 should read (as it does in the Revised Version), "the day of the Lord." *The day of the Lord* refers to Christ's return in power to reign—that day cannot be said to be "at hand" or "come, except there come the (literally) falling away first, and that man of sin be revealed, the son of perdition, etc." A falling away started in the very beginning of an age and will continue till its real end appears; then it becomes THE falling away, the apostasy. Before the culmination of the falling away the Church will be taken away. THE apostasy will not take place while there is a body on earth, the true Church, indwelt by the Holy Spirit.

No. 844. I would appreciate it if you would clear up the meaning of Luke 19:8 and 9. It has always been my impression that though your sins were as scarlet they become as snow when one believes, hence restitution does not interest the believer when it comes to making good that which happened prior to his acceptance of the Lord Jesus Christ as his Saviour.

We answer the second sentence first: of course our sins are washed away by the blood of Christ, and they are no longer upon us, if our trust is in Him. But to say that "restitution does not interest the believer when it comes to making good that which happened prior to his acceptance of the Lord Jesus Christ as his Saviour" is strange doctrine. Certainly our sins are forgiven before God, but He expects His children to be righteous before men. The Christian is not under the Law, yet his righteousness should exceed the righteousness of the Law (see Exod. 22:1-4; Matt. 5:20). The Christian does not restore in order to be saved, but because he is saved, and the indwelling Holy Spirit impels him to. That is why one who had been a thief before she was saved recently through the radio ministry immediately confessed her guilt to those whom she had wronged and said that she would pay for everything that had been stolen, with the Lord's help.

However, Zacchaeus' statement: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8), is not a promise, we believe, but a statement of defense. He had just been accused of being a sinner (vs. 7), and he wanted the Lord to know that it was his habit to abide by the law (Exod. 22:1). But our Lord, Who came to seek and to save that which was lost, saw beyond the works of the Law and discerned that this man who "received Him joyfully" (vs. 6) believed in Him. So He answered: "This day is salvation come to this house"; that is, "You may keep the statutes of the Law, Zacchaeus, but something more important is taking place: this day is salvation come to this house, forasmuch as he also is a son of Abraham." Certainly the words "son of Abraham," used by the Lord Jesus, mean a "child of faith" (cf. John 8:39ff).

No. 845. Do you think that the world dictator will come into power at the end of this great war?

The answer depends upon where we are in God's prophetic program. If this is the time (that is, between now and the conclusion of World War II) of our Lord's coming to rapture the Church—and we believe that His shout may be heard very soon—the answer is, "Yes." Following the Rapture, the world dictator will come upon the scene, of course. But will the Rapture occur before the war ends? The complete answer to the question depends upon that. If the Lord does not come for His Church before the war's end or at its end, then the answer is, "No."

The Homage That Is Due to Christ

By DAVID GRACEY *

Christ is a Divine Person, though humanity is also comprised in His nature. It is evident that no inferior homage can harmonize with the rank of a Redeemer. Whatever grades of adoration we may find in the Scriptures, we claim the very highest for Christ. In Scripture, however, there are broadly speaking only two forms of worship—civil and religious—that due by an inferior to a superior, and that due by man to God. Throughout the Bible, that Book which forbids all idolatry, there is accorded to Christ, as His due, the supreme worship rendered to Supreme Deity. We have the loftiest examples of it. *His disciples rendered it to Him, and Christ received it. If such had been above His right then it were treason in Him to the Eternal Throne so to receive it. Every doubt, however, on the point is set at rest, for the Father Himself commanded it—and that to higher creatures than man; for "when He bringeth in the First-begotten into the world, He saith, And let all the Angels of God worship Him" (Heb. 1:6).* The Apostle declares the object of Christ's reign in the words, "At the Name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). Christ Himself, in His outlook into the far distant future, anticipates the result of His work and sufferings, and their purpose to be, "That all men should honour the Son, even as they honour the Father" (John 5:23).

If it is asked what these superlative qualities are which demand supreme adoration, it will be found they all meet in Christ. If the object of adoration must be supremely perfect, then all perfections dwell in Christ; all the fulness of the Godhead is His. This shows that Christ is entitled to the homage of the mind. If supreme adoration supposes supreme goodness, and the communication thereof to the wor-

* Professor David Gracey was the principal of the Pastor's College in London toward the end of the last century. His book, *Sin and the Unfolding of Salvation*, now out of print, is one of the finest on the subject.

shippers; then behold how the Saviour loved the Church, and gave *Himself for it*. Thus the Baptist witnesses, "And of His fulness have all we received, and grace for grace" (John 1:16). Here is His right to the worship of the heart. If, finally, He Who receives supreme worship must have supreme rule over all things, then all power in Heaven and earth is Christ's: His is the power of Creation; He hath the Keys of government; His throne is for ever and ever. Here is reached our unlimited dependence upon the empire of Christ, and in that dependence the reason for our unlimited submission to His will.

Thus to the person of the Christ, because of the excellences that dwell in Him in their perfection, is due the supreme homage of mind, heart, and will—all that is wisest, purest, and strongest within us, expressed not merely in fervent prayer and hymn, but embodied in the service or sufferings of consecrated lives. It is not so much a question as to whether this Divine tribute shall be paid to Him. It is paid to Him. From every land, wherever the true Israel are scattered, or have been scattered, all down the ages to our own, "incense and a pure offering" of adoration continually ascend to the Redeemer. Though now His worship is spreading its fragrance in every clime, and its melody in every tongue, yet all this is but the gathering of the Choir, the training of the Choristers, the sounding of the first notes of that unending adoration that shall wrap Heaven and earth in unbroken harmony. For could we remove the intervening ages, and listen to the song of God's heroes as they return from the great conflict crowned with victory, it would be—Praise unto the Lamb. Could we push onward the march of events to the final issue, and see the new heavens and the new earth, the new Jerusalem with no light of sun or moon, and no temple therein, we should find that the Lamb is the light thereof. Were we permitted, like John, to be witnesses of that perfect worship, we should hear the new song sung unto the Lamb, "Thou art worthy." We should hear the voice of many angels round about the Throne, the living creatures and the elders, the ten thousands of the pure and the strong, saying, "Worthy is the Lamb that was slain to

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receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). We should hear "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, saying, Blessing and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13). Yes, we should hear the loud Amen to those acts of homage from the living creatures and elders:

. Sound
From the centre to the skies
Wake above, beneath, around
All creation's harmonies.

We should there find it revealed and acknowledged, as we now with Conder sing:

Throughout the universe of bliss,
The Centre Thou and Sun,
The eternal theme of praise is this,
To Heavens Beloved One:—
Worthy O Lamb of God art Thou,
That every knee to Thee should bow.

With such a Saviour, highly exalted, and so universally adored, we can understand the Gospel that reveals Him to be indeed "the glorious Gospel of the blessed God" (1 Tim. 1:11). We can anticipate that this Gospel will satisfy the yearnings of every Christian mind and heart, and prove itself to be "worthy of all acceptance."

IN THE FATHER'S HOUSE

By J. G. DECK

High in the Father's house above,
Our mansion is prepared;
There is the home, the rest we love,
And there our bright reward.
With Him we love, in spotless white,
In glory we shall shine;
His blissful presence our delight,
In love and joy divine.
All taint of sin shall be removed,
All evil done away;
And we shall dwell with God's Beloved
Through God's eternal day.

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter IX (Verses 28-32)

"When Jesus saw that the people come running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up: and he arose. And when He was come into the house, His disciples asked Him privately, Why could not we cast him out? And He said unto them, This kind can come forth by nothing, but by prayer and fasting" (Mark 9:25-29).

Verse 25 opens in a peculiar way. The multitude, rushing toward the Lord and the father of the child, as if to crowd them, interrupted the conversation and, as it were, precipitated the miracle—which, however, would have been performed at length, without doubt. But to circumvent any injury to the lad and his father, our Lord acted immediately. For the Servant-Son was used to pressure of time, and was equal to every circumstance. So He spoke to the foul, or better, *unclean* spirit, in command: "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." Thus the malady of the child was identified as being the direct responsibility of the demon who possessed him. There was no doubt as to the issue. Of course, the demon obeyed. For all are subject to His command. Notwithstanding, the demon like his master, Satan, who, though now defeated yet struggles in his own death throes, made a last fight of it, seeking to destroy him whom he must desert forever. But the salvation of the Lord is sure and final, and the lad, appearing to the multitude as dead, was taken by the hand of the Lord and lifted to his feet, and he arose, *whole*. Another evidence had been given to testify to the Soothship of the Saviour, that He is indeed Divine, God the Son.

"And when He was come into the house, His disciples asked

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Him privately, Why could not we cast him out?" (vs. 28). We are not told where this house was, but it is of little moment. It was somewhere where our Lord and His party had ready access. And the disciples—at least nine of them—having seen again the power of the Lord Jesus, were more than ever puzzled as to their own failure. No doubt they had used words not unlike Christ's in dealing with the demon, words that had been honored upon other occasions. Why had they failed?

"And He said unto them, This kind can come forth by nothing, but by prayer and fasting" (vs. 29). To what does "this kind" refer? Is it to "this kind" of demons, since we know that some evil spirits are more wicked than others (Matt. 12:45)? Or does "this kind" refer to demons as a class or race, as it were, thus implying that prayer and fasting are requisites for authority over them? That would be, it strikes us, a sort of ceremonial requirement for power over certain kinds of evil spirits. Does it not mean, rather, that "this kind" of suffering—anything demoniacal—is so within the control of Satan that only perfect obedience will enable perfect power? I am inclined to think that the service of the disciples had become rather mechanical. At first, when they were sent forth equipped to heal and to cast out demons, they had lived moment by moment in absolute dependence upon the Lord, as He intended that they should (see comments on Mark 6:1-13). But as time passed, and they became used to this ministry of power, they took it as a matter of course, and were careless in their prayer habits and personal discipline. Thus, when approached by the distressed father on behalf of his afflicted son, they attempted to work a work of God in their own strength and assurance of it. And their power was gone. It does not appear that "prayer and fasting,"* as such, that is, as a required ritual, are necessary for power over demons specifically; no, not at all. Rather, here is a call and an incentive to faithfulness in prayer, and to self-discipline which will be a reminder of the power of God and the utter need of Him.

*In some of the earlier MSS. (as Sinaitic and Vatican) the words "and fasting" are omitted. We believe they belong there, however.

"This kind can come forth by nothing, but by prayer and fasting." May God enable us to see the truth for this very day. There is grave danger of our becoming matter-of-fact in our testimony for the Lord. You will not find any men or women of great power unless they be men and women of prayer, and of personal discipline as to habits which feed the senses but not the soul. God honors His Word, it is true, when it is preached faithfully—but if you want to experience real power in preaching or in living, if you want to remove mountains by faith, if you want to see souls brought up out of the miry clay of sin and destruction and placed firmly upon the Rock, Christ Jesus, to have life everlasting, this will occur in proportion as you yourself are faithful in prayer and self-denial. You know this is so, and so do I. It is one of the great principles of Scripture.

"And they departed thence, and passed through Galilee: and He would not that any man should know it. For he taught His disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. But they understood not that saying, and were afraid to ask Him" (Mark 9:30-32).

The Lord Jesus rarely rested, it seems. The Servant-Son had a work to do, and so He and His disciples departed from the place at the foot of the mountain, probably Mt. Hermon,* and came down through Galilee, a route that was slightly circuitous, to Capernaum (vs. 33). The journey was made as secretly as possible. One reason for this undoubtedly was that the animosity of the enemies of our Lord was increasing at a rapid pace while the time of His deliverance to them was not yet. But the primary purpose of this resolve to be away from the multitudes who constantly sought Him is given in verse 31. "He would not that any man should know it. For He was teaching (the verb is in the continuous tense) His disciples. . . ." As they made their way along the little-used roads and by-ways of northeastern Galilee the Lord Jesus was teaching His followers day by

* See comments on 9:2 (*Our Hope*, January 1943, p. 475).

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day concerning the great and ultimate end of His earth-life, that He must die, and that He would be raised again.

"For He was teaching His disciples, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill Him: and after that He is killed, He shall rise the third day." You will recall that this was not the first time that the Lord Jesus had thus spoken. It was after Simon Peter's great confession that Christ began this teaching (8:31), to be rebuked by Peter for doing so. And then again, just the other day as He was coming down the mountain with Peter, and James, and John, the Lord again referred to His death and resurrection (9:9, 12). Here, on the way through Galilee, the subject was mentioned for the third time, for as the months were passing, it became increasingly important that the disciples should know and understand the doctrine of the Cross and its necessity.

The use of the predictive-present tense is peculiar to prophetic Scripture. So often in the writings of the Prophets we see events of the distant future spoken of as though they were then occurring. It is as if the Holy Spirit would impress upon the reader the absolute certainty of the predictions of God's Word, and that with Him, so unfailing they are that to say they will take place is as though they are already happening. With God, in Whose sight all time is spread out upon the canvas of eternity, where the end is seen from the beginning and the beginning from the end, future events are not issues that *will be*, but they *are* already. When our Lord said that "the Son of Man is delivered into the hands of men" He was declaring a fact determined in the councils of the Godhead in eternity, and was affirming its surety.

The Twelve, or more specifically, the Eleven needed to be prepared for the Cross. Even now, after He had told them on two occasions of what must be, they were not anticipating a suffering Messiah, but a reigning King. The bruised and wounded Servant of Whom Isaiah had written was far from their contemplation and contrary to their plans. So again, the Lord Jesus laid before those nearest to Him that which must precede His glory and ours. Using the title

which He so often employed when referring to Himself in the third person, He said: "The Son of Man is delivered into the hands of men." Not into the hands of Judas; not by Judas into the hands of the multitude; not by the multitude into the hands of the high priest; not by the chief priest into the hands of Pilate; not by Pilate to the soldiers—not—all this and more is embodied in the thought. For He was delivered by the determinate counsel and foreknowledge of God (Acts 2:23) into the hands of them all, mankind as a whole, that they might nail Him to the tree, and that He might give His life a ransom for many. Thus, clearly and unequivocally, the Lord Jesus predicted His death and resurrection: ". . . and they shall kill Him; and after that He is killed, He shall rise the third day."* It could not have been spoken more lucidly.

"But they understood not that saying, and were afraid to ask Him." We have already commented on the hope of the disciples, that their Messiah and King would soon establish His Kingdom. The doctrine of the suffering Servant was foreign to them, and in fact, to the whole nation, though so often referred to by the Prophets. So they did not understand our Lord's speech. This seems very strange to us, but we must remember that now we have had the record of that which has been history for 1900 years. To the disciples it was not so clear. Frequently the Lord Jesus taught in parables, and it may be that they imagined these

* In most of the ancient manuscripts the expression here, and in 10:34, is "after three days" as in 8:31, and not "the third day." Some critics have tried to make much of this, pointing out that while Mark thus three times states that the Lord will be raised "after three days," Matthew (16:21; 17:23; 20:19 and 27:64) and Luke (9:22; 13:32; 18:33; 24:7 and 24:46) declare that the resurrection was to be on "the third day." But the argument holds no weight, for Mark also uses the expression "within three days" (14:58), while Matthew (26:61), Mark (15:29) and John (2:19, 20) employ the phrase "in three days." And Matthew (27:63) also says once, "after three days." Apparently the expressions are interchangeable. We know that in Jewish reckoning the day on which an event occurred was counted as *one day* no matter what the hour of occurrence; thus "after three days" and "in the third day" would be the same. We have two excellent illustrations of the interchange of the expressions in the Old Testament. Esther 4:16 reads: "Go, gather all the Jews . . . and fast ye for me, and neither eat nor drink *three days, night or day.*" Yet 5:1 says: "Now it came to pass *on the third day.*" Cf. also 2 Chron. 10:5 and 12.

expressions to be metaphoric rather than literal. There are certain teachings in God's Word which are yet future, as, for example, in the Revelation. Even to the most earnest students of the Bible some of this symbolic prophecy is not wholly clear, and many scholars disagree concerning the exact order of events, *et al.* But when all these things have taken place, the delineation will appear so simple that men might wonder how anyone could have misunderstood. When the Church of Christ is raptured, His Body taken to be with Himself, its Head, will there not be some, even among those taken, who will be amazed that they never comprehended it fully? So the disciples did not understand; they were occupied with their own ambitions and blinded by preconceived notions, and the result was that they were dull of hearing.

But I wonder if there was not some dim comprehension at last! For we read: they "were afraid to ask Him." Surely our Lord's gracious and loving attitude was not such that they would fear His rebuke. On other occasions they did not hesitate to ask Him questions (e. g. 9:11). But this matter seemed to have something to do with His death, and they were fearful of referring to such a subject. Was this unnatural in them? Not at all! Such reticence is common in our own lives. It may have been your own experience in your immediate family. An aged father or mother, who in the normal course of events must expect death, speaks of things to be done after his or her death, or about funeral arrangements, and so on, and we change the subject immediately, or talk as though death will never touch that loved one. Or it may be that we are concerned about certain stipulations in the will of a dear one; yet how we shrink from mentioning the matter! But more than all this, there was dread in the disciples' hearts--fear, not for the Lord, but that their fond dreams of the Kingdom, and their own places of authority and renown, might not come true. Were such a seeming catastrophe to develop, they did not want to know it. They were afraid to pursue the subject, lest this should be so.

(To be continued, D.V.)

A Message for Each Day

By FRANK E. GAEBELEIN

April 1. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91:1).

From this great Psalm have flowed unceasing streams of blessing. No man can number the multitudes to whom it has brought comfort and assurance. As we look at this opening verse, we note that it is in the nature of an address, pointing out the kind of person for whom the Psalm is meant. For its comforting phrases are not for everybody. One cannot have lived a completely secular and God-forgetting life and then expect without any change of heart to share these blessings. The Ninety-first Psalm is addressed to a definite kind of person, described in this initial sentence as "he that dwelleth in the secret place of the Most High."

Now when we find Scripture speaking by way of particular designation, we should be careful to seek exactitude of interpretation. Let us note, therefore, that the Psalm is for him "that dwelleth in the secret place of the Most High"; the occasional sojourner in "the secret place" cannot claim its assurance in full. It is for those who dwell—i.e., for those who are living in God's presence all the time.

What is "the secret place of the Most High"? For the Psalmist it may have been the tabernacle or temple. For us Christians it certainly signifies our access to God through Christ. We are, as Ephesians reminds us, "in the heavenlies in Christ" (Eph. 1:3). It is not enough to spend one day a week in the secret place. We must abide there, we must be living before the Lord, yes, in the Lord, so constantly that we may be said to dwell in Him. Only thus are we fully under the shadow of the Almighty, in all the world the one place of perfect safety.

April 2. "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust (Psalm 91:2).

Like all "the deep things of God" this verse is essentially simple. It is a plain declaration of personal relationship to the Lord. As we look at it, each of us should ask himself some questions. Is the state of my heart toward God such that I may with full sincerity share the Psalmist's thought? May I really say of the Lord, "He is my refuge and my fortress"? Do I know Him well enough to call Him, "My God"; and is it true that in Him and Him alone I am trusting?

Those who can answer "yes" to such questions are blessed indeed. For we need the Lord these days. We need Him in exactly the way which the Psalmist sets forth in this verse. We need the Lord as our refuge and our fortress, because every one of us is beset by temptations and trials.

Let us note one thing more about this verse, so beautifully clear and simple. There is none other in Heaven or on earth of whom we may truly say, "He is my refuge and my fortress." There is no other Saviour but Jesus. None save Him may be called, "My God."

He alone is worthy of our complete trust. Oh, the comfort of knowing the Lord Jesus well enough to be able to say with calm assurance, "In Him will I trust!"

April 3. "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence" (Psalm 91:3).

We all need deliverance. The enemy of our souls is not only powerful but subtle. As Luther puts it in *A Mighty Fortress*, "his craft and power are great."

"The snare of the fowler" may well be a picture of the conning wiles of the evil one. As for the "noisome pestilence," we may see in it not only physical disease but also the thought of the spiritual contagion of sin. Such figures of speech are the Psalmist's vivid way of showing our need for deliverance. Any thoughtful person who thinks at all about the forces ranged against his body and soul may well be appalled. But the promise stands firm. The Lord is our refuge and our fortress. We may fly to Him as to a shelter in time of danger. That is good. But it is not all. This third verse goes further. It guarantees us that He Who is our refuge and our fortress will also be active in our behalf. There is a difference between a fortress and a deliverer. The Deliverer takes the field on our side and, meeting the enemy face to face, brings us out of his clutches. "Surely He shall deliver thee." Abide in Christ, and you may claim this inspiring promise.

April 4. "He shall cover thee with His feathers, and under His wings shalt thou trust" (Psalm 91:4).

Behind these words we see one of the greatest Old Testament types of redemption, the ark of the covenant. According to the record in Exodus the ark had upon it two golden cherubim whose wings covered its top, the place thus overshadowed being known as the mercy seat. Upon it the priest placed the blood of the offering. Within the ark were the two tables of the Law, representing the divine commandments we have all broken and which only the Lord Jesus Christ in the perfection of His righteousness has kept.

Bearing this beautiful Old Testament picture in mind helps us see new depths of meaning in the familiar words of the fourth verse of our Psalm. He Who covers us with His feathers and under Whose wings we trust is none other than our Saviour Christ. His protection is not only from outward harm; it is also an inward, spiritual protection, redeeming from all evil. In His stoning love our Lord is watching over us even to the covering of our sin and the shielding of our souls from the assaults of the enemy. He delivers us, because He has Himself made propitiation for our sins.

April 5. "His truth shall be thy shield and buckler" (Psalm 91:4b).

At this point the Psalm becomes exceedingly personal. The shield and buckler of "His truth" are articles of personal protection.

Now what does the word "truth" mean in this place? Scholars say it has the significance of "faithfulness," the connotation being that of the Lord's full adherence to His expressed Word. This faithfulness, this truth in the sense of the infinite reliability of the Eternal God, is our defense. As a veritable armor for the soul, it comes

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between us and the assaults of the enemy. But "His truth," which is God's perfect provision for our soul's protection, must be utilized to be effective; only when consciously appropriated is it our shield and buckler.

April 6. "Thou shalt not be afraid" (Psalm 91:5).

Thus far our Psalm has been emphasizing security. But while this is its dominant teaching, there is more than security in it. At this place we hear a new note. In addition to deliverance from outward dangers, the Lord promises another kind of victory: "Thou shalt not be afraid." Ah, it is a blessed thing to be dwelling in the secret place of the Most High, to be covered with His feathers and to be trusting under His wings! Those Who are doing so are learning the glorious conquest of fear.

It is a comprehensive list the Psalmist gives of things which make us afraid. Not in many a year have these dark phrases come so close to home! One does not have to be embattled to know "the terror by night." Nor is "the arrow that flieth by day" confined to the scene of physical combat. Similarly with the "talking pestilence and the wasting destruction." Many indeed are confronting these horrors in their starkest and most literal sense. Others are facing them in vicarious thought, as dear ones are directly exposed to extreme danger. But whatever be our relationship to this gamut of things which strike terror into the human heart, the glorious note of courage sounds forth. "Thou shalt not be afraid!" There is no shelter like "the secret place of the Most High." It shuts out fear as well as danger.

April 7. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Psalm 91:7).

The Lord's protection is not to be spiritualized to the extent of destroying its full reality. God keeps His own from all harm. In happier days some might have considered this seventh verse a rhetorical exaggeration, but now there are many Christians who know it as literal truth. They know this, because they have seen a thousand fall at their side and ten thousand at their right hand. They knew it because God has kept them from the slaughter.

When a man is in the Lord's Hand he is safe. This does not mean indestructibility of the body. But it does mean God's perfect protection until that hour, known to Heaven alone, when God will call him home. That is not fatalism; it is simple faith in the full protection the Father alone gives every believer until his work is done.

April 8. "Only with thine eyes shalt thou behold and see the reward of the wicked" (Psalm 91:8).

This verse leads us to look deeper than physical death. That comes to the just and the unjust alike. But there is something beyond death reserved for the evil. "The reward of the wicked," the Psalmist calls it. With this the dweller "in the secret place of the Most High" has no contact whatever. He never comes closer to it than sight. He may observe what happens to the wicked both now and hereafter, but he will simply observe. For "in the shadow of the Almighty" is eternal security. Once under the protecting wings, there is everlasting safety. As Paul so notably says in Romans 8:1, "There is therefore now no condemnation to them that are in Christ Jesus." It means something to be saved!

April 9. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling" (Psalm 91:9, 10).

At this point in the Psalm the thought goes back to the first verse. It seems almost as though the Psalmist were speaking out of his own experience. "Because," he is saying to us who are abiding in the Lord, "because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befall thee."

Whoever wrote that verse knew the Lord for himself; knowing the Lord as his own refuge he could assure us of the safety that is in Him alone. Observe the title, "Most High," so clearly pointing back to the opening sentence.

The undiscerning will see only repetition in this; the believer will find great comfort. We need to be told all over again of the blessedness of making the Lord our habitation. We cannot be reminded too often of the fact that His presence protects us from all evil.

April 10. "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psalm 91:11, 12).

Two thoughts engage our attention respecting these verses. The first is the beautiful fact, introduced for the first time in the Psalm, of guardian angels. Modern thought knows little and cares less about angels. But believers in God's Word know that angels exist. Here we are given the precious thought that God assigns angels to watch over those who are abiding in Him. Whether the Hebrew tradition is correct that we each have two ministering angels, the truth remains that in the angels God has provided an unseen enclon for our safekeeping. Let us not forget, in the fancied wisdom of this materialistic age, that God has ways of guarding his own the world have never dreamed of!

April 11. "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psalm 91:11,12).

We now turn to the second thought called to mind by these two verses. Every Christian reader immediately thinks of his Lord's temptation as he reads this portion of the Ninety-first Psalm. For the devil, when he took the Lord Jesus up into a pinnacle of the temple and asked Him to cast Himself down, used these verses.

The devil knows Scripture. But he uses it dishonestly, for he is a liar from the beginning. "For it is written," said Satan, "He shall give His angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" (Luke 4:10, 11). Look closely at that quotation, for there is something wrong with it; the phrase "in all thy ways" has been left out. Scofield's comment is illuminating: "The Lord's 'ways' were those marked out for Him in perfect dependence upon His Father's will."

Let us remember that the devil does not change. He who tempted the Lord Jesus with the Word of God will not hesitate to do so with us. Therefore, it is important that we know the Word well enough to be able to detect the slightest perversion of it.

April 12. "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet" (Psalm 91:13).

If ever an Old Testament verse expressed victory this does. Its imagery is certainly that of triumph. Treading upon the lion and adder, trampling the young lion and the dragon under foot—these spell victory with a capital "V." The figure becomes even more forceful when we realize that the word translated "adder" means the Egyptian cobra, that dreadfully venomous serpent whereby Cleopatra took her life. Nor need we be in the least puzzled by the symbolism of the dragon. The Bible tells us more than once that he represents Satan (cf. Revelation 12:9; 20:2). The Lord promises victory over every enemy, even the devil himself. In the light of this triumphant word let us, therefore, look upon the dragon as a defeated foe; so long as we abide in the victory Christ has already won, we shall trample him under foot.

April 13. "Because he hath set his love upon Me, therefore will I deliver him" (Psalm 91:14a).

Again the pronoun shifts. As the Psalm closes, another speaker is heard. This speaker is none other than the Lord Himself. We should pay careful attention, therefore, to what He says. Listen. "Because he has set his love upon Me, therefore will I deliver him." Did not our Lord give us the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37, 38)? Here, then, are the blessed results of keeping that first and great commandment. And what a golden chain of promises the Lord sets forth as a result of loving Himself! "I will deliver him; I will set him on high; he shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him and show him my salvation."

These are the results of obeying the commandment to love God. But let us not fail to see that to love the Lord is no small thing. The Hebrew for the first clause of this fourteenth verse may be literally translated, "because he has clung affectionately to me." Oh, do you know what that means? Are you in your heart clinging affectionately to the Lord Jesus? If so the whole series of glorious promises of deliverance, honor, long life, and salvation is yours.

April 14. "Confide all your works to the Lord, and He will arrange for all your plans" (Proverbs 16:3, Fenton).

It is a wonderful thing to be in partnership with the Lord. Those who enjoy this privilege can trust Him to direct their lives. For we must all make plans. We must make them under puzzling conditions and trying circumstances. How wonderful, therefore, to be assured that behind our plans is the God of infinite wisdom and immeasurable benevolence. This is the happy assurance of the partners of God. They know that the Lord Himself is arranging their plans.

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But how are we to be partners of the Lord? This verse answers our question. "Confide all your works to the Lord, and He will arrange for all your plans." That is the principle. Give the Lord your full confidence. When you have done so, you may trust Him to arrange for all your plans." Beware, however, of thinking that partnership with God can operate on anything less than complete confidence in Him. No, you must confide all your works to the Lord; you must trust Him with everything. When dealing with Him, you can hold back nothing nor conceal anything. But when you have trusted Him wholly, He will do exactly what this verse says and with infinite wisdom will arrange for your life.

April 15. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25).

"To the uttermost." What does this mean? We generally think of it as referring to depths of sin. It must indeed include that thought, yet its meaning is even more comprehensive. A closer look at the latter part of the verse will illuminate it. "Seeing He ever liveth to make intercession for them"—those are words of explanation. They give a reason why the Lord Jesus, our great High Priest, is able to save us "to the uttermost." The reason is His unending intercession in our behalf. Is it not logical, therefore, to assume that "the uttermost" includes not only the depths of sin but also the extent of sin? We know from sad experience that sin repeats itself in our lives. But whatever be the repetition, even unto the last sin we have committed, the Lord Jesus makes intercession for us. His present work at the right hand of God is His living work before the throne of grace in our behalf.

April 16. "And I, brethren, when I come to you, come not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Corinthians 2:1, 2).

Singleness of heart is a great virtue. Nowhere apart from the Lord Jesus Himself do we find it more splendidly exemplified than in the Apostle Paul. Corinth was one of the most difficult places to which he was called to preach. Here, if anywhere, Paul might have had an excuse for compromise. But here Paul speaks with unusual definiteness. Thus he makes it plain at the beginning of this First Letter to the Corinthians that he has but one theme. In favor of this theme, which is none other than Christ and Him crucified, Paul is willing to eschew all temptation to eloquence and put aside all display of learning. He will proclaim only Jesus Christ and Him crucified, and He will do it with the utmost singleness of heart.

This is great spiritual strategy. Would that Christians today might follow it more closely. A difficult assignment for witness, an audience not naturally sympathetic to the Gospel, a group of people so learned that we fear that the truth of Christ will not attract them—what are these but invitations to that noble directness so characteristic of the apostle to the Gentiles? The greater the difficulty the clearer the call to proclaim only Christ and Him crucified.

April 17. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14).

This is one of the key sentences of the whole New Testament. Rightly applied, it unlocks much which puzzles Christians today. For instance, it answers the question why so many prominent and distinguished people will not accept the Gospel of Christ.

Paul is setting down an infallible spiritual principle, based upon one of the most important distinctions in the world, that between the natural and the spiritual man. By "natural man" he means the unsaved. Such may be cultivated and educated, moral and philanthropic; but being unregenerate, they are still in the natural state.

Every Bible reader knows what that is. It is not a state of innocence, but of experience in evil, a condition of heart incurable by man alone. It is plain, therefore, that the natural man can comprehend no more than the natural. He cannot grasp spiritual things, because the ears of his heart are not attuned to them.

But the spiritual man is different. Born again through faith in Christ, he is alive on the highest level. The Word of God is his guide and, when the Spirit of God speaks, this man hears and understands.

Are you sure, dear friend, that you are no longer in the class of the natural man? Then remember that God is speaking to you through his Spirit. You are capable of receiving instruction from your Lord Himself. Take heed therefore how you hear.

April 18. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:10, 11).

Some people may not like the term "fundamentalist." Be that as it may, there is such a thing as the higher fundamentalism. We see it set forth in this grand declaration from Paul's pen: "Other foundation can no man lay than that is laid; which is Jesus Christ." Some may not want to be called "fundamentalists" in these days of controversy. But terminology of this kind does not alter in the slightest what God says. God says that the only foundation for a human life is Jesus Christ. He Himself is the great fundamental. If we have Him, we have everything; without Him we have nothing. For Christ is God, and God is all and in all.

April 19. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Corinthians 3:16).

One would have to go far to find a more searching question. Paul inserts it in this place in Corinthians by way of reminder. Ancient Corinth was much like our modern cities, full of sensuality and fleshly indulgence. The Corinthian believers were in need of this reminder. So are we.

There are two things that Paul is recalling to the Corinthians and to us. The first is that every believer is a temple of God. The second is that in this temple none other than the Spirit of God is dwelling. These are tremendous truths. We need not be learned to grasp them. Think of it! Your body and my body are sacred. They are temples of the Holy Spirit. From this fact there follows with clearest logic the succeeding truth (vs. 17) regarding defilement of that temple.

Do we Christians really believe that we are temples of the living God? Then let us never lose the sense of our unspeakable privilege of being indwelt by Him.

April 20. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3:17).

God does not give privileges without responsibilities. It is a privilege to be indwelt by God. It is a great thing to be His temple. But it is also a responsibility. God can never tolerate sin; uncleanness of any kind is abhorrent to the divine purity of His nature. Therefore, when one who is His temple defiles Himself by any sin God must act. Nothing higher has ever been said of the human body than the statement in the center of this verse, "the temple of God is holy." We shall need no temperance lectures nor moral exhortations to keep ourselves clean, if we but remember that "the temple of God is holy."

April 21. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20).

In closing this sixth chapter of his First Corinthian Epistle, Paul refers back to the thought of the body being the temple of the Holy Spirit. Here, however, he reverts to it for the climax of his great argument for purity of life among believers. What an appeal! It is essential that we know that our bodies are the temple of God indwelt by the Holy Spirit. But we need something more. We need an incentive to make us live up to the highest implications of this great fact. It is that incentive which Paul states in this grand verse. Yes, we "are bought with a price." No one not thus purchased can be a Christian. For the price is the precious blood of the Lord Jesus. Therefore, Paul argues, if our redemption has cost God so much, we have an obligation to glorify Him in our bodies and also in our spirits, because they are both God's. This is the logic of holy living.

April 22. "Every man's work 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" (1 Corinthians 3:13).

It is a shallow conception of evangelistic truth which some believers have. Because God has so wonderfully saved them from sin and has assured them of eternal life, they forget that there is such a thing as a day of reckoning. It is wholesome, therefore, for each (and many of us fall at one time or another into that class) to consider a verse like this. In subject matter it is linked to the great

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passage in 2 Corinthians 5:10, where the Apostle says, "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." Now that solemn scene of judgment is described in this third chapter of 1 Corinthians (11-15). Every Christian must stand before Christ's tribunal. There will be no exceptions. All of us will have our lives examined by the searching gaze of the risen and ascended Lord at His coming again. While our eternal destiny in respect to Heaven or Hell is not in question, nevertheless the whole matter of our reward for service depends upon what is revealed in that day.

It is important for us to know about these things. They are in the Word of God for a purpose, related to faithful and fruitful service for Him Who loved us and gave Himself for us.

April 23. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah 53:6).

In this central verse of Isaiah's fifty-third chapter we have one of the Bible's greatest universals. What it says is true not only for the majority of men; it does not apply just to ninety percent of humanity. No, it is true of all men. The whole fallen race is included. Isaiah was not at this point confessing the sins of Israel alone; his is the great confession. For it is in most literal fact true that "all we like sheep have gone astray." Every human being must join in the lament, "we have turned everyone to his own way."

But this wonderful sentence contains another clause, wherein is the remedy for the universal aberration of humanity. "The Lord," continues Isaiah, "hath laid on Him the iniquity of us all." In keeping with the rest of this evangelical chapter, it is plain that by "Him" the prophet means the Messiah. For Christ was different from all other men. Born of the virgin (Isaiah 7:14) He was not only man but God. As the God-man, He alone was free from sin. Of all who ever lived, He never strayed from the will of God. He was the perfect offering for sin, and on His thorn-crowned head God placed the iniquity of a lost race. That is the Gospel. May we never get beyond an attitude of humble gratitude for the grace of our perfect Saviour in taking upon Himself the iniquity of us all.

April 24. "We are fools for Christ's sake" (1 Corinthians 5:10).

There are too few of us willing to bear the reproach of Christ. We have a very natural desire to be thought well of by others. Our Christianity is easy to express, so long as we confine it within the bounds of respectability. But when our faith runs counter to the accepted modes of thought of those among whom we live and work, then difficulty begins. We ought, therefore, to cultivate the heroic spirit characteristic not only of Paul but also of other great Christians since his time. Yes, it is actually an heroic spirit. It takes high courage to be laughed at for the sake of Christ. It is said that, during the great Wesleyan revival of the eighteenth century, John Wesley, George Whitfield, and their followers sang these lines:

"Fools and madmen let us be,
"Yet is our sure trust in Thee."

as they went about daring to be so unrespectable as to preach in the fields and bring the Gospel to the common man.

We need that spirit today. We need to be so imbued with the one task of proclaiming the Gospel of Christ that we are willing to be looked upon as fools for the sake of our infinitely worthy Saviour Christ.

April 25. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19).

In the Gospel accounts of the post-resurrection appearances of the Lord Jesus there is one message from His lips which is several times repeated. It is this, "Peace be unto you." Let us place ourselves back to the evening of that Easter day. Here is a little company of disciples huddled together in a locked room "for fear of the Jews," just as so many Christians this Easter time are driven into hiding for fear of the enemies of the Cross in this age. Nevertheless Jesus came and stood in the midst. For He always comes to trusting hearts, no matter where they are, so long as they are looking unto Him. Wherever His own are in need He is there.

"Peace be unto you." In that word of ineffable benediction is centered the whole of our Lord's work. His ministry, culminating in the Cross and the empty tomb, is a reconciling ministry. He came and died and rose again that we who are by nature the enemies of God might be brought back to the Father. Christ has made the only peace that endures forever. He alone is able with authority to confer on troubled souls the peace that passeth understanding. How personal His resurrection message is! "Peace," He says, "be unto you." Christ's peace is an individual gift, a matter between you and your Lord.

April 26. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord" (Isaiah 54:1).

The subject of the fifty-third chapter of Isaiah is the Cross. A marvel of literature, it gives the meaning of Calvary over seven hundred years before the event took place in history. But all too few who read Isaiah fifty-three go on to note the beginning of the fifty-fourth chapter. "Sing!" That is the word with which the prophet continues. How spiritually true is the continuity. It is only an experience of God's redeeming grace on Calvary that puts the song in the sinner's heart.

A farmer whose land was traversed by the railroad put up a sign at the crossing. His sign was in two pieces, and he himself was out too learned. This is how it read, "Cross-sing." What if he did put in an extra "s"? Unwittingly that farmer set forth a great message. We experience our redemption through the Cross (Isaiah 53). Having done that, our hearts break out into singing (Isaiah 54:1).

April 27. "For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities;

but I will send a fire upon his cities, and it shall devour the places thereof" (Hosea 8:14).

The prophecy of Hosea is a text-book in God's dealings with a nation. The nation, of course, is Israel. The lesson is peculiarly impressive because Israel is a nation very close to the heart of God. As we read Hosea in its entirety, we see that God must punish evil. We also see Him as the faithful God Who will not cast off forever those whom He has bound to Himself with cords of love.

Remembering, then, that Hosea teaches eternal principles of God's dealings, we find in this verse an impressive warning for our own nation and age. If we are honest, we must admit that like ancient Israel we have forgotten our Maker. We have temples, but they have not been temples dedicated to God; they have been temples of material gain. Like Judah we have multiplied our fenced cities. Oh, let us confess our sin of God-forgetfulness and return to our Maker. Else the judgment will come upon us which has already come upon many a proud city of this modern age. If God to His righteous indignation against His chosen people did not hesitate to send fire upon their cities, how can we expect Him to spare us?

April 28. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34).

Do you keep the new commandment, O Christian? It is important that you do, for the keeping of this commandment is the badge whereby all may know that you are one of Christ's disciples (vs. 35).

Now we cannot keep commandments we do not know. Therefore, we shall do well to refresh ourselves as to the exact nature of the "new commandment." Let us look hard at it as we find it at the head of this message. We observe first of all that it is given expressly by Christ. "A new commandment I give unto you." The fact lends it an authority we cannot evade. In the next place, we see that this new commandment is in order to mutual love, "that you love one another." Finally, we see that the extent of this mutual love is defined with great clarity in the clause, "as I have loved you."

It is not hard to say that we love other Christians. But actually to love them as Christ has loved us, which means nothing less than a love willing to endure the cross—that is another thing. Nevertheless such love is the true badge of the Christian life. May we wear it daily.

April 29. "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" (James 1:5).

Our New Testament contains no more practical promise than this. Like so many Scripture promises it is conditional. In this case the condition is one every human being can meet. Says James, "If any of you lack wisdom." Yes, that qualifies us all, for there is no one, no matter how learned or eminent, who does not lack wisdom. Even the wisest are as children when it comes to eternal things. More than that, our every-day lives are hedged about with ignorance. Not knowing the future, we cannot plan for it with absolute cer-

tainty. Not knowing the hearts of our fellow men, we need wisdom in dealing with them. Yes, we all qualify for this promise.

Now what does James say of the man who lacks wisdom? He says a very plain and at the same time deep thing, "Let him ask of God." How simple it is! You and I lack wisdom. We go to God and ask Him for it. God is the God "Who," James reminds us, "giveth to all men liberally, and upbraideth not." Therefore, as we ask Him, He gives the wisdom we need.

Will you make this test the next time you are in doubt? Take James 1:5, kneel down before God, and on the basis of this written promise, ask believingly for the wisdom you need. Then watch God work.

April 30. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1:6).

It is a vivid picture James now gives of the way to ask for wisdom. We saw yesterday that every man is invited to come to the all-wise God with his request for wisdom. But there is another qualification, and it is wholly important in effectuating the request. That is the asking "in faith, nothing wavering." How apt James's illustration is! Every one who has ever experienced rough weather at sea will appreciate it. Faith is steadfast; the winds of adversity and the blasts of temptation cannot move it. There is no use asking God for wisdom and then not believing that, whatever happens, He will answer. But to those who ask aright this prayer of faith for heavenly wisdom is a prayer God always hears and answers.

Rightly interpreted, James 1:5, 6 is one of the most practical pieces in the Bible. Our work and service would be far more effective were we to make daily use of this great promise. It is one of those Scriptures upon which one may found his life.

I AM DEBTOR

By ROBERT MURRAY MCCHEYNE

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story;
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe.

Chosen not for good in me,
Wakened up from wrath to flee;
Hidden in the Saviour's side,
By the Spirit sanctified;
Teach me, Lord, no earth to show,
By my love, how much I owe.

The Heart of the Lesson

By Arthur Forest Wells

PETER AND JOHN BECOME DISCIPLES OF JESUS

April 4. John 1:29-42; Mark 1:16-20

Golden Text: Mark 1:17

With this lesson we enter upon the study of the lives and letters of Peter and John with a view to finding help for Christian living today. Our first assignment deals with the call of these men to become disciples of the Lord Jesus Christ.

I. The Witnesses to Which John and Peter Responded (John 1:29-34)

Our text takes us back into the days of John the Baptist. It was on the morrow after he had been challenged by a delegation of priests and Levites from Jerusalem as to his identity and mission beyond the Jordan, that the Lord's forerunner proclaimed, as he saw Him, "Behold, the Lamb of God, That taketh away the sin of the world!" In so saying, John was identifying Jesus with the Person he had so glowingly spoken of in the paragraph which precedes our lessons; and with this confirmation he coupled his own confession, that it was not until he beheld the Spirit descending and abiding upon Jesus, that he himself knew Him. It was as if he, not knowing that Jesus of Nazareth was the Redeemer, heralded in the abstract the coming of the Messiah; but inasmuch as he now knew Him, he not only made his testimony personal but also evangelistic as well as prophetic. Nothing is more natural to the reborn soul who really knows and loves the Lord Jesus Christ as to be both evangelical and evangelistic. It is next to being inconceivable to think of a person's being truly a Christian without having the urge to speak of and for Christ when the occasion to do so presents itself. And when one stops to think of it, everyone of us can say more about Him than we may at first realize as being wrapped up in our knowledge of Him. If you analyze the Baptist's testimony in these verses, you will find that he said no less than six things about the Lord: first, that He is "the Lamb of God, that taketh away the sin of the world"; second, that "He was first in regard to him"; third, that He was the One Who "should be made manifest to Israel"; fourth, that "the Spirit descended and abode upon Him"; fifth, that "He baptizeth in the Holy Spirit"; sixth, that He "is the Son of God."

II. John, Andrew and Peter Follow Jesus (John 1:35-42)

We have spoken of the facts which we have just described as the witness to which John and Peter responded. Strictly speaking, we have no mention of John's being present with the Baptist on that particular day; and we know that it was Andrew's testimony that led Simon to Jesus. But we used the title as given above because it seems that it was this sort of testimony that was filling the air which the disciples of the Baptist breathed in those days. As the hours of that morrow came to a close, the Lord's forerunner finished his witness for the day with a courageous declaration of the Deity of Jesus. Blessed note no which to go to sleep! After a refreshing night the clear voice of the herald is heard again. This time his message contains only five words: "Behold, the Lamb of God!" Nothing now about sin, or of its removal; just the Redeemer Him-

self. Shall we say, that the Baptist detected weariness in the crowd at the announcement of the doctrine of Christ? Shall we say, that it is only as we receive Christ that we can appreciate His redemption of us? At any rate, nothing was said about sin this day; the word was just about the Lord Jesus Christ Himself as God's Lamb. Needless to say, every Jew should have known the meaning of such language. It was enough and clear enough for John and Andrew to follow Jesus. As salvation begins with a look at Jesus as God's Lamb; so it proceeds in a course of following Him as such—and as Lord. Walking with Jesus *in* conversation; and what is that but prayer to God in His Name! A prayerful stroll with Him leads to a longing for a deeper abiding in Him—a Divine privilege that has the latchstring hanging out in reach of all who have the holy love to pull it! Then what fellowship when once the door has closed behind the Saviour and everlasting Guest! Who can know the thoughts of the aged John as he penned this scene in memory of his first day with Jesus? Happy reminiscence! From the glory of that afternoon or evening Andrew went forth to win his brother Simon to Christ; and then Simon was assured—oh, so graciously—that his name would be Cephas, Peter. We leave the text at this point, although this does not end the blessed recruiting of this week; nor does it more than begin to tell the fruit that grace produced in and through these men.

III. Simon and Andrew, James and John Follow Jesus (Mark 1:16-20)

Since our topic mentions only Peter and John, we shall not now speak of Andrew and James. The event before us now took place after those of which we have just been thinking. Furthermore, we are now in Galilee, not beyond the Jordan away from Jerusalem. In the earlier account, these men were called to Christ; now, they are called also to His work. As the Macedonians so beautifully demonstrated later (2 Cor. 8:5), those who are truly Christ's, first give themselves to Him, and then they give their service for His cause. That being the only true order, it is also therefore the only fruitful order. But how shall this service be carried out? and what shall the work be? Our Lord answers: "Come ye after Me, and I will make you to become fishers of men." In that call there are really four things: first, we are told that our Christian mission can only be performed if we follow Christ; second, since we are not naturally fitted for this work, we need and shall be fitted for it; this Christ promises to do; third, our work is to win men for Him; fourth, this duty is accomplished by applying the principles of the fisherman's art to the winning of souls.

PETER AND JOHN WITNESS CHRIST'S GLORY

April 11. Mark 9:2-8; 2 Peter 1:16-18

Golden Text: Mark 9:7

In this lesson we have a foregleam of the glory in which the Lord Jesus Christ will some day manifest Himself to the whole world. We note now three things concerning this foreshadowing—its grace, its glory, and the response to it by its witnesses.

I. The Grace that Brought the Disciples to the Place of Glory (Mark 9:2a-b)

Our Lord could have experienced His transfiguration alone, had it not been for the Divine purpose to make the event an occasion to call attention to His authority as the Father's beloved Son and

Messenger. Again, this event could conceivably have taken place anywhere, but then an unnecessary miracle would have been required to keep unholy eyes from beholding it. We need not ask, why Peter, James, and John were chosen to see it, rather than some others; but we can say that they were to the Transfiguration what the shepherds were to the angelic announcement of the Lord's birth. However, the importance here lies not in the identity of the witnesses but in their preparation. It is said that six days elapsed before the Lord Jesus made this move in the direction of His Transfiguration. These six days may have typical significance. They may be thought of as illustrating the fact that it will be only after a certain number of other dispensations will have run their course that the Redeemer will return to earth in power. But we wish now to give this notation a practical interpretation. As a rule, it is only to those who have walked faithfully with Christ in other days that fresh glories dawn. But when these new glories do break forth, they do so because of that grace which takes us up into the Divine fellowship by God's own will; for now, as always, it is He Who chooses us; not we, Him. Nor are we chosen by Him to make our own way to glory. The Saviour not only took Peter, James, and John to be with Him, He also brought them up with Him to His Transfiguration. Nowhere, therefore, in this whole procedure is there a place for the saint to glory in himself. We note lastly, that those who behold Christ's glory are those who have come apart from the world to be alone with Him.

II. The Transfiguration of the Lord Jesus Christ

(Mark 9:2c-4, 7-8)

Of the Transfiguration itself Mark simply writes: "He was transfigured before them." More than that he does not say—except that he adds some details, precious details, external to the Lord Himself. It is idle, therefore, for us to speculate as to the exact nature of this Metamorphosis. He Who had always existed in the form of God had emptied Himself and taken the form of a servant in the likeness of men. As God's Servant the disciples had known Him. Now they saw Him transfigured. After a bit Mark will tell us that the risen Saviour was manifested unto two of them in another form. If this is language that keeps us guessing, it is also language that keeps us worshipping—worshipping Him Who has received the Name that is above every name. Naturally such great personal glory had corresponding external effects and accompaniments. We read of the effect of this mighty change upon His garments. Now, garments generally speak of the habits of men, but here we may let them represent the whole creation which we know is going to be redeemed from its bondage when the Lord Jesus Christ returns in power. But of greater importance still is the fact that at that coming the dead in Him shall be raised and all then living believers in Him will be changed, and that both groups shall be esought up to be with their Lord forever. It is of this glorious fact that the presence at His Transfiguration of Moses and Elijah speaks: for Moses had died and Elijah had been changed. But the greatest glory in Christ's eternal triumph belongs to the Father. It is His beloved Son Who has brought back men and things to Him. His, therefore, is the greatest joy in His Son's victories. Of this we are reminded by the Voice That spoke through the cloud. The cloud may have been a part of the Transfiguration. Its appearance seems to have been for the purpose of hiding other glories which the disciples had not been chosen to see then.

III. The Response to the Transfiguration (Mark 9:5-6; 2 Peter 1:16-18)

There remains for us now to consider the response which the disciples gave to what had just been revealed to them. Our texts mention that which was immediate and that which was subsequent. The first effect upon the three disciples of what they were seeing was that it sorely frightened them. No wonder! If naturalism is not capable of understanding supernaturalism, how much more inevitable is it that sinful naturalism should tremble before holy supernaturalism! Besides being afraid, Peter was dumbfounded. He had nothing to say! Those who have become acquainted with Peter will understand the force of this remark! However, his loss of speech was not total, for he blurted out something about building three tabernacles—one each, for the Lord, Moses, Elijah. The coming of the cloud and the Voice nipped this proposal then and there. Yet, by this time Peter had become quite enthusiastic; for he was seeing things that he was always dreaming about—the Lord's glory. That would have been a praiseworthy delight, had he not used it as a formula for the denial of Christ's cross.

The disciples were forbidden to speak of the things they had just seen until after the Lord's resurrection. In harmony with the Father's Voice, this prohibition was a command to the effect, that at the proper moment a full account of the Transfiguration should be given to men. That Peter was faithful to this command is evidenced by his Epistles; and we are glad to know that at the time of their writing his rapturous language about Christ's glory gave full value to the significance of His death. He seems to have run into opposition by this kind of preaching, for we find him defending it against the charge that he was propagating a myth. As he was sure of his testimony by what he had seen, so we can be sure of ours by what we can read in the Scriptures. Christ is coming back in glory. The world needs that testimony today. May we give it out faithfully on the foundation of the evangelistic fact of Christ's cross and resurrection.

PETER AND JOHN IN GETHSEMANE

April 18. Matt. 26:36-46; John 18:10-12

Golden Text: Matt. 26:41

To speak of Peter and John in Gethsemane is not, of course, to tell the real story of Gethsemane. The one important association with that Garden will forever be Christ's praying there. Furthermore, James was present also. However, since we are following the accounts of Peter and John, we may properly approach our text as our topic bids us to do. From that point of view, the lesson tells the story of the special choice of these disciples for this significant hour, of our Lord's agonizing praying, and of the manner in which these disciples responded to their new call of duty.

L. The New Call to Peter and John (Matt. 26:36-38)

It was about three years before this that the Lord, after a night of prayer, had called unto Him whom He Himself would and appointed them that they might be with Him. Now He picks three of these twelve to go with Him and stand by Him during just about the most sorrowful hour of His life. We may well ask, What can these men do for Jesus? We have never seen them praying with Him; certainly, we have not beheld them praying for Him. He had

expressly commanded eight of their number to stay where they were while He went *yonder* to pray. In a few moments He will go *away* from these three to pray. What is it that He expects of them? The Scripture simply says: "Then saith He unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with Me." They were to stay where they were and watch with Him. That we are faced here with strong evidence of the humanity of Christ, none can doubt; but to some of us His Divine-human personality is such a sublime mystery, that we shrink from trying to divide and catalog it. But somehow, He Who had need of the ass and calf for His entry into Jerusalem, has need of us. Think of it, He Who is not ashamed to call us brethren, has need of us! What a mystery of grace! We can understand that the branch must abide in the vine to bear fruit; but here the Vine seems to need the branch!

II. The Prayer of Christ (Matt. 26:39, 42, 44)

As we approach this part of our text, let us remind ourselves that it was our sins which caused our Lord to cast Himself on the ground, face downward, to pray that, if possible, this cup might pass from Him. There were times when Jesus rejoiced when He prayed; but He is sorrowful and sorely troubled now. There came a time when it could be said of the Author and Perfector of our faith that He endured the cross for the joy that was set before Him (if "for" be the right preposition in Heb. 12:2); but He is exceedingly sorrowful even unto death now. We must not, however, allow these contrasts to picture the Lord Jesus Christ as an unwilling victim here. Nothing could be farther from the truth than that. If that which was human in Him stopped prayerfully to make certain again that only through His death could men be redeemed, His action serves notice to all men that none less than the Son of God believed with heart and soul that there is no hope of eternal life for sinners apart from His reconciliation of God for them. We have no recorded answer to this prayer; but what else can the Father's tender silence mean, than that He too knows that only by the drinking of this cup by His Son could men be saved? The "must" which moved the Lord Jesus Christ here did not arise from the nature of things, as if He had been cornered by circumstances in such a manner that there was no other way out of this Garden for Him. This "must" was the free choice of His own love for us. Jesus had the right to die for us; He had the right also not to have to die for us. There would have been no stain on Him, if He had stayed away from the cross; but in that event, we would have remained lost to God. There was, however, no uncertainty as to how the Lord Jesus Christ would act. In gracious love He had come to earth to die for us; and for weeks now His face had been set toward Jerusalem and the cross. Here then, is freedom, authority and Love Divine. Oh, how much we owe to that grace!

III. The Response of Peter and John (Matt. 26:40-41, 43, 45-46; John 18:10-12)

How did the privileged and specially commissioned disciples react to their solemn call to watch with Christ? They did not do what they were asked to do, and one of them did that which he should not have done. They responded, therefore, to this duty by a repeated sin of omission and a rash sin of commission. First, they quickly fell asleep. They did very little, if any, watching. That was a particularly bad showing on Peter's part, for he had boasted of so much

courage only a little while ago. However, it was not their courage that failed them here but their strength. Powerlessness is a pathetic sight. If after reading this lesson, anyone still thinks that desire to do good is a sufficient guarantee that that good will be done, let him read the seventh chapter of Romans to be corrected. Good intentions are necessary, but power is needed for their execution; and that power is not to be found in man but in God. The behaviour of the disciples in Gethsemane gives striking proof that the Lord Jesus Christ has nothing to expect of us when it comes to establishing salvation for men. Our eternal security is guaranteed by the fact that salvation is all of grace. In Gethsemane and on the cross, as well as in the Transfiguration, it is Jesus only.

If we follow the marginal rendering of our text, then the facts it records are about as follows: after our Lord had prayed the first time, and had returned to His disciples, and found them sleeping, He said to Peter: "What, could ye not watch with Me one hour? Watch ye, and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." After His second praying, He came to them again; but when He found them asleep again, He simply noticed that their eyes were heavy and went away to pray a third time. This second visit, which at first may seem to be the least emphatic, touches one nevertheless as the most moving of all three. We can somehow understand the first and the last; but it is this second visit that shows how much the Lord depended on these disciples and how much He cared for them. And they failed Him! Are we like that—sometimes? ever? often? When He came to them the third time, He said: "Do ye sleep on, then, and take your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth Me." "And while He yet spake, lo, Judas, one of the Twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." It was in the midst of this development of things that Peter made himself guilty of committing a rash wrong. He had been too sleepy to watch with Christ, but he was not too sleepy to use his sword. Shall we say that swords were more to his liking in reference to kingdom matters than prayers? If so, then he was wrong. He was wrong anyhow; for, like his objection to the Lord's mention of the cross in Matt. 16:22, this rash act was in fact a denial of that cross. But let us be fair to Simon. He erred through an ignorance that shackled His love for Christ and His kingdom: as Saul erred through an ignorance that shackled his zeal for God. As soon as Peter knew better, he spoke and acted more consistently with the great requirements of redemption. Witness his speech in The Acts 3:12-26, and his explanation of prophecy in 1 Peter 1:10-11.

THE RISEN LORD

April 25. John 20:1-18

Golden Text: Mark 16:6

The slow season has kept us waiting for this blessed lesson a little longer this year than it usually does, but it could not keep us waiting forever. Nor would it want to do so, for it too was subjected in hope of that deliverance, whereby it shall share in the liberty of the glory of the children of God, when the risen, ascended Lord shall have returned to earth again. The text naturally divides itself in two parts: there is first the story of the empty tomb; and second, the account of the Lord's unveiling of Himself to Mary.

I. Mary, Peter, and John at the Empty Tomb (John 20:1-10)

Our story opens with the account of Mary's early morning visit to the tomb in the garden of Joseph of Arimathea into which the body of the Lord Jesus Christ had been buried. From the use of her pronouns we may deduce that she was not alone; but since there is not much to be gained by arguing that point, we attempt to go no further than the limit of the person named. Mary's coming to the tomb so early that it was still dark, speaks of her courage as well as her love. If it be true that there is a way wherever there is a will: it is equally true that there is a way wherever there is love. There is a special promise to those who love His appearing (2 Tim. 4:8). If our love cannot bring us to Him, His will bring Him to us. Mary hardly found what she expected to find. She saw the stone rolled away from the tomb. That was enough, however, to set her hopes and fears in motion—her fears more than her hopes, for she stopped where she was and went no farther. Undoubtedly a good many ideas flashed through her harassed mind in a hurry—most of them disconcerting. What did the moved stone mean? What could she make it mean?

She does not wait to solve her problem. She runs to Peter and John and blurts out an excited woman's fear, as if what she dreaded most was actual fact, and says to them: "They have taken away the Lord out of the tomb, and we know not where they have laid Him." With this false report lodged in their minds and saddening their souls Peter and John start for the tomb. The impressive force of the imperfect tense predominates in verses three and four, so that we can almost feel the panting of these tired men as they make their way to Joseph's garden. John was able to outrun Peter; but he discovered less when he got there than Peter did when he arrived. They quickly put their findings together, however, to assure themselves of at least two things: first, that the Lord's body was not there; second, that the agent of its removal acted not in any helter-skelter fashion. But Him they saw not. What hindered them, therefore, from drawing the same conclusion which Mary had drawn earlier in the day? We rejoice in the proof of the emptiedness of that tomb; but it is not in the emptiness that we find our comfort and hope—how could we? It is when we have proof that this vacancy was caused by our Lord's rising again, that we rejoice. We treasure John's faith on that glorious morning, but we note that there is no mention of joy in connection with it. For the record of joy, as the experience of the disciples in relation to the great event of this day, we must wait until later in the day, especially until its evening when the Lord appeared to ten of them in the closed room; then it was that they themselves saw Him. In making these statements we are not trying, of course, to nullify our Lord's assertion to Thomas, that they that have not seen, but have believed, are as blessed as those who did see Him; for in the beginning someone had to see Him to secure proof that the tomb's emptiedness had only the one meaning, that He is alive. Until that moment came, Peter and John knew to do nothing better than go to their own homes.

II. Mary, the Angels and the Lord at the Empty Tomb

(John 20:11-18)

While the men were making their investigation and coming to a conclusion of faith concerning what they had found, Mary had returned; and, still laboring under her first misinterpretation of the

evidence, stood without the tomb weeping. But now, for one reason or another—possibly the testimony of Peter and John—she did what they had done: she stooped and looked into the tomb. Now she saw two angels, whom the disciples had not noticed. They were clad in white, and they were sitting one at the head, the other at the feet, where the body of Jesus had lain. But angels, of what use are they, if the soul is not sure that the Lord lives? So she makes no ado about them at all; in fact, she turns away from them, still crying tears which say: "They have taken away my Lord, and I know not where they have laid Him." It was well that she turned away from the angels at this time, for in so doing, she turned right to the Lord, Whom she recognized not by sight but by hearing; for "belief cometh of hearing, and hearing by the word of Christ" (so the best text of Rom. 10:17). Her Rabboni had found her; and now she wanted to hold on to Him. But in this physical, earth-life sense this was not to be. Anyhow, the great verb of the Resurrection is not the fellowshiply "cling," but the missionary "go." Mary obeyed that command instantly. She went and told the disciples that she had seen the Lord and that He had spoken these things unto her.

Book Reviews

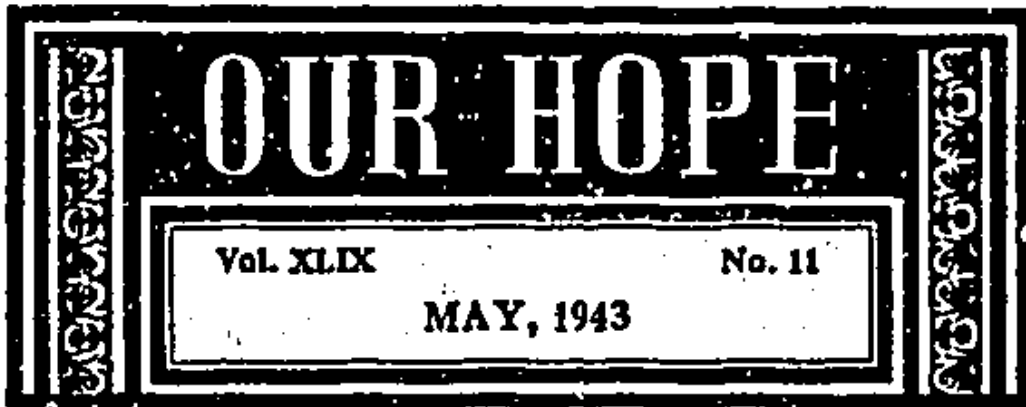
By E. SCHUYLER ENGLISH

The Gospel of John, by H. A. Ironside, Litt.D. Published by Loizeaux Brothers, New York City. Two volumes, 892 pages, bound in paper and also in cloth. Price: paper covers, \$2.00 the set of 2 vols.; cloth covers, \$3.00 per set.

For more than a year Dr. Ironside delivered a series of Sunday morning addresses on the Gospel of John to the great congregation of the Moody Memorial Church of Chicago and to a still larger radio audience over Station WMBI. These messages were stenographically reported, carefully edited and published in the form in which they now appear.

Of many teachers it might be that a work of theirs prepared in this fashion would either be repetitious or else not complete, but not so with Brother Ironside, whose platform ministry is of such a style that his messages are full and warm even when taken down on paper. The reviewer had not yet read the two volumes from cover to cover; but this is unnecessary—the doctrinal position of Dr. Ironside is too well established and well known to need surveillance, and the several hundred pages that we have read are sufficient to tell us of the value of this work. It is a thorough and discerning study of the Fourth Gospel, filled with telling illustrations, so simply and clearly presented as to leave no reader without a richer knowledge of the Gospel of John and a very great blessing for his own soul. Of some teachers it is said that the audience's reaction is: "Full notebook, empty heart;" while of others: "Full heart, empty notebook." But both the notebook and the heart will be full after reading this latest exposition from the pen of our beloved brother and friend.

Consider HIM.



Editorial Notes

**The Glory
of Christ: "His
Infinite, All
Transcending
Glory"**

The Glory of the Son of God, Christ Jesus our Savior-Lord, is the most prominent revelation of the Bible. It is the theme which can never be exhausted. For faith it is the most precious truth which fills the believer's heart with joy unspeakable and full of glory, making known that perfect love of God which casteth out fear and gives to the creature of the dust the assurance of an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven" (1 Peter 1:4).

This great theme has been the battlefield throughout our age, on which faith and unbelief have met, clashed and fought. The hosts of evil have here massed their forces, the serpent's seed challenging the seed of the woman, the hosts of God's side contending for the faith delivered unto the Saints. This has been the battlefield of theological inventions with their false spiritual theories.

The Glory of the Son of God is unfathomably deep. So spake the Samaritan woman—"the well is deep"; she but meant the physical well. She knew not Him and His Glory. This is also the case with some commentators, expositors of the Bible, who are true believers, yet they miss the depths of His Glory and have not distinguished between the different Glories of our Lord. It has often led to confusion, if not positive error, which robbed Him of some of His Glory.

Let us go for a starting point in this month's meditations on the Glory of Christ to that blessed room in Jerusalem in

which He met with His disciples for the last time. Most blessed words of promise and these were then spoken by Him. They heard from His blessed lips one comfort after another. He would soon leave them; another One would take His place, God the Holy Spirit. Though bodily absent from them He assured them that they could reach Him at any time by prayer, for He went back to the Father. He told them of the Father's House with its many mansions. Some day He would return in person and receive them unto Himself for an eternal fellowship with Him, with all His Saints and with His holy Angels.

His final word assured them of victory in a world of evil. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." After these words He no longer addressed them as His disciples. We read in the record that He lifted up His eyes to Heaven and said "Father." His disciples had heard Him pray before, but now they were about to listen to the greatest of all prayers addressed to His Father in His eternal abode, in the Heaven of heavens above. Modernism has frequently denied both the personality of God and Heaven as a locality. The opening verse of Job, chapter seventeen, gives the fullest evidence that God is a Person, that He is the Father of our Lord Jesus Christ and that He is above this earth, in Heaven. We do not ask for any other evidence; the words of our Lord are sufficient. We listen to the first petition in the prayer of our Lord. "And now, O Father, glorify Thou Me with Thine own self with the Glory which *I had with Thee before the world was*" (John 17:5).

What a wonderful petition it is! He speaks, Who was despised and rejected of men. He speaks, Whom they called the Nazarene, the Galilean, the son of the carpenter, the man of sorrows and acquainted with griefs, He, Who said—"the foxes have holes, the birds have nests, but the Son of Man has not where to lay His head." A few more hours and He would enter the deep shadows of Gethsemane. A few hours more and human hands will nail Him to the Cross, the Cross of suffering and of shame. Before He prays that prayer of deepest agony—"Let this cup pass from Me," in this first petition, He looks beyond the Cross and its great

work. He anticipates His victory. He requests the return of Glory upon Himself, the Glory He had with the Father. *What does it mean?* What is this Glory He claims? In the first place, it means His pre-existence. Before there was a world He existed in the form of God. He is the eternal Word Who was with God and Who is God (John 1:1). In that mysterious unpeetrable and unexplorable past with no beginning He existed and possessed Glory as the Only Begotten. Can we explain it? Do we know what this Glory was before the foundation of the world?

Our finite reason humbly acknowledges that it cannot pass the bar which makes intrusion into this realm possible. But this is where faith comes in. We confess our human limitations, our total ignorance, yet we believe and know it is the Truth, for thus it is written in the revelation of God.

Well does the writer remember the time in his early childhood when for the first time a godly mother tried to explain to him the word *eternity*—no beginning and no end! How the little mind laboured to grasp and to comprehend it. There must have been a beginning some time! No beginning! But some day there must come an end! No end! Everlasting! And what the child-mind could not grasp, the mature mind cannot explain.

Nor can we fully describe, less understand, what His eternal Glory consisted in, the Glory He had with the Father before the world was. These are deep truths which reveal the Glory of Him Who is our Saviour, our Lord, our Friend. But this we say: such is He "Who loved me and gave Himself for me." Nor must we forget that His petition for that Glory to return upon Him is not the only Scripture statement as to His glorious pre-existence. He spoke of it frequently. "Before Abraham was I am"; "Whosoever seeth Me seeth the Father"; "I and the Father are One." The Holy Spirit bears the same witness in John's Gospel Chapter 1:1-5; Col. 1:15-16; Hebrews 1:1-3 and elsewhere. The Old Testament Scriptures are far from being silent on it. His Name is revealed from Genesis to Malachi as *Jehovah*. What a miserable invention of the destructive Criticism which makes Jehovah to be the tribal God of Israel and puts Him on the same level with the idol gods of Canaanitish heathen nations

of the past! The Jehovah of the Old Testament is the Jesus of the New. Micah speaks of Him as He "Whose goings forth have been from old, from everlasting" (Micah 5:2). His eternity and glory are taught in the Law, in the Prophets and in the Psalms. Creation as well as Redemption are attributed to Him. Isaiah saw His Glory (Isa. 6). So did the patriarchs Moses, Aaron, Joshua, David, Ezekiel, Daniel and many others. Read your Old Testament to discover more and more His pre-incarnation Glory, the flashes of Glory which broke through from above. Yet, in spite of it all, it is still a mystery, that Glory which He had with the Father before the world was. The day is coming when it will be solved, the day when we shall no longer look into a glass darkly. In the meantime we worship and adore Him as our Lord and our God.

The Glory
of Christ:
"We beheld
His Glory"

✠

"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). St. John in his Gospel does not mention the Transfiguration scene of our Lord. Matthew, Mark and Luke, the synoptic Gospel records, record this great event. Some expositors claim that the words we quoted above refer to the Transfiguration. We believe John's words have a wider meaning and include the entire three years of His public ministry. It is written—"But when the fulness of time was come (the appointed time) God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). He Whose eternal place was in the bosom of the Father, the object of His eternal love, was sent forth by the Father. He came as the expression of the Love of God, to carry out the eternal purposes of God planned before the foundation of the world. He came "to redeem" (Gal. 4:5). In Creation God gave to Him the pre-eminence. "All things were made by Him, and without Him was not anything made that was made" (John 1:3). God foreknew a ruined Creation, and its redemption was to be accomplished by Him by Whom and for Whom all things were created. This necessitated His incarnation; to be born of a woman in order to be the second

man of perfect holiness, hence sinless. The Holy Spirit created that holy sinless body through the Virgin birth. "Wherefore when He cometh (was about to come) into the world He saith, Sacrifice and offering Thou wouldest not, but a *body hast Thou prepared for Me*; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I (the Only Begotten), Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God" (Heb. 10:5-7). These words were spoken in Heaven prior to His holy birth in Bethlehem. Thus He came from the Highest Heaven down to our earth filled with sin and misery, to begin His mighty work of redemption. Philippians gives us a wonderful description of His humiliation (Phil. 2:5-8). We call attention to this brief statement, "He made of Himself no reputation." The literal meaning is "*He emptied Himself.*" Of what then did He empty Himself? Around this phrase there has been formed the so-called Kenosis theory which teaches that He had divested Himself of His Deity and as man appeared like other men with their human limitations. If this theory were true and the Son of God emptied Himself of His Deity, His Godhood, how could He be "God manifested in the flesh"? How could it be true, "Whosoever seeth Me seeth the Father"? How could He have been the image of the invisible God? How could it be explained, "that God was in Christ reconciling the world unto Himself"? The Kenosis theory is in reality an infidel invention aimed at the witness of Christ to the inspiration and authority of the Old Testament. They teach that He did so on account of His deficient knowledge.

In His incarnation the Son of God did not empty Himself of His Deity; He emptied Himself of the Glory which He had with the Father before the world was. This is the only thing He left behind when He appeared on the earth in the form of a servant. He *was* very God as He *was* very Man. The four Gospels contain abundant evidence of His Deity which He manifested as "He tabernacled among men." Take the three great attributes of the Godhead—*Omnipotence, Omniscience and Omnipresence*. The last is clearly indicated in John 3:13—"The Son of Man, Who is in Heaven." Even while He was speaking on earth He was in Heaven from whence He had come. His miracles show that He was

the Almighty God for Whom there is nothing impossible. He healed the sick, He cleansed the lepers, He raised the dead. To the blind He gave sight, the deaf were instantaneously healed of their deafness; the lame, the paralytics at His command leaped like the hart; even the maimed were made completely whole. Death had to give way to life and the grave, as in the case of Lazarus, had to release its prey. He had complete power over nature; the wind and the waves obeyed His voice.

He was omniscient for He knew all the plottings of His enemies, as well as the secret questionings and perplexities of His disciples; He spoke as the Prophet, predicting His sufferings, His death by crucifixion, His physical resurrection, His return to Heaven, His second coming, the fate of Jerusalem, the dispersion of the Jewish people, the future events of the present age and its end.

Read once more the last verses of Matthew, Chapter 17. Even in this event His divine attributes stand out. Omniscient and absent from the scene, He heard the conversation between Peter and the tax-gatherer. He knew and saw on the bottom of the sea a coin which someone had dropped. He commanded a fish to pick up that coin and when Peter cast the hook He brought the fish with the coin to Peter's hook.

And so when He was here on earth, though in humiliation, days of Heaven were on earth—"they beheld His glory."

But we must not forget *His moral Glory*. He was sinless, therefore He never needed to confess sin nor did He ever ask forgiveness. He challenged His enemies to convince Him of sin. All Saints ask and crave for the prayer of intercession; never once did He ask anyone to pray for Him. He never made a mistake, never had to recall a single word, nor express regret. In every word, in every deed, He is revealed infallible, the perfect Man. How lovely, how beautiful His character! Meek and lowly. Altogether lovely!

There is a sect of errorists which teaches that a Christian has no need to read the four Gospels, that they are "Jewish." A true believer should only read and study the Prison Epistles of St. Paul, that these Epistles contain the only message the Church should read and obey, so they say. A Christian who

follows their directions does so to his own hurt. Read the four Gospels again and again; meditate, pray as you meditate, behold afresh His Glory. You can never exhaust this great theme—the Glory of the incarnate Son of God. Your heart and life will be daily enriched and the Holy Spirit will make Christ a greater reality in your life, teach you to walk even as He walked and serve as a servant of Christ. And finally, when this Holy, this Sinless, this Perfect One finished on the Cross the great work, we behold there also His Glory, the Glory that God is *Light* and that God is *Love*. So again we say, we worship Him, we adore Him as our Lord and our God.



The Lord of Glory was crucified; He died. The Glory of Christ: Only His body died and was buried. His body was an immortal body; if He had "Crowned with Glory and Honour" not given that body as a sacrifice, by His own voluntary act, death could not have claimed it. But as He was the holy Lord and His physical body sinless, that body could not see corruption. He could not remain in the grave. On the third day God in mighty power raised Him from among the dead and He, Who is the Only Begotten of the Father, became on that glorious day of the empty grave, the Firstbegotten from the dead. But we also find it stated in the Scriptures that "*He arose*". He arose because He is the almighty Lord of Glory. This fact was announced by Himself when He said . . . "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). But while He arose in His own power God also raised Him from among the dead and constituted Him the head of the new Creation. Peter informs us that besides raising Him from among the dead "*God gave Him Glory*" (1 Peter 1:21). It was God's reward to Him Who had pleased Him in all things, God's reward for having glorified Him in His Holiness and Righteousness in having finished the great work on the Cross. The gift of Glory He received was an act of the righteousness of God besides another reason which we shall mention later.

Listen to a few Scriptures which relate to this gift of Glory.

After the description of His path from Heaven's Glory to the Obedience of His death on the Cross, the Spirit of God reveals the Glory which is His. (Phil. 2:6-11) "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father." In the opening chapter of the Ephesian Epistle the Spirit of God through St. Paul prays that Christians might know—"What is 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 and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come. And hath put all things under His feet, and gave Him the head over all things, to the Church, which is His body, the fulness of Him Who filleth all in all" (Ephes. 1:19-21). "When He had by Himself purged our sins, set down on the right hand of the majesty on high" (Heb. 1:3). "Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter 3:22).

Other Scriptures could be added, all revealing the fact that the Man of the Cross is the Man in the Glory now. We quote but one more text.

"Thou madest Him a little lower than the angels, Thou crowndest Him with Glory and Honour and didst set Him over the works of Thy hands. Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him. He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with Glory and Honour, that He by the grace of God should taste death for everything" (Heb. 2:7-9).

All these Scriptures give us the indisputable information that the Lord Jesus Christ is now as the glorified Man at

the right hand of God, that He has the place of Glory at the right hand of the majesty on high. Mark it well, He is not gone to Heaven as a spirit; the Man Christ Jesus is there, in the same body He took on in incarnation, in which He arose after His finished work and ascended on high. He is now engaged in a present work as the head of His body, the Church, as the Priest and Advocate of His people and as the upholder of all things. He is there as the head of the new creation, the other Adam, under Whose feet all things are going to be put. All His enemies are going to be made the footstool of His feet. For this He waits on the Father's Throne.

While there were many witnesses of His resurrection, who saw Him alive after His passion, there are but three who saw Him in His resurrection Glory in Heaven. *Stephen*, the Church's first martyr, saw Him as the stones struck him. "He looked up steadfastly into Heaven, and saw the Glory of God and Jesus standing at the right hand of God." He had evidently risen to welcome Stephen, as some blessed day He will arise to welcome all His own. *Saul of Tarsus*, the Pharisee who witnessed Stephen's death; Saul, who hated the Church and its members, persecuted and wasted it, was the second one who saw Him in the glory on the road to Damascus; and the third witness was the *beloved disciple John*, who beheld Him in the fulness of Glory among the golden candlesticks.

How great the reward-ginry He received—the Firstborn of the dead; a Name which is above every other name, constituted the heir of all things, appointed as such by God, the King-Priest after the order of Melchisedec and the Judge of all. And now look deep, child of God! Let faith take it in even in the darkest days of this fast passing age! Hear Him pray once more—"And the Glory Thou hast given Me I have given them";—"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 17:22, 24). Look at Him up yonder crowned with Glory and Honour! His Glory and Honour will be yours in that coming day. Every sinner washed in His precious blood and saved by grace will be a sharer of all the Glory the Father

gave unto Him. "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" (Rom. 8:29). "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God; therefore the world knoweth us not because it knew Him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him for we shall see Him as He is" (1 John 3:1-2). "When Christ, Who is our life, shall appear, then shall ye also appear with him in Glory" (Col. 3:4). "For our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our body of humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. 3:20, 21).

Be sure and understand that you and every member of His body, the Church, shall be *sharers of all His Glory*, as given to Him by the Father, and that it does not depend upon your spiritual attainments, your walk or your service. This glory we all shall receive is just as much the gift of His Grace as our salvation. *Saved by Grace and glorified by Grace*, and between the two *kept by Grace*. We are the heirs of God, the fellow heirs with Christ, because we are children of God, and when our fullest肖ship of Glory is bestowed upon us, we shall possess forever and ever His Glory, the gift of the Father unto Him and the gift of God the Son to each and every one who acknowledges Him as his only Saviour and Lord, who are "the Beloved of God, called Saints".

Look up, thou child of God; see Him to Whom you belong crowned with Glory and Honour, then give the shout of faith—"all things are yours and you are Christ's and Christ is God's." And so we say it again—we worship and adore Thee, our Lord and our God.



The Glory of
Christ: "His
Future Glory"

A future Glory? Who can question it! In fact it seems that there is more written in God's Word about His future Glory than His past and His present Glory, just as it is true that the prophecies relating to the

sufferings of Christ are far less in the Old Testament than the prophecies which reveal "the Glory that should follow."

Some day we hope to devote an entire issue of "Our Hope" to His future Glory as revealed from Genesis to Revelation. His future Glory begins with the Day of Christ, the Day on which He as Bridegroom will receive His Bride, the Church, when up yonder they shall meet for the symbolical marriage of the Lamb. It will be followed by a great and glorious display, when He comes and brings His Saints with Him—to be glorified and admired in all them that believed (2 Thess. 1:10).

Then He will receive the throne of His father, David, as well as the throne over all the earth. He will receive His world-wide kingdom; all nations, from sea to sea unto the ends of the earth will serve Him. He will reign and rule in righteousness and peace; He will make wars to cease, speak peace to all nations; all false worship, idolatries as well as ideologies, and the misnamed "Christian" systems of delusions, the product of seducing spirits and the doctrines of demons, will be forever abolished. Modernism with its unscriptural theories, the most subtle infidelity, will completely vanish. Israel will no longer be the restless wanderer among the nations, but will find the promised rest in their God-given land. His Glory will be seen in Jerusalem known by a new name "Jehovah Shammah"—the Lord is there. We refrain from writing more about that future Glory of our Lord. But read the concluding chapters of Revelation to get glimpses of His future, His never-ending Glory in that new earth, surrounded by a new Heaven, on which the New Jerusalem descending from above will have its promised eternal home, while redemption's song will never be hushed—"Worthy is the Lamb." And so we sing it now and worship and adore Him, Who alone is worthy.



Our faithful readers will have noticed that You ask WHY? since our December issue our "Editorial Notes" were almost entirely devoted to the Doctrine of Christ, His Incarnation, His Deity, His work on the Cross, His physical resurrection and His Return. If you ask —Why?— we gladly give you the answer. We shall soon

face in our country in the religious realm a very serious condition. Those who believe that our country is heading for a mighty, sweeping *spiritual revival*, bringing about a return to the full truth of the Gospel of Christ, a defeat of modernism with, its shocking denials of the cardinal doctrines of the true faith, will be greatly disappointed. Such a great spiritual comeback is nowhere in sight nor is it promised in the New Testament, which teaches that our age does not end in a spiritual revival and in a defeat of false teachers, but it teaches that the end of our age brings a complete *departure from the Faith and the Truth of God*. While there are no signs of a real spiritual revival there are abundant signs, ever increasing signs of the predicted *apostasy*. In more than one way, even before the close of this terrible war, the foundation is being laid for the building of *Babylon the Great* under the leadership of certain religious organizations including Catholics, Protestants and Jews, which strike at our glorious Lord as well as at those who contend earnestly for the faith delivered unto the Saints. There are solemn and significant indications that, if our Lord tarries, the little flock may soon have to face a very serious condition. "Our Hope" will continue to be outspoken on these matters and continue to break the Word of Life to the household of faith in such a way as suited for our days and the still darker days immediately ahead. We have written these editorials to strengthen our readers in their most holy faith,—to be faithful witnesses and to have nothing to do with the prevailing Babylon spirit. Yet, in spite of all that is going on, there is no need for true believers to be discouraged. *Victory, a glorious victory, is on our side.*



Our President in one of his recent broad-
 Needed Truths casts quoted two Scripture passages pre-
 cious to the heart of every true Christian.
 Yet
 Much Forgotten The first quotation covered the Beatitudes
 uttered by our Lord in the beginning of
 the Sermon on the Mount (Matt. 5:1-12). Later in his ad-
 dress the President quoted a part of that much beloved
 thirteenth chapter of the First Corinthian Epistle. "Love
 suffereth long, is kind; love envieth not, love vaunteth not

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itself, is not puffed up; does not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

What a different world this world of ours would be if these two portions of the Word of God were not only read but put into daily practice. It would mean an end of all strife. It would lead to a warless world, a world of prosperity and peace, a world of contentment and happiness. The mere recitation of such truth, admiring and assenting to it, leaves man and humanity in their hopeless and helpless condition. Only the practice of it, the doing, can give help, deliverance and power. Christendom has forgotten another beatitude of our Lord. "Blessed are ye if ye know these things and do them" (John 13:17).

All Truth is given for man to walk in; bearing must be followed by doing. To listen to the Truth, to endorse it, recommending it to others, without being obedient to it, can lead to but one thing—condemnation. Without a whole-hearted obedience such truths as quoted are nothing but "sounding brass and a tinkling cymbal." Here is an outstanding failure of Christendom. This is readily acknowledged by many. But the most important question arises—Why this failure? Why are such life and power giving Truths not practised? Why do we see the very opposite in our age?

The modernistic pulpit of today is foremost in clamouring for a practical expression of the principles laid down in the Sermon on the Mount. They look upon it as the true *Vademecum*, the cure-all for humanity's ills. Modernism recommends a universal brotherhood of nations in which love holds fullest sway. Yet modernism with its Sadduceean rationalism, its denial of the supernatural, its denial of the essential Deity of our Lord and its sneers at the Gospel of our salvation, is nothing less than a blind leadership of the blind, a leadership not into the true light, but into greater darkness. Modernism by its denials makes impossible the God-demanded obedience to these Truths and withholds their much needed blessings.

It is only too evident that our age, instead of improving spiritually, is drifting further and further away from the Truth, the love of the Truth and the required obedience to it which alone can bring help. The race continues to be "hateful and hating one another" (Titus 3:3) and all the schemes which aim at world betterment, the salvation of society by the social Gospel and a multitude of other schemes, miscarry, do not lead to anything, but to failure and more shipwreck.

We must look deeper. There is a great fundamental truth which answers the question as to man's failure. It is a truth unpalatable to the heart of man, and therefore increasingly rejected. Our Lord spoke of it in no uncertain words. "Do men gather grapes from 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. 7:16-18). "Either make the tree good, and his fruit good; or else make the tree corrupt and its fruit corrupt; for the tree is known by its fruit. O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh" (Matt. 12:33, 34). "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemies, pride, foolishness; all these things come from within and defile the man" (Mark 7:21-23). Such is the Truth as taught by our Lord, that man has a corrupt, a fallen nature, which brings forth nothing but evil, that man is lost and cannot save himself nor has the power to produce by himself the fruits of righteousness and holiness.

Nor must we overlook that weighty sentence spoken to Nicodemus—"That which is born of the flesh is flesh" (John 3:5). Such is the teaching of the Word of God elsewhere.

In the ancient Book of Job the important question is asked, "Who can bring a clean thing out of an unclean?" The answer given is the right answer and in spite of man's manifold inventions and the boasted achievements of science with its discoveries, it is still the same answer—"Not one" (Job 14:4). "Can the Ethiopian change his skin, or the leopard

his spots? Then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

Yet though this truth as to man and his evil, his sin-nature, is written so large in the Bible it is not believed but rejected. The modern theology, sometimes called "new," though it is not, has a far different belief. It is the evolution theory. According to this theory man is not the direct creation of God and not the offspring of God. Therefore Genesis 1:26 is nothing but a myth. The ancestry of the human race is purely animal! The origin of evil, sin, as revealed in the Bible, is totally rejected. Man had no fall; man is *falling upward*, constantly improving "that better self." In one word the evolution-delusion denies the fact of sin, the truth that man has a fallen nature, that what the Ethiopian and the leopard cannot do, man is able to do. He needs no Saviour for he can be his own saviour; he needs no atoning blood, no reconciliation, no deliverance—culture, education and some form of religiousness, the practice of the golden rule with other self-efforts are sufficient to overcome the remaining animal instinct and lead to better things for himself and for the race. Give the race more time, they say, and it will produce better individuals and a better world. Yet thousands of years have come and gone. What has been the result of this upward process of evolution, both individually and collectively? The world conditions of 1943, the terribly indescribable chaos which in every way humanity is facing, give the answer. Look up the following Scripture texts. It is the divine verdict pronounced upon the human race in its lost condition (Rom. 1:29-32; 3:10-19; Gal. 3:19-21; 1 Tim. 3:1-5).

But is there no way out? If our answer were negative we would have to despair and be forced to say, "The Bible is not God's Word and Revelation"; more than that—"God is not God." The answer to the question is given by God Himself. Since man cannot save himself, God must save him. Since man is dead in trespasses and in sins, in a complete spiritual death, God must give him the life he needs. Since the natural man is without strength, without power to do anything, God must supply the power and the strength. The one great hope of humanity is the *Cross of Christ* and the sin-

bearing and sin-conquering work the Son of God accomplished there. It is written, "He put away sin by the sacrifice of Himself." Though our pen would write pages upon pages in attempting to describe the full meaning of this brief sentence, its meaning could never be exhausted. The full remedy is found in the Cross of Christ. There and there alone the salvation, the strength and power man needs are found, freely offered and supplied to all who believe. There is but one way back to God, the Cross of Christ. Write above it: "Peace was made in the Blood of the Cross."—"The Blood of Jesus Christ cleanseth us from all sin."—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—"There is therefore no condemnation to them that are in Jesus Christ." In believing in these mighty truths of our salvation something supernatural happens in the heart and life of lost man. Modernism has sometimes challenged conservatism to prove that there is the supernatural. Every true Christian believer, saved by grace, who has had a true Christian experience, in passing out of darkness into light, out of death into life, can meet that challenge. He is an evidence and a witness of the supernatural which psychology, no matter how keen, cannot explain.

What is the supernatural the believing sinner experiences? It is his new birth, the birth of the Spirit. It means not a change of our old nature, but the supernatural impartation of a new nature, the divine life. It means the gift of God, even eternal life through Jesus Christ our Lord. The agent in this experience is God the Holy Spirit, Who likewise becomes the indwelling guest, thus making the believer the temple of the Holy Spirit. Listen to David's penitential prayer. "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10). Reading this sentence in the Hebrew we discover that the word "create" is the same which is used in the first chapter and the first verse in the Bible. Thus receiving through the Holy Spirit the new nature, we become a new creation in Christ Jesus, old things are passed away and all things have become new.

But we proceed, for there is much more. As a result of this supernatural experience there follows a new walk. The

natural walk of the natural man is the walk in the flesh; and they that are in the flesh cannot please God. That walk in the flesh can produce nothing else but the works of the flesh, which constitutes man as an enemy of God. But now saved by grace, born again, with God the Holy Spirit dwelling in our hearts, we can walk in the Spirit. What does it yield? "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control, against such there is no law" (Gal. 5:22, 23).

In and through that new nature and the indwelling Spirit we may have deliverance from the power of sin and victory over the old nature. "Knowing this, that our old man was crucified with Him that the body of sin might be done away with, that henceforth we should not serve sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord . . . for sin shall not have dominion over you, for ye are not under the law but under grace" (Rom. 6:6-14). "Walk in the Spirit and ye shall not fulfill the lusts of the flesh" (Gal. 5:16). "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another" (Gal. 5:24, 25). "I was crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I live now in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. 2:20).

This is the only way to have, to live and to enjoy true salvation. In order to be pure in heart, poor in the spirit, meek and merciful as demanded by the Beatitudes, in order to manifest the true love which pleases God, *we must be born again*. These great, emancipating truths and blessings are found in Christ alone, the supernatural Christ, and in His sin-bearing work on the Cross.

The modernistic theories of a betterment of humanity, of producing a better world apart from the Cross and the work of Christ, are a sad delusion. Those who reject these vital truths of our salvation, as stated in this paragraph, are called in the New Testament "the enemies of the Cross of Christ." Their end is destruction (Phil. 3:18).

OUR HOPE

The Sunday School Lessons For more than fifteen years Dr. Arthur Forest Wells' excellent commentaries on the International Sunday School Lessons have appeared regularly in our pages, under the title, "The Heart of the Lesson." We are prayerfully considering discontinuing them in the near future, for the reasons set forth below, but before we take such a step we should like to hear from our family of readers as to how this would affect them. Do you read the lessons in *Our Hope*? Do you use them for teaching help? Is "The Heart of the Lesson" your only reference commentary, or do you make use of other Sunday School material?

For some time the Editors have felt the need of enlarging *Our Hope* by at least eight pages per month. To the present time we have been unable to take on the additional expense, and now, because of paper limitations due to the war, we are not permitted to do so. Yet there is so much vital expository material which we feel should be published—writings that are both timely and interesting, and which will add greatly to the value of *Our Hope*. Thus it has occurred to us that by discontinuing "The Heart of the Lesson"—which the editors and the author himself have recognized as being so condensed that it is not wholly satisfactory as a commentary on the Sunday School Lessons—those pages could be most profitably used for other works. The change would not deprive us of contributions from the pen of Dr. Wells, who has agreed, in the event that the alteration is made, to write our Book Reviews henceforth.

Our decision must be reached soon. This is your opportunity to express yourself concerning the matter. We shall value your comments, for it is our aim, under God, to publish that which we believe to be of the greatest benefit for the majority of our readers.



Christ for America Eighteen months ago, under the theme, "Christ for Philadelphia," a splendid evangelistic campaign sponsored by the Philadelphia Fundamentalists, was held in Philadelphia, Hyman Appelman being the evangelist, and Horace F. Dean, Vice-President and Treasurer of the Philadelphia School of the Bible, the Chairman. Thousands attended the meetings over a two weeks' period, which culminated in the gathering of tremendous crowds in Philadelphia's Convention Hall on the final Sunday, when some 15,000 attended. The campaign was honored of the Lord in being instrumental in leading a large number of people to make definite decisions for Christ.

Brother Dean, with a passion for lost souls laid upon his heart, and a vision for extensive evangelism in many cities in our land, has resigned his position with the School as of May 7th, to act as the Director of "Christ for America" campaigns. He has in mind utilizing Mr. Appelman for similar meetings, each of one month's duration, in at least ten cities during the next year, the first to be held in October. Mr. Dean will direct the whole program from his office in the Land Title Building in Philadelphia. Already he has had signal evidences of God's blessing upon this new venture, and has the prayers of fellow-Christians. A council of seventy-five men from all over the country will serve in an advisory capacity, but the business proper will be under the guidance of a committee of direction, composed of eight men. In addition to Brother Dean and Appelman are the following: Charles J. Grant, Treasurer, and E. Schuyler English, of Philadelphia; Alfred A. Kunz, of New York; Willis H. Meredith, of Poplar Bluffs, Mo.; J. E. Nelson, of Altoona, Pa.; and H. J. Taylor, of Chicago. The Editor and Dr. Frank E. Grebelein have been invited to be members of the National Advisory Council.

Our Hope readers will want to remember this testimony at the Throne of Grace.

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SPEAKING ENGAGEMENTS
(For your information and prayers)

Dr. Frank B. Gaabstein:

May 1—Philadelphia, Pa.: Philadelphia School of the Bible, 1721 Spring Garden St. 8:00 P.M.

Dr. E. Schnyter English:

May 1, 8, 15, 22, 29—Philadelphia, Pa.: Broadcast—Station WIP (610 Kc.): 5:30-6:00 P.M. Sunday School Lesson (every Saturday night). Note: These broadcasts can be heard great distances from Philadelphia.

May 2—Philadelphia, Pa.: Emmanuel R. E. Church, East York and Sepviva Streets. 7:45 P.M.

May 3—New Castle, Del.: First Baptist Church. 8:00 P.M.

May 4, 11, 18, 25—Trenton, N. J.: Christian Fellowship Center, 98 Carroll St. 8:00 P.M. Studies in Daniel.

May 5, 12, 19, 26—Philadelphia, Pa.: Victory Center, 1511 Walnut St. 12:30 P.M. Broadcast over Station WIEG.

May 7, 14, 21, 28—Atlantic City, N. J.: Y. W. C. A., North Carolina and Pacific Avenues. 3:00 P.M. Studies in Philip-
plans.

May 13—Quakertown, Pa.: Interdenominational Youth Fellowship. 8:00 P.M. Brethren Church, Juniper Street.

May 16—Stony Brook, Long Island: Stony Brook School, Chapel Service. 11:00 A.M.

May 20-23—Philadelphia, Pa.: Bethel Chapel, K and Lycoming Streets; Bible and Missionary Conference. Thursday to Saturday, 8:00 P.M. Sunday, 11:00 A.M. and 8:00 P.M.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

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.

—F. R. Havergal.

The New Great World Crisis

By ARNO C. GAZBELLIN, D.D.

XXII.

After a silence of about four months Adolf Hitler has spoken again, but in a way and under circumstances quite unsatisfactory and far from giving any light on his long and strange silence. The reports which have reached us state that his speech took only about fifteen minutes to deliver. It was nothing unusual before for him to consume two solid hours or more. Those in England who heard his speech recently over the radio declare that it was delivered in a very tame fashion; the vehement ravings which characterized his former addresses were entirely absent. As one who heard the broadcast expressed himself, "it was most un-Hitlerish." Of course he had to pack his limited time with lies just to administer another weak dose of the Schickelgruber sedatives to prolong the self-security of his dupes in Germany and elsewhere. The biggest lie he uttered was when he mentioned the loss of his manpower on the different battlefields to have been 500,000, when in Russia alone his losses were five, if not six, times as many. Of course he continued to mumble something about victory. The only thing which confirms the report that it was Hitler who spoke was the threat he made, aimed at the nations still neutral in name, who oppose him in his diabolical schemes. He must have had Turkey in mind, which is in full line with the Allied Nations. Spain also is still neutral and it is hard to tell what treacherous General Franco may do yet, as it is even now reported that several Nazi army divisions are gathering at the front door of Spain, ready to march through that country en route to North Africa.

Another fact has come to light which may explain Hitler's silence and the rumours which are still circulating. It is not hearsay, but authentic information, that several of the Generals which Hitler fired, because they blundered at Stalingrad and elsewhere, have been reinstated. Evidently there have been serious difficulties between Beast Hitler and his beastly associates. The overthrow of dictators of the stamp of Hitler seems not to come from the outside but from the inside through revolts of their own followers.

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So it is said that Hitler has been put under serious restraint and that not he restored these Generals whom he blamed for his umerous defeats, but that he was forced to do so. We will have to wait to find out the full truth. One thing seems certain: the anti-Hitler forces are at work both in Germany and in the enslaved nations.

Enslaved nations—that is the right word for it. Inasmuch as the manpower of the Nazis is waning, Hitler and his associates have inaugurated a twentieth century system of slavery. This has been the case for months in different parts of the Balkans, but now it also includes Vichy-France under the control of treacherous Laval. To release manpower in Germany to use in military service, regular slave raids have been going on in Vichy-France to secure tens of thousands of young and older men so that they can be shipped to Germany to do forced labor. That is the same which used to be done a hundred and more years ago when slavery existed in different parts of the world. Only the quarry are not unfortunate Negroes herded together in some jungle, but the quarry are thousands of French mechanics, laborers, skilled and unskilled. Thousands refuse to become Hitler slaves. They haad together in large groups and resist their pursuers. The Gestapo then institutes a man-hunt. Those who resist are forced into a coccentration camp where they are flogged and tortured in various ways till their resistance is broken. Others esespe their pursuers. We quote from an editorial of the *N. Y. Sun* (March 17, '43).

"They are not merely deserted by what passes for the government of their own country; that government is keeping its miserable bargain with the German conqueror by assisting in the capture and enslavement of these unhappy Frenchmen. Many had hoped to seek safety in Switzerland, but since technically they are not political exiles the doors of that refuge are closed to them. Some have grown discouraged and have gives up; others are hiding in the caves and rocks hungry, cold, sleepless. Enemy airplanes drop bombs upon them; enemy skirmishers comb the woods in search of them. Misery is their lot while they are at large; abuse and mistreatment are theirs when they are taken.

"Many will undoubtedly escape, to wander homeless and forlorn over the countryside. Probably not since the closing years of the Napoleonic wars has so much human wretchedness stalked the byways of rural France. And not in more

than a century have so many wounding fires of hatred been kindled in the breasts of so many Frenchmen. When the power of the oppressor has been broken it will surely go hard with such of their enemies and betrayers as fall into their hands."

The most reliable information of this Nazi Slavery comes from Washington, D. C. We maintain a department in our capital known as the "Office of War Information," the O.W.I. This department says that what is going on in Europe through the Nazi Gangster-Pirates is the biggest man-bait of all history. Up to date five million human beings are doing slave work. Besides getting these millions to work in factories the whole aim is far more sinister. It is an apparent and definite effort by the Nazis to drain the occupied countries of all able-bodied men to prevent them from joining the Allies once Europe is invaded. These Hitler slaves are underpaid, overworked, tricked and exploited, the O.W.I. charges. We quote: "It is a primitive, brute-force society in which the bayonet and concentration camp have replaced the free labor market, in which men, women and children are shifted about forcibly from one end of Europe to another like pawns in a gigantic chess game; and in which millions of captive peoples are exploited by a 'master race' under an 'economic blood hierarchy' based on Nazi racial myths. These victims of the most bestial, brutal, criminal human detours of all recorded history are herded together in camps, barracks and unused factories like so many cattle. The food is abominable. The cost of upkeep is deducted from wages. In theory the poor slaves are paid the same as the German." Here is what the O.W.I. says: "They are cheated out of a large part of their wages through special taxation, deductions and other forms of trickeries."

The gangster who has charge of all is a certain Dr. Robert Ley. He is described as a man who combines "a passion for ruthless efficiency with an unquenchable thirst for hard liquor." He carries on in his viciousness with the help of the Gestapo, the Storm Troopers and similar cruel, inhuman organizations."

Should the Nazis win, such would become the sure fate of the greater part of the world. In that case, which we firmly

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believe *will not be the case*, Hitler and his most repulsive looking minion, known by the name of Mussolini, will be looked upon by some as becoming the two Beasts so graphically described in sacred Prophecy by Daniel, and St. John in the Book of Revelation. The writer is preparing a volume for an early publication on the question, "*Will there be a Third World War?*" in which more information and light on this question will be given, our Lord willing.

But horrible as these conditions are, they are overshadowed by the increasing sufferings of the Jewish people. In following the trend of events emanating from the most reliable sources more than once we had to stop and ask the question, "Is it possible that human beings can be so devilishly inhuman and do things which no beast would ever attempt to do?" It was no idle threat when the three arch-anti-semites, Hitler, Himmler and Goering, declared they were aiming at the extermination of all Jews in Europe. It seems this satanic program has for its center unhappy Poland. Last year Nazi-governed and directed Vichy shipped hundreds of Jews to Poland to furnish new victims for the program of horror. The information came just a day ago as we write this (March 29th, 1943) from Berne, Switzerland. "A contingent of 2,500 foreign Jews was a week ago sent from a camp near Lourdes. They were crowded, men, women and children in cattle cars *without food* for the five-day trip. So far close to 40,000 Jews have been transported from Nazi-occupied France to Poland. The worst tyranny of all history goes on in Warsaw." The facts we state come from the U. S. War Information Office in a booklet of some 24 pages; the title is "Tale of a City." But it seems the Poles are as much the victims of the Nazi mass murders as the Jews are. Warsaw is slowly dying out. Starvation and unchecked diseases do their grim work. In 1938 just twenty-three persons died in Poland of typhus; the first 8 months of 1941 this dreadful disease claimed almost 6,000 victims. Children throughout Poland, Gentiles and Jews, are malformed, suffering from anemia and softening of bones. Bread consists of a small quantity of flour and sawdust. On the black market an egg costs 60¢; a pound of butter \$8; a pound of pork \$4, etc. The Jews are crowded by the thousands to

what is the worst Ghetto, located in Warsaw; their gradual elimination is constantly practised. Mass executions take place at stated times. In one place 6,000 Jews were coldly massacred. In five villages some 30,000 Jews were slaughtered. There are eyewitnesses who saw processions of thousands of Jews, including mothers with babes in their arms and expectant mothers, walking along the roads to a cruel death. Nazis by the thousands, not alone in Poland but in other occupied countries, Norway, Czechoslovakia, the Netherlands, etc., have entered these countries to steal. The Reich has stolen precious stones, hundreds of million dollars' worth, and art treasures to use in upholding their tottering finances.

But we must stop rehearsing this record of horror. Not half has been told. If there ever will be written a complete history of this global war, not even several volumes will be sufficient to relate all. All is known to our God. He keeps books in Heaven; when His time comes there will be a fearful reckoning. "Vengeance is Mine," says the Lord; "I will repay." How any decent person, not to speak of a Christian, can remain inactive in these days of evil when the forces of lawlessness cover the earth and the mystery of lawlessness in its ensummation becomes imminent is difficult to understand.

Let us look very briefly at the progress of the war. On the whole, it has been favorable to the Allied Nations. It was to be expected that the Nazis would make an attempt to enunciate the great victories of the Russian armies and to regain some of the lost territory. They have achieved but little substantial success, while the Russian troops have won new victories in their drive towards Smolensk. If they continue they will be a definite menace to the Nazis, for an invasion of German territory becomes then more than a possibility. We should not wonder at all that this is the strategy of the Soviet armies. The attempt to regain certain portions of the lost ground seems to be mostly for Nazi home consumption to uphold the Nazi morale.

All military authorities seem to agree that the full defeat of the Axis in North Africa is in sight. Our own United States troops are there and have done heroically. The fall

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of Tunisia cannot be far away. Another encouraging event is the union of the two French Generals, General Giraud and General De Gaulle. Close observers say that Italy is ready to welcome the Allies and to break with Hitler. It is only the question of time when this will happen. Yet, rightly, we are warned against being over-enthusiastic of an *early* victory. While the bombings of German industrial centers have had a very detrimental effect, the Nazis are far from ready to acknowledge defeat. Certain British investigation has led to the following conclusions.

(I) Germany shows no sign of cracking up.

(II) Nazi positions are apparently strong enough to preclude any likelihood of an early end of the war.

(III) Hitler's machine will function right up to the day, perhaps even the very hour, when it goes dead.

The Nazis still have over seven million men. This is what a strict investigation has brought to light. *But above it all is God.* How many times in past history His providences upset all human calculations and things turned out entirely different. Let us trust and hope that it may please Him to act soon according to His own purposes.

In the Pacific there has been significant progress. The latest news states that the Alcutian Islands are now no longer infested by the Japs. They have been driven out. The Jap losses have been very large. But still more significant is the fact that the Japanese have made a discovery. They discovered that Hitler cannot be trusted; that he failed to redeem his promises and now murmurs are heard in Japan that the war-party made a mistake in plunging into this war. A few bombings of their centers will give them a jolt which may open their eyes still more.

But the greatest menace to the Allied Nations remains, the submarine menace. For a time there seemed to be a very pronounced improvement. But of late the submarines have revived their activities. Hundreds of tons of foodstuffs and war materials are now in the bottom of the ocean. Says the "*United States News*" (April 2, page 7): "So far, the U. S. and British navies have not been able to show impressive results. More United Nations tonnage was lost in 1942 than was built in those countries' shipyards. The

rate of sinkings was cut down since last December to February, 1943. But now again the rate is rising steeply. The prospect is that it will continue to rise for at least three months. Some officials predict that very heavy losses will continue until autumn. There are two basic reasons for the grim outlook now facing Allied commanders. The first is that no method has been found for protecting ships from submarines other than that of escorting them with planes and ships across the oceans in convoys and blasting each U-boat out of the way when it attacks ships. . . . The second reason is that the U. S. and British navies do not yet have enough escort ships and planes to give adequate protection to all convoys. They do not expect to have enough before late summer."

We would like to say something about our own internal conditions and may do so in some of our future articles. In the meantime all true Christians will continue in prayer. Those who have studied and are studying what the end of this present age is going to bring forth, what will be the end of these things, know well the outcome. If our Lord-God's time has come we may expect great and startling things in the near future. We obey His Word when we wait patiently. The message once given to Habakkuk, the prophet, may still be for us, too: "For 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).

Note—Some of our readers want to know if we believe that Ezekiel 38 and 39 is a prophecy relating to the future of Russia. *We certainly do.* You find it explained in our "EXPOSITION OF EZEKIEL" and in a number of our other books, as well as in past issues of "Our Hope." Read again the most helpful article by the late Mr. John Blore in November, 1942, issue. But this does not mean that the present regime of Sovietism under Stalin will fulfil this prophecy. Inasmuch as that prophecy becomes history *after all Israel has been saved and restored to their own land, dwelling there in peace, no longer scattered among the nations which according to prophecy can only be after our Lord's return,* the prophecy of Ezekiel cannot possibly become history now. In our forthcoming book, "WILL THERE BE A THIRD WORLD-WAR?" we shall have more to say.

(To be continued D. V.)

The Mind of Christ

By HARRY A. IRONSIDE*

Let this mind be in you, which was also in Christ Jesus: 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; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:5-11).

The Epistle to the Philippians is one with which I am sure we are all very familiar. In a very real sense it is the epistle of Christian experience. It does not deal with great and high doctrines of our faith, yet there is a wonderful background of doctrine running all the way through, as evidenced particularly in the quoted passage. But in this epistle the Spirit of God is dealing particularly with Christian experience which really consists of three things.

First of all, it consists of the knowledge of Christ. Until one knows Christ, he is not a Christian, and until one becomes a Christian he cannot have a Christian experience.

Second, it consists of the enjoyment of Christ. No one has a true Christian experience who is not enjoying fellowship with the Lord Jesus. We realize at once if that be true there are a great many experiences Christians have which should never be termed Christian experiences. It is quite possible for Christians to be out of fellowship with their Lord and have very grievous experiences as a result, and these are the very opposite to Christian experience.

Third, it consists of the manifestation of Christ. We only have real Christian experience as Christ is seen in our lives, and that comes out very beautifully in the letter to the Philippians.

The epistle really divides into four parts, according to the chapters. In chapter one the outstanding theme is Christ as the believer's life; in chapter two, Christ as the believer's

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example; in chapter three, Christ as the believer's object; in chapter four, Christ as the believer's strength and his all-sufficient supply.

Philippians is one of the most psychological of all the New Testament writings. I am using the term "psychological" as it is ordinarily used today. Psychology is supposed to be the science of the mind. In the Bible, psychology is connected with the soul instead of the mind, but I am using the word as we use it today. We have a great deal about the mind in the letter to the Philippians. When you consider Christian experience, you have to take into account the state of mind of the believer.

In chapter one where, as we have already said, Christ is set forth as the believer's life, we have linked with that the Gospel mind or evangelistic spirit. We are saved through the Evangel, that is, the Gospel. We believed God's good news about His Son. Many believed about Christ for many years before they appropriated Him for themselves, but when they risked everything for eternity upon His Word, then they received divine life:

Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever . . . and this is the Word which by the Gospel is preached unto you.

Having been saved through the Gospel, a Christian, who is living in fellowship with his Lord, must of necessity be concerned in getting that Gospel out to others. So the Apostle wrote, "Only let your behaviour be as it becometh the Gospel of Christ . . . that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." Are you evangelistically minded? Are you really concerned about getting the Gospel out to other people? Real Christians are never satisfied with just going to Heaven themselves—they want to bring as many with them as they can. That is the evangelistic spirit of the Gospel mind.

In chapter two the Apostle brings before us the lowly mind or humble spirit. "Let this mind be in you, which was also in Christ Jesus." Pride, vanity, conceit, haughtiness—all that is contrary to the Spirit of the Lord Jesus Christ—should never be found in Christians. Yet we all have to confess how we fail, how much pride we have hidden away,

how much vanity, self-seeking—but all these mar and destroy true Christian experience.

When we turn to chapter three where we see Christ as the believer's object, we have put before us the earnest spirit, or the steadfast mind. Every one is called on to pursue steadfastly the object before us—of some day becoming like Christ in glory. We say with the Apostle, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And he adds, "Let us therefore, as many as be mature, be thus minded."

Chapter four, which shows Christ as our strength and all-sufficient supply, stresses the importance of the trustful mind or confident spirit which enables one to say, "I can do all things through Christ which strengtheneth me."

This is a wonderful letter. The four chapters teem with precious things, which, made your own by the power of the Spirit, will lead you on to a richer, deeper spiritual life. But in Philippians 2:5-11, we have presented the Lord Jesus Christ as our example. We see the depths of suffering into which He went and the heights of glory to which the Father has raised Him. As we meditate upon these verses let us remind ourselves of the dignity of His Person. It is the eternal Son Who became Man to redeem us. Had He been any less than God, it would not have been sufficient. He had to be what He was in order to do what He did.

No angel could our place have taken;
Highest of the high tho' He,
The loved One on the cross forsaken,
Was one of the God-head Three!

The Apostle Peter says he was "a witness of the sufferings of Christ and a partaker of the glory to follow." We were not permitted to stand by the Cross and see what our Saviour underwent, but we may in faith, through the aid of the Holy Spirit, stand by that Cross and contemplate Him hanging there and dwell upon His suffering and sorrow. It was for our guilt that He was there upon that tree. Oh, surely, in view of Calvary, we might well banish every hateful proud thought, everything like vanity or self-conceit!

Let us look at this passage. "Let this mind"—that was the lowly mind, the humble mind—it is distinctly called the mind of Christ. In the earlier part of the chapter, the Apostle besought the Philippians to be of one mind. How is it possible for so many different people to be of one mind? They represent many different nationalities, and if you go back far enough, possible even different races, different heredity. Environment and cultural opportunities have been so different. How is it possible, then, for people who have had all these varied connections in the past and present to be of one mind? Of course we shall never look at everything in the same way. We do not look at political problems or national problems in the same way, much less our spiritual problems. Nevertheless, if we all have the mind of Christ—if we all manifest the lowliness and grace that were seen in Him, we shall be of one mind. "Let this mind be in you, which was also in Christ Jesus."—That mind that led Him to come to earth for our redemption, to leave Heaven's glory to save us! "Who subsisting in the form of God,"—one could not find any stronger term to imply full Deity. No angel subsisted in the form of God. No created being subsisted in the form of God.

But Jesus, from all eternity, subsisted in the form of God. He was one with God the Father. He thought it not robbery to be equal with God. It was robbery on the part of our first parents when they heeded the tempter who told them, "Ye shall be as gods," and they reached out to become as gods and it was robbery—it was theft. But He thought it not robbery to be equal with God. When He said, "I and My Father are one," He was not vaingloriously aspiring to a place that did not belong to Him. He was declaring a self-evident truth. It might be translated differently: "He counted not equality with God a thing to be retained." He was always one with God, but stooped to become a servant. He might have said, "There is no occasion for Me to leave the place I have had with My Father from eternity, no occasion to go down and take the burden of guilty man's sin"—but no, that would not be Jesus! He counted not equality with God a thing to be retained. He said, "I will give it all up—the glory I had with the Father before the world was, and I will

go down to that lost world to settle the sin question for guilty men." "He made Himself of no reputation."

How truly these words were fulfilled in the place He took on earth. Man treated Him with contumely. They said He was a devil and a Samaritan, and there was nothing you could say of soother that conveyed greater contempt. He took the lowest place. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

I was reading a book some time ago in which the writer used an expression I personally did not like, yet I realize how naturally one might use it if he did not know the full glory of Christ. It was, "Jesus, that marvelous tramp, who has given the world such high ethical standards." Jesus, a tramp! That is what He seemed like to the men of His day. He had no home—He was glad to receive a drink of water at the hand of a Samaritan woman, and to accept the gifts of those who "ministered to Him of their substance."

One of the great seventeenth century German mystics wrote:

A Homeless Stranger amongst us came
To this land of death and mourning.
He walked in a path of sorrow and shame
Of insult and hate and scorning.

This wonderful Jesus, this Homeless Stranger, had made Himself of no reputation. But here, too, another rendering might be suggested. It could be translated, "He emptied Himself" or "divested Himself." That is, He Who was God for eternity threw aside His glory, the insignia of His rank, and became poorer than the poorest in order that we might share His riches. There are those who have made much of this and said that He emptied Himself of His true Deity, of His omnipotence, omnipresence, and omniscience; and that, therefore, when He was here on earth, He was just a man like other men and had their limitations, so that when He spoke of the Old Testament as the Word of God, He was just expressing the opinion of the people of His day. He did not know any better; He did not know it was not inspired by God! So they tell us, but Scripture shows that, though He humbled Himself, divested Himself of His glory, He did not

cease to be for one moment true God, and He could say, "The words I speak are not Mine, but the Father's that sent Me." Whenever He referred to Scripture, it was the Father putting His seal upon the Old Testament. His voice was the voice of God.

As a king might lay aside his gorgeous robes and stoop down to take the place and clothing of a workman, so our Lord Jesus laid His glory by and came into the world to die for us. He emptied Himself and took upon Himself the form of a servant. The world came into existence at His command; it was He Who created the universe—but He chose to become a servant. The word for *servant* here is really *slave* or *bondman*. He came into this world and surrendered His will, for He said, "I came down from Heaven, not to do Mine own will, but the will of Him that sent Me." He became in the likeness of man, He was a real man, a true man apart from sin, with all a man's sensitive nature and with all a man's interest in things about him. Then having been found in fashion as a man—as though that were not enough, He went to the Cross, for if He would save sinners, the incarnation alone would not do it. I say it reverently, the Son of God could not save sinners by His incarnation. His birth at Bethlehem, God made manifest in the flesh, was not enough. He must go deeper yet! Calvary must follow Bethlehem. So, "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross." I wish I could read that in the spirit the Apostle wrote it. I wish it were possible to put into this the pathos and tenderness which I know were welling in his heart. Let me write it, changing the translation slightly: "Who, being in the form of God, thought equality with God not something to be grasped, but divested Himself and took upon Himself the form of a bondman and became in the likeness of man: and having been found like man, He humbled Himself and became obedient unto death, such a death as that of the Cross."

The most degrading form of death to which man could be subjected in that day was crucifixion, yet He chose that. He went to the Cross in order that there He might settle the sin question and redeem our guilty souls. Is it any wonder

that the same apostle who recorded this, said, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world"? There upon the Cross He was delivered to death for our offenses, and having settled the sin question, His precious body was laid in the tomb, and three days later He was raised again for our justification. And so we read:

God also hath highly exalted Him, and given Him a Name which is above every Name: that at the Name of Jesus every knee should bow, of things in Heaven, things on earth, and those in infernal regions, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Oh, how God delighted to raise up His Son and give Him the highest place as man in the universe when His work was finished! You see, He always belonged on the Throne of God as the Eternal Son, but now since He has gone back to Heaven as Man there is someone there Who was not seen before. There is a Man on the Throne of God—the Man Christ Jesus! We like to speak of Him as the Man in Glory. He sits exalted there, our great High Priest and Intercessor. Some day He is coming back, to receive us to Himself and to share with us all the glories He acquired by His suffering on our behalf.

Called Unto Fellowship

First Corinthians 1:9 says: "Called unto the fellowship of His Son Jesus Christ our Lord." That is the normal experience of the child of God. That is not something for people especially gifted, especially holy. That is the privilege of every child of God. We are redeemed for that. The Cross has made that possible. The Cross calls us into that fellowship. The Cross makes us fit for it, and just as the purpose of the Cross is effected in our daily lives can that fellowship grow full and real and useful.

Do not let us forget that fellowship with Christ is not a selfish thing. Fellowship with Christ means getting into sympathy with Christ in His outlook upon the world. Are we there? "Love so amazing, so divine"—what are we going to say? I do not like the word "demands." I like the words "shall have." It is true that it demands all, but can we say "shall have"?—"shall have my life, my soul, my all!"

Do not let us seek or speak of the death of the Lord Jesus Christ, unless He Who died that death for our redemption is seeing in and through us to the uttermost ends of the earth the travail of His soul. That is fellowship with Christ. (From *The Meaning of the Cross*, by the Rev. Gordon Watt.)

Current Events In the Light of the Bible

By E. SCHUYLER ENGLISH

Religion and the War. "There are no atheists in foxholes" is the much-used phrase whereby we are told that our armed forces are turning to "religion," while at home the remarkable increase in the sale of religious books is the barometer of "widespread religion in America." Now we know, and thank God for it, that there are many of our boys turning to Christ, in training camps in this country and on the fields of battle across the seas. Here and there godly chaplains are preaching the Gospel of salvation in Christ, and they are seeing some Spirit-convicted responses. Christian Service Centers (as, for example, the Morning Cheer Center at Wrightstown, N. J.) are utilizing in their efforts to reach the boys, by public meetings, personal work, Testament and tract distribution, radio and any other available means of proclaiming the life-giving Word of God. But in spite of these occasional signs of encouragement, we do not believe for a minute that multitudes of Americans, either on foreign or native soil, are turning to Christ. They may be turning to "religion" thinking to find some opiate in a system of philosophy or religious thinking; but the notion that "all have its lipstick and nail polish or lose its entire morale" for the greater part being fed scorpions for fish.

A tremendous responsibility is being deliberately rejected by some of our ecclesiastical leaders. As we write these lines we are in the midst of "Religious Book Week." For this occasion the Council on Books in Wartime has issued a list of religious books, as compiled by the National Conference of Christians and Jews. There are 166 titles in all, and as would be expected, the list is composed of a conglomeration of works. First is what is called the Good-Will List (38 titles), containing writings on racial equality; comparative religions; proposals of unions of various "faiths," that is, Protestants, Catholics and Jews; religious novels; books on tolerance; and the like. Next we find two classifications which we shall not discuss—the Jewish List (48 titles) and the Catholic List (40 titles). Finally the Protestant List

(40 titles) appears. As far as we can see, there is not one book in this list which points out the Way of Life, through the sacrifice of Christ on the Cross as our Sin-Bearer. We should naturally assume that the majority of these works would be modernistic in theology. But somewhere in the list we had hoped to find a work that would emphasize the fundamentals of the Christian faith. If for no other reason than courtesy, this should be so. But there appears to be no such book among the list, among whose authors are Harry Emerson Fosdick, E. Stanley Jones, T. R. Glover, Kirby Page, Henry Sloane Coffin, Rufus M. Jones, George A. Buttrick, Edgar J. Goodspeed, and Henry F. Van Dusen.

"If the blind shall lead the blind, both shall fall into the ditch" (Matt. 15:14). We need to pray that evangelical agencies may be zealous to get the Word of Life into many heads. The fields are white unto harvest.

The Death of J. P. Morgan. The recent news of the passing of J. P. Morgan, world-financier and "the friend of kings," brings to our mind the death of another of the same name, his father and founder of the banking firm, J. Pierpont Morgan. For when J. P. Morgan, the elder, died, he left a Will, the introductory words of which were a great testimony to our Lord. We quote the opening paragraph of that will:

"I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the Throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

That is a strong confession of faith, and we hope that we shall see, when the Last Will and Testament of J. P. Morgan, the younger, is read, that he too had his faith in Christ, and that he heeded his father's entreaty "to defend . . . the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ."

"Not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). But the elder Morgan was one of them, and though he was reproached by

contemporaries who read the Will as having been a fanatic and superstitious old soul, he proved himself to have been noble in spiritual things as well as in temporal things. He belongs now to the eternal nobility.

War Outlook. Nothing has occurred in the war zones in the last month that would appear to have any great significance in relation to Bible prophecy. The various movements and counter-movements are told in the Editor's *World Crisis* in this issue. Looking ahead, and without any claim to infallibility, it would seem that we can look forward to certain developments as we travel along the road to ultimate victory.

- (1) Germany is hardly likely to be defeated this year.
- (2) Allied time schedules have been delayed by U-boats and bad weather in North Africa, but the Nazi should be driven out by July.
- (3) Russia has gained back most of the territory that she can expect to win this year on the German eastern front, *unless there is a complete collapse in Germany.*
- (4) Italy would like to withdraw from this war, Mussolini's bad bargain. If a way can be found, she will do so.
- (5) An Allied drive against Italy will begin before the summer is far spent.
- (6) Air offensive over Europe will increase month by month.
- (7) An endeavor will be made in 1943 to launch a land invasion, either through Norway, and/or southern France or Italy.

There is the picture of the near future, by an "arm-chair general." We cannot tie it up with prophetic Scriptures in the short run. Time will tell us more about it.

Madame Chiang Kai-Shek Again. We must mention briefly the Christ-like spirit of the wife of the Generalissimo of China, a pagan country, in contrast to the spirit of hate that some of our own leaders, men in authority in a so-called Christian country, are endeavoring to teach. Representing a nation that has been ravaged and pillaged outrageously for seven years, the victim of shells bearing trademarks of U. S. manufacturing concerns, Madame Chiang says: "No matter

what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby." We do not believe the Chiangs are well-taught Christians, but we are convinced that they are Christians who seek to follow Christ in daily living. It is refreshing to hear Madame Chiang speak of Him about Whom our own leaders are strangely silent.

Danger in Tangier. In the January and April issues we have suggested that Spain be watched. It appears now as if the Axis is developing a strong espionage center at Tangier, which is dangerously near Gibraltar. Whether Hitler will, or can, come through Spain, and then on down to Morocco, is to be seen. But his complete defeat in North Africa can only be staved off by some surprise move along the far western Mediterranean.

A New, New Deal? The blueprint of the post-war New Deal is beginning to take outline, a sort of super-socialist-capitalist state. Here are some of the promises now being proffered, with Fourth Term in view:

For every man, ample food and shelter, from babyhood to the grave. College education paid for by the Government, that is, by the taxpayer, upon request. Insurance against unemployment. Medical attention and old-age pension.

For the business man, the promise that the Government will plan and control, while the business man will pay the taxes. The Government will have a strong voice in the management, and the unions will have a stronger voice in the same.

For the taxpayer, assurance that all incomes will be levelled. Those in the top brackets will be taxed so highly, and for the benefit of those in the lower brackets, that the former incomes will go down and the latter go up.

This is the Utopia we have to look forward to, not so vastly different from some of the socialistic ideals that we are fighting against. It is all in the program of man-made super-states, designed to bring peace and comfort to all, *but without taking God into account.* If the devil can make men think that they can bring in the Millennium themselves, then he can keep them from turning to God. But there is something very much like the mixture of the iron and the clay of Nebuchadnezzar's dream-image in this capitalistic-socialistic set-up. While the image referred to has to do with

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world empires, those empires are populated by men. We do not yet see the pattern taking shape, perhaps—but it is casting shadows.

In Every Lifeboat. The remarkable experience of the Rickenbacker party has focused the world's attention upon the fact that the Bible can be a great solace in time of need—not only for old women, but for courageous men. Taking advantage of the opportunity afforded by the saga of Rickenbacker and his fellows, the American Bible Society sold the idea of equipping every life-raft with Testaments, to Admiral Emory S. Lord, Chairman of the United States Maritime Commission, and a few weeks ago the first shipment of 12,000 New Testaments, encased in waterproof containers, went forward, to be stowed, with first-aid kits and rations, in every lifeboat and raft in the United States merchant marine. The packages are $4\frac{1}{2}$ by $6\frac{1}{2}$ inches, are labelled with waterproof ink, and will float of themselves indefinitely. Thank God for the opportunity that the American Bible Society found and utilized. Eternity will tell of souls being saved through this distribution of God's Word, we feel sure.

An Interview with Eddie Rickenbacker. Many have wondered, since reading of the rescue alluded to in the paragraph above, how many of the survivors found spiritual salvation along with their physical salvation. The Rev. Percy Crawford, director of the Young People's Church of the Air, a national broadcast, writes of an interview which he had with Captain Rickenbacker. During the conversation Dr. Crawford said to the flier: "Sir, I believe you know better than any living man that the most important thing in all the world when you are near death is to have a hope beyond the grave."

Captain Rickenbacker replied: "Indeed, I do know that."
"Then I ask you," said Crawford, "are you trusting Jesus Christ as your own personal Saviour?"

"Why," replied Rickenbacker, "I am surprised that you ask that . . ."

"Well! Are you? Are you?" Dr. Crawford interrogated.

Captain Rickenbacker answered: "Yes, I am—I am trusting Jesus Christ as my own personal Saviour."

For Such an Hour as This

By HOWARD F. SUGDEN*

Upon the screen of time scenes of great darkness have been displayed. The words, "In the beginning God created the heavens and the earth", have scarcely fallen from the inspired writer's pen before darkness rests upon the face of the deep. A horror of great darkness settled about Abraham, and Jacob of old was left alone in the dark. It was John Milton who said, "And when night darkens the streets, then wander forth the sons of Belial, flown with insolence and wine."

The darkness of former days fades into insignificance when compared with the darkness which our Lord predicts in the closing verses of Luke 17:20-37. The voice of the Lord has been heard, the voice of the archangel has called, the trump of God has sounded, the dead in Christ have risen, and with living saints have met their Lord. The darkness of the day of Jacob's trouble has come, and Israel is passing through days when the adversary lifts violent hands against them. Our blessed Lord, knowing the grief and anguish of that hour, gives to them a parable which is recorded in Luke 18:1-8. The Jewish remnant cries unto God to be avenged of their adversary, and the God of Abraham, Isaac and Jacob moves at their persistent plea.

Although the primary application of the parable is for the Jewish remnant, yet it is pregnant with application for life today. The child of God finds himself this day confronted by ominous facts which foretell a coming storm. While these storm clouds gather and form this formidable background, our Lord cries, "Men ought always to pray and not to faint!" This parable (Luke 18:1-8) which is presented on this occasion has definite bearing on such an hour as this.

Our attention is called to the *proclamation*. "Men ought always to pray and not to faint." The life of prayer was mani-

*Brother Sugden is the pastor of the Gansen Street Baptist Church, Jackson, Michigan. This is the first article he has submitted to us. We know that our reader-family will join with us in our hope that it will not be the last, unless the Lord comes.

festated in the life of our blessed Lord. While His disciples slept, the dews of the mountains settled about His brow as He continued long in prayer. In times of great problem, in times of victory, in times of sorrow, our Lord found the place of prayer and communion with the Father. Paul's instruction is to pray without ceasing (1 Thess. 5:17). James cries, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

The emphasis that our Lord places here is upon the little word "always." It is not so much the persistency of prayer but rather that in every circumstance of life prayer is the believer's resource. The thought of the Greek word here is that in time of peril, when the circumstances which press about us overwhelm, and we are discouraged and thus lose out, there is a divine remedy, and that remedy is found in the word "always." In time of despair, in time of fear, in time of sorrow, in time of discouragement, in time of weakness, here is Heaven's help for mundane morbidness. Paul had learned it. The Philippian jail encouraged him, and the tossing ship added to his triumph.

Our blessed Lord now hastens to the picture which will illustrate His proclamation. There was in a certain city a judge—cruel, unscrupulous, hated and despised. The poor feared him as they would fear some cruel monster about to pounce upon them. The rich hated to see him coming and the underworld paid him largely. In that same city there was a poor widow who was constantly heckled by her adversary. There was a way out, and that way was to go to the wicked judge and to appeal to him. I can see her rapping at the door of his great office, and though this judge feared not God nor regarded man, yet in her persistency she prevailed upon him and he moved to meet her need in that desperate hour.

Look now at the provision for us: "Shall not God?" If a poor distressed widow, standing and persisting in rapping upon the judge's door, secured from him her desire, shall not God move to do for His people? There they stand silhouetted in the dimness of that distressing hour—a judge, wicked, inhuman, ungodly, meeting the need of a poor widow.

Yonder in the darkness, which is made light by His presence, stands God. "The Judge of all the earth doeth right," cries Abraham. Nahum cried, "The Lord is good, a stronghold in the day of trouble." Jeremiah could say, "Thy faithfulness is great." The Psalmist said, "He knoweth our frame; He remembereth . . ." And Paul, writing to the Corinthians, cried, "He is the Father of mercy and the God of all comfort." Shall not God reward His saints? Our Lord hastens to inform us that the reward comes to those who pray always and who do not lose their grip. This is the pertinent point of the parable—"Men ought always to pray and not to faint."

Let us look just one moment at the word "faint." Paul, in writing to the Corinthian Christians, speaks of being plagued but not distressed; of being perplexed but not in despair; of being persecuted but not deserted; of being pummeled but not destroyed, and in all this he faints not (2 Cor. 4:8-18). Again, in writing to the Ephesians, he makes mention of the fact that he is a prisoner of the Lord, passing through great tribulation, but the Ephesian Christians are not to faint at that which has happened to him (Eph. 3:13). Think of Nehemiah in an hour when his country was being ravaged at the hands of the oppressor, spending three long months in prayer, and that prayer prevailed to move a king. Look yonder at Daniel. Could there have been a darker day, a more discouraging time? Yet Daniel lingered in the presence of his Lord in the midst of these circumstances until secrets of great importance were given.

"Hear what the unjust judge saith." With his wickedness he moved to meet a need. Shall not God do more for those who cry unto Him?

For God is the refuge of His saints
When storms of sharp distress invade;
E'er we can utter our complaint
Behold Him present with His aid.

"They saw no man, save Jesus only" (Matt. 17:3)
Nothing save Jesus would I know,
My friend and my companion Thou;
Lord, seize my heart, assert Thy right,
And put all other loves to flight.
—A. M. Toplady.

Question Box

No. 846. Where will the Church be during the Millennium?

In answering this question we cannot be dogmatic, as the Scripture does not say positively, and all that we know is by inference. We do know that the Church will be with Christ, with Whom we shall reign (See Jude 14:15; Rev. 19:14; 2 Tim. 2:12; Rev. 5:10; cf. 2 Sam. 7:16; Luke 1:32, 33; cf. also Rev. 20:4 and 6). That this will be an earthly reign is further evidenced by Matthew 19:26. The *abode* of the Church is not wholly clear. It would appear, from Revelation 21:9 ff. that the new Jerusalem will descend out of Heaven, and that it will settle, as it were, between Heaven and earth. The Lord Himself will spend considerable time on earth and in the earthly Jerusalem, else why the expression—"upon the throne of His father, David"? It appears that we, like our Lord in His resurrection body, will be able to transport ourselves at will. Certainly the new Jerusalem referred to is large enough for all the saints. It seems that the Church (the Bride) will dwell there and have access to both Heaven and earth; while the peoples of the Kingdom and of the earth will approach the new Jerusalem to bring gifts (Rev. 21:26), but their sphere of activity will be bound by natural limitations.

No. 847. Will the Church of Christ be obliged to suffer persecution before its Rapture?

We presume that your question has to do with the Church as the organism, that is, the body of Christ, which is composed only of believers in Him. The true Church, as a *body*, will not be obliged to suffer persecution such as is delineated in chapters six to eighteen of Revelation. The Church is seen raptured in Revelation four and five, *before* the breaking of the seals (cf. also, Rev. 3:16; 1 Thess. 4:13-18). But individual believers have suffered persecution through the centuries and will continue to do so until the Lord catches us up into the air. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12; cf. John 16:33).

No. 848. Do you believe that a person who has been born again should go to the movies, attend card parties and dances, etc.? Some of your readers say that you have never stated you did not think it all right; therefore you must think it O. K.

The reason that *Our Hope* has not said anything about these things is because the answer is so obvious. Ours has always been a positive message, not a negative one. The Christian is called upon to present his body a living sacrifice unto God, and not to be conformed to this world. God's people are a separated people. That separation is, first of all, *unto the Lord*, and abstinence from worldly things in which Christ is dishonored is a by-product of that separation. (Unfortunately, many Christians seem to think that just because they do not attend worldly amusements they are separated—but there are other things that are worldly also, as dishonesty, pride, evil-thinking, evil-speaking, unkindness, selfishness, and the like.) We are not under Law, but under Grace. But grace beseeches us to present our bodies and minds to God (Rom. 12:1, 2), and to be separate from all that defiles, and not to touch the unclean thing (2 Cor. 6:14-18). And it is a safe rule that when a practice is questionable it is unclean and should be shunned.

Studies in the Gospel According to Mark

By E. SCUYLES ENOLISU

Chapter IX (Verses 33-42)

"And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me" (Mark 9:33-37).

Now while the Twelve did not wish to discuss the death of the Lord Jesus, and for the moment may have been disheartened as to the fulfilment of their hopes concerning the Kingdom, it was not long before they closed their minds to all that was unpleasant to them and once more began to speculate secretly about the anticipated soon-to-be-established reign of Christ. But there is nothing that is not manifest to the sight of the Lord, and He shared their thoughts to their shame.

"And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way?" Capernaum was the center from which the Lord Jesus set forth on his itinerant ministry, and He and His followers had come "home" again. The use of the expression "in the house" has that significance, for no explanation is given as to whose house it was, but the impression is given that it was a place with which our Lord was familiar and to which He was used to come. Whose house this was we do not know.* But having come there, and

* It has been suggested that this was the home of Simon Peter. Possibly this is so. But we cannot be sure. Some have supposed that Peter lived in Capernaum because it was while in that city that

being alone with the Twelve, the Lord Jesus asked them, that He might bring to the light their selfishness and instruct them: "What was it that ye disputed among yourselves by the way?" The disciples were ashamed to answer. They held their peace, that is, their tongues. For, alas! they had not been thinking of the One Who must suffer and talking of that trial, but they had been discussing which of them should be the greatest among themselves.

It does not appear that each of the Twelve was seeking for himself the most prominent place. There must have been qualities of leadership in the demeanor of some that all did not possess. Three of the disciples had been recipients of singular honor by the Lord Jesus, namely: Peter, and James, and John. And perhaps the discussion, to some extent, centered about these three, and which of them should hold the highest place. It may be that each had his enthusiastic supporters, or, if not that, that two of them did, Peter and John perchance. In any event, the whole discussion had been thoroughly self-centered and ill-considered, and doubly so at such a time. No wonder they held their tongues, we think! Yet their attitude is hardly foreign to us. Let that Christian who never errs in like fashion, who never puts self interest ahead of the Lord's program and glory, condemn the apostles first.

Did the Lord Jesus rebuke His beloved followers with strong words of reproof? No! Rather, He taught them in the most gracious way what constitutes greatness in His sight. And we doubt not that such a method was in itself a rebuke, but the kind that endeared Him more than ever to His disciples.

"And He sat down, and called the Twelve, and saith unto them, If any man desire to be first, the same shall be the last of all, and servant of all." Here was our Lord's opportunity to tell the Twelve of Peter's primacy, if that were

the Lord Jesus went to Simon's house and healed his wife's mother (1:29). But in that same year Simon and his brother were said to be of Bethsaida (Jn. 1:44). Since Bethsaida was a suburb of Capernaum, but two or three miles' walk, it is likely that on the occasion of the healing of Peter's mother-in-law the Lord and the others walked there from the synagogue in Capernaum. In the passage before us it appears that the house mentioned was in Capernaum proper.

His will for Peter. But neither the impulsive and lovable Simon Peter nor any other was designated His successor to pre-eminence. For there is only one Pre-eminent One, Christ Himself. And while it is in His providence that some shall hold positions of leadership here on earth, never did He ascribe to any of His disciples primary of position. To one is given one gift, to another some other gift—but all gifts are of the Lord, for the edification of the whole body of believers, and each member is necessary for the functioning of the whole.

"If any man desires to be first, the same shall be the last of all, and servant of all." There are two ways in which this statement can be understood. It has a retributive suggestion, that is, that the penalty of desiring first place will be to be set in the last place. On the other hand, it may be similar in thought to Matthew 20:26, 27, thus calling upon him who would seek God's approval to take the lowest place. In fact, some of the ancient manuscripts read: "If any man desires to be first, *let him be (estoo) the last of all, and servant of all.*" In either case it is clear that evaluation in the Kingdom of God is because of service (as a servant) and not because of self-assumption or prestige among men. So the Apostle Paul, under the Spirit's guidance, called upon us to take the place of lowliness: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). After all, who is it that God has exalted to the highest place and given a name above every name but He Who took upon Himself the form of a Servant and became obedient unto the death of the Cross? So all who would truly become first must first become servants.* They must be ready to take the lowly place, ministering to, that is, serving, the needs of others.

"And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My Name,

* The word *servant* (vs. 35) is *diakonos*, from which the English word *deacon* is derived.

receiveth Me; and whosoever shall receive Me, receiveth not Me, but Him that sent Me." Here, we believe, our Lord illustrated as tellingly as it could be done, how acceptable humble service to Him is and how humbly acceptable service in His Name must be performed. How we long to do great things for the Lord! But before we shall accomplish anything great we must serve in the little things. What are those things? Here is an example—receiving a little child lovingly.

It is interesting to conjecture where this child came from. The Lord Jesus had gone into the house with the Twelve, and it was apparently with them alone that the conversation opened. Did He send out for this child? Not that we know of. *It* (literally), that is, the child, seems to have been there with them, perhaps as a result of walking into the room or the court in a very natural and child-like way while its elders were talking. It belonged in that house. If we knew whose house it was that the Lord made His home in Capernaum, we should know who the child was. But this we do know—that child was embraced by the Lord Jesus, who held it to His heart, and said: "Whosoever shall receive one of such children in My Name, receiveth Me." One does not need to gain a prominent place in the world to receive and bless a little child for Christ's sake. No great erudition is needed for that. No great wealth and no great gifts are required to embrace or care for a simple child. Yet to do so for His sake is to receive Christ, that is, to serve Him. And in serving Him thus we serve the Father, for the thought here is this: "and whosoever shall receive Me, receiveth not (only) Me, but Him that sent Me." As to receive the child in Christ's Name is to receive Him, so it is to receive the Father also.

Would that the Church of Christ as a whole—and that must begin with you and me, must it not?—would be willing and greatly desirous to serve our Lord in such a humble and simple way, to be "the last of all, and servant of all." Of course we should seek to please the Lord in great things. But it is a great thing in His sight when we are loving and lowly for His sake. The gracious shake of the hand, the

quiet answer under trying circumstances, the sympathetic smile and the word of comfort to a poor needy soul—these things, done for Jesus' sake and in His Name, as He would have acted or spoken in like circumstances, will receive His nod of approval. We need not go across the seas to serve, but we can do so in ever-so-many ways in the daily path. And sometimes we are so busy about many so-called "important" things that we fail to serve Him in the most vital way, by showing forth Christ to the little child or the heavy hearted friend. "And He took a child, and . . . when He had taken him in His arms, He said . . . Whosoever shall receive one of such children in My Name, receiveth Me."

"And John answered Him, saying, Master, we saw one casting out demons in Thy Name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in My Name, that can lightly speak evil of Me. For he that is not against us is on our part. For whosoever shall give you a cup of cold water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9:38-41).

In exactly what sense the Apostle John "answered" the Lord Jesus is not made quite clear. In fact, some of the manuscripts omit the word, reading instead: "And John said to Him." However, the disciples had been disputing among themselves who of them would be the greatest, you will recall (vs. 34), and our Lord's remarks concerning children was in reply to their contention. So it may be that John's thoughts were prompted by an experience that some of them had had, by the words: "whosoever receiveth Me . . . receiveth Him that sent Me." Perhaps up to this moment he had considered the act of prohibition about to be mentioned as perfectly proper, but doubt was raised now by what the Lord Jesus was saying. Thus, "John answered Him, saying, Master, we saw one casting out demons in Thy Name . . . and we forbad him, because he followeth not us."

When had this taken place? Obviously, it was on some occasion when John and whoever had been with him had been absent from the Lord Jesus. It may have been some time

before this, when the Twelve were sent out two by two to preach, when they had power to cast out demons (Mark 6:7 ff.). On the other hand, only a short time might have elapsed. It is of no moment. Important is the fact that some of the disciples had seen a man who was not of their group, nor of the Seventy, nor even known to them by name, casting out demons in Christ's Name,—and they forbid him. Observe that John did not say of the man that he was prohibited "because he followeth not Thee"; but, "because he followeth not us." This man was performing miracles in power, not in, or for himself, but in the Saviour's Name; yet he was forbidden by a few of the disciples because he did not belong to *their* party, that is, to the party of our Lord and His disciples. The Apostle was indulging in exclusivism of the strictest sort. If our Lord approved this attitude, here indeed was His opportunity to affirm it.

"But Jesus said, Forbid him not: for there is no man which shall do a miracle in My Name, that can lightly speak evil of Me. For he that is not against us is on our part." That is Christ's estimate of exclusivism. Yet how exclusivism and intolerance have thrived in the full Christian era! A man may be ever so devoted to Christ, zealously faithful to Him and to all the verities of Scripture—but because he is of another conviction as to church order, or because he is of another company of believers, we would exclude him. The Lord forbid overbearing sectarianism today as He forbade such an attitude when He was here in flesh and blood! One day, I fear, we shall be obliged to revise our appraisal of certain Christian works and Christian workers. We are so ready today to criticise those who are of another party, and do not follow us.¹ "There is no man," said the Lord Jesus, "which shall do a miracle in My Name, that can lightly speak evil of Me." It is far from likely that he who was ministering in power in the Name of Christ would be opposed to Him—that is the thought here. And, in the words of another,* "Better a thousand times that the work of warring against Satan should be done by other hands, than not done at all. Happy is he who knows something of the spirit of Moses when he said, 'Would God that all the Lord's people were

*J. C. Ryle, D.D.; *Expository Thoughts on the Gospels*, St. Mark.

prophets,' and of Paul when he says, 'If Christ is preached, I rejoice, yea and will rejoice' (Num. 11:29; Philip. 1:18)."

Some have been troubled by the expression, "he that is not against us is on our part (or, *for us*)."

It is contradictory, they say, to another statement found in Matthew 12:30: "He that is not with Me is against Me." If the latter be true, how can the former be true also? For the latter seems the far more positive demand of union. If it be true that he that is not strongly on Christ's side is against Him, how is it possible that a man is for Him simply because he is not against Him? The answer is that in the case of the Lord Jesus Christ there can be no neutrality. A man is either *for* or *against* Him; there is no middle ground. In matters less momentous this need not be the case. For example, in a political election a man might not be opposed to the candidate; yet at the same time, he might not evidence any decision for the candidate. He simply would cast no vote. The converse is likewise correct: one may not be in favor of the candidate in question; still, by not voting he would evince no opposition. He would, in either case, be standing on middle ground. But this cannot be with Christ—one is either *for* Him or *against* Him; *against* Him or *for* Him. "When, in applied morals, we sit in judgment on ourselves, we should in ordinary circumstances apply the law obversely and stringently, '*He who is not with Christ is against Him.*' But when we are sitting in judgment on others, into whose hearts we cannot look directly, we should in ordinary circumstances apply the law reversely and generously, '*He who is not against Christ is with Him and for Him.*'"^{*}

"For whosoever shall give you a cup of cold water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." It does not require any great service, such as casting out demons, to prove one's loyalty to the Lord Jesus Christ. Even so small a service as a cup of cold water—a gift which costs nothing except a loving and gentle heart—given in the Name of Christ, and because the recipient belongs to Him, is acceptable service, and shall receive its reward. Rewards are not given to unbelievers, but they are reserved for those who are Christ's,

^{*}James Morison, D.D.; *op. cit.*

god will be distributed by the Lord in that day when all of His own shall stand before the judgment seat of Christ, the *Bema*, to receive the things done in the body (2 Cor. 5:10; cf. 2 Tim. 4:8).

"And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea (Mark 9:42).

The conversation was now turned back by the Lord Jesus to the point of interruption (vs. 38). Our Lord had taken a little child into his arms, you will remember, as He sought to show the Twelve that greatness depends upon humility. They wondered who of them would have the first place. He declared that if any man desires to be first he shall be the last of all, and servant of all, and taking the little child in His arms, He added that whosoever would receive one of such children in His Name would receive Him (vs. 37). Continuing that thought, and with the child still in His embrace, no doubt, the Lord Jesus added: "And whosoever shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea."

The word *offend* is not exactly the right expression here, for we do not obtain from the Greek (*skandalises*, from which comes the English, *scandalize*) any word that clearly conveys the meaning. Perhaps the best translation would be, *cause to fall, or ensnare*. "And whosoever shall cause one of these little ones that believe in Me to fall, it were better for him . . ." A grave responsibility rests upon men—not only is the Lord's love for the helpless such that to receive one of the little ones in His Name is the same as receiving Him, but to ensnare such a one is to be in danger of eternal condemnation. That is the clear inference from these words. And the warning is not only in respect to offending a child, in the literal sense, but any who believe in Christ. For elsewhere He said that "except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven" (Matt. 18:3): thus all who trust Him and live in dependence upon Him may be likened to the child held in His arms. "It were better for him (who causes such a one to stumble) that a millstone were hanged about his neck, and he were

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cast into the sea." As degrading as crucifixion, though not so painful, was this method of taking the life of a condemned man. The description is quite graphic, and needs no added comment, except to point out that the word for *millstone* indicates a very large one, such as required the strength of a mule for its turning at the grinding mill. A man with such a weight tied to his neck would remain at the bottom of the sea. "This is better," said our ever gracious Lord, "than to cause a little one to stumble." Such a temporal end is preferable to endangering one's eternal destiny by an act so offensive to God as to demand His judgment of the offender in the fires of hell.

(To be continued, D.V.)

Come let us sing the matchless worth,
And sweetly sound the glories forth
Which in the Saviour shine.
To God and Christ our praises bring:
The song with which high Heaven will ring,
"Praises for grace divine."

How rich the precious blood He spilt,
Our ransom from the dreadful guilt
Of sin against our God;
How perfect is that righteousness,
In which unspotted beautiful dress
His saints have ever stood!

How rich the character He bears,
And all the form of love He wears,
Exalted on the throne;
In songs of sweet untiring praise,
We e'er would sing His perfect ways,
And make His glories known.

And soon the happy day shall come,
When we shall reach our destined home,
And see Him face to face;
Then with our Saviour, Lord, and Friend,
The one unbroken day we'll spend
In singing still His grace.

—Satan's Medley

A Message For Each Day

BY FRANK E. GARRELEIN

May 1. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting" (James 1:1).

The Epistle of James is less appreciated among evangelical believers than any other portion of the New Testament. Many have misunderstood it and, though not going to the lengths of Luther, who relegated it to an appendix in his Bible, have neglected its teaching. However, despite this blind spot of the great reformer, James is an epistle of extreme value with a living message for our day.

As we consider some of its teachings, we shall do well to bear in mind its scope. Probably one of the earliest New Testament writings, it was originally addressed to Hebrew-Christians. Unlike the Pauline epistles, it does not carry forward the teachings found germinally in the Gospels; rather is it a parallel to the first three Gospels. There is so much like Matthew in James that we may fairly say that none can understand it who fails to appreciate the Sermon on the Mount. The importance of this Epistle lies for us in its eloquent exhortation to high and practical Christian living. So long as there continues to be a gap between profession and practice, so long shall we need the Epistle of James.

May 2. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting" (James 1:1).

Let us think now about the author of the epistle. From other New Testament data he may be identified as James, the brother of the Lord. Tradition calls him "James the just." As we review the New Testament references to him, we find that he did not believe on the Lord Jesus before His resurrection. However, one of the post-resurrection appearances led to his conversion. Thereafter, James became prominent in the early church, being the head of the council at Jerusalem. It is in this capacity that we find him alluded to in Acts and Galatians. Tradition goes on to say that he was a man of great piety, his knees being heavily calloused from much kneeling in prayer. He was martyred about the year 62 A.D.

James was one of the greatest of the early Christians. In the primary sense he could claim apostleship as one who had had personal contact with the Risen Lord. In fact, Paul in Galatians 1:19 unhesitatingly gives him the title of apostle. Significant, therefore, is the fact that, as he begins his letter, James calls himself only "a servant of God and of the Lord Jesus Christ." The man who, as head of the Jerusalem council, occupied a leading place in the primitive church, makes no reference to his own apostleship. There is something very touching about the modesty of this great man. Like Paul he has learned that the highest badge of the Christian is to be a bond-slave of the Lord.

May 3. "Reckon it nothing but joy, my brethren whenever you find yourselves surrounded by various temptations" (James 1:2 Weymouth).

This is really an amazing statement. Were it not in the Word of

God, we should wonder greatly about its cause. No man would naturally do what James suggests, for no man rejoices of his own account in temptation or affliction.

Notice how completely inclusive James's exhortation is. He speaks of our being "surrounded by various temptations." He goes further than saying that we should rejoice; he says we are to count our situation "nothing but joy." In other words, he is telling us that the clouds not only have a silver lining, but that for us they may be transmuted into silver.

Only the man who is assured that the power of God is on his side can look at affliction in this way. It would almost seem as if James were telling us to find our highest and fullest joy at our hardest times. This is indeed the victorious life—to "reckon it nothing but joy" when we are "surrounded by various temptations."

May 4. "Be assured that the testing of your faith leads to power of endurance; only let endurance do its full work so that you may become perfect and complete, deficient in nothing" (James 1:3, 4, Weymouth).

There is a very important idea in this verse. It is that of the full work of endurance. The Authorized Version translates "endurance" as "patience." Such it is, for the two ideas of endurance and patience are very closely allied. No one possesses real patience who does not have endurance. Some virtues may be displayed almost instantaneously. Such is courage, for example. But patience is different. It is a long-range virtue. Lack of endurance is serious. It nullifies patience, preventing its fruition in what James calls "its full work." Characters do not spring up over night; they develop as a result of God's leading; they grow through the years. Let us not, therefore, bewail our trials, but rather let us think of them as God's means of cultivating Christ-like character.

May 5. "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low" (James 1:9 and 10a).

James has a great sense of righteousness and a burning contempt for pride. Hardly anywhere else in the New Testament is pride of position more strongly spoken against. The leading themes of his epistle occur more than once. And here is the first appearance of the theme of democracy among Christians.

Like Mary, the mother of our Lord, in the Magnificat (Luke 1:52, 53), James sees that in God's sight social distinctions have no special significance. The ground before the Cross is high ground, but it is level. Rich and poor stand side by side spiritually, though in the world's eyes their position may be unequal. When it comes to the place of the individual soul before the Almighty, the Gospel is indeed a divine leveller.

May 6. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:12)

James does not go very far before he gives his readers a benediction. This benediction looks back to verses 2-4 of this first chapter. However,

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whereas the apostle has been speaking of temptation and patience, after having digressed to point out God's supply of wisdom and to mention the equality of rich and poor in the sight of Heaven, he now returns to his opening thought of temptation and trial.

Patience has its issue. That issue is the crown of life. "The crown of life." It is a beautiful phrase, though all its details cannot now be understood. But we may know that it is a supremely worth-while reward. And though we cannot describe the crown of life in detail, James has made clear who is to receive it. The qualifications for the bestowal of this reward are two-fold; first, the patient endurance of temptation; secondly, love for the Lord. The combination is striking. The stoic endures trial, yet receives no crown. But the trial of the Christian must be endured *in love for the Lord*. For it is love which qualifies patient believers for the crown of life.

Finally, we see from this verse that the reception of the crown is a certainty for those who endure temptation and love the Lord. James says that the Lord has promised. And He Who promises never breaks His word—no, not in the slightest particular.

May 7. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man" (James 1:13).

With this verse one of the classic passages on temptation begins. What James is doing is to give an account of the genesis of temptation. He does this by pointing out first of all the One from Whom temptation can never emanate.

Man may offer many excuses for being tempted. But there is one excuse which is completely impossible. That is for any man to say, as James puts it, "I am tempted of God." This is impossible because of the very nature of God. The Holy One cannot be tempted with evil nor solicit any man to evil. Why? Well, the reason underlying James's plain statement goes back to the divine nature. Our God is a holy God (1 Peter 1:15). Therefore, to accuse God of being the originator of our temptation is an excuse of the utmost futility.

May 8. "But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14).

It does not, however, dispose of the origin of temptation to declare that it is not from God. The problem remains. Therefore, James goes on to tell us exactly whence our temptations come. Never from God, they are always from us. There is that within us which James speaks of as a man's "own lust." By this he must mean something similar to the old nature which Paul calls so frequently "the flesh." It is this which is the breeding ground of temptation. It is this innate corruption which gives Satan a basis on which to solicit us to evil.

Ethical theorists may have their ideas of the perfectibility of human nature. The fact remains that every one of us is tempted. And this temptation is the clearest kind of evidence as to what is naturally within man. Yes, James is right. "Every man is tempted"; he is tempted, "when he is drawn away of his own lust and enticed." Let us never try to shift to any one else the blame for our own temptation.

May 9. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:15).

This verse and its predecessor set forth a horrible genealogy. Few

writers have surpassed James in vivid description. Here he traces sin back to its conception. As we saw yesterday, it all begins in our own lust. Then, when we are enticed through our own lust, lust conceives and brings to birth sin. However, it takes a second agency to bring about conception. Though James does not mention this agency, who can doubt that it is the devil?

But that is not all, for the dreadful family tree is followed to its bitter close. "And sin", James solemnly says, "when it is finished, bringeth forth death." That is the law of temptation; that is the way it worked 1,900 years ago in James's time. That is the way it works today. In our own lust we all have within us the very seeds of death.

Truly this is a dark passage. But as we look at it and recognize its truth, we should not forget the remedy God has provided through the Gospel. In Christ He has blocked these ugly consequences. As we shall see in going on in this chapter, there is a second genealogy. It is the genealogy of new life through the Word of truth.

May 10. "Do not err, my beloved brethren" (James 1:16).

A close look at one word in this terse saying should help us. The word is "err," translating the Greek verb *planoo* which means "to lead astray" or "drive from its course." The picture which comes to mind is that of a ship which has left its charted course through the sea. James, the brother of Jesus, says something like this: "Do not be driven from your course, my beloved brethren." As we read the exhortation, we ought to recognize how easily it is for just that thing to happen to us. There are many things which can drive us Christians from our course, if we let them. Misfortune may do so, if we fail to recognize God's guidance through all our difficulties. Temptation will certainly get us off our bearings, unless we cling fast to the Lord Who only has the victory. Sorrow will lead us astray, if we do not take it to the God of all comfort. So will success, except we thankfully attribute it all to Him to Whom we live and move and have our being.

"Do not be driven from your course, my beloved brethren." What wonderful advice for a confused age! There is but one manner of following it with complete success—to know and abide in Him, even Christ Jesus, Who is "the Way, the Truth, and the Life."

May 11. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning" (James 1:17).

Temptation never comes from God. James has made that impressively clear. But though God is never the source of temptation to evil, He is still the giving God. As verse 3 puts it, He "giveth to all men liberally." James tells us in this place the extent of God's giving. Every good and perfect gift originates in Heaven and comes down from the Father of lights, the unchangeable God.

Do we want a subject for meditation? Here is a superb one. Let us just remain quiet and think of the inexhaustible content of that phrase, "every good and perfect gift." Unerringly it takes us to Christ, the supreme Gift of the Father of lights. Then there are all the subsidiary gifts. It is a blessed thing to lay aside our private troubles and worries and think of all the good and perfect gifts God has given us who are His children through faith in His Son.

May 12. "Of His own will begat He us with the Word of truth" (James 1:18).

We come next to the second genealogy in this first chapter of James. The apostle has traced sin and death back to their origin in the lust within us. Now he shows us the origin of spiritual life. Nobody can read these words and those that follow in the latter part of verse 21 with his spiritual eyes open and continue to say that the Epistle of James contains no Gospel. On the contrary, we have here the most evangelical kind of teaching. Let us see how this is the case.

"Of His own will begat He us with the Word of truth." Why, those twelve words contain the Gospel! They show that the new life is not born of the will of man but of God (John 1:13). Again they explain that it is "The Word of truth" which the God the Holy Spirit uses for our regeneration. This is, of course, exactly in accord with what Peter says in his First Epistle, where he speaks of the believer as "being born again, not of corruptible seed, but of incorruptible by the Word of God" (1 Peter 1:23). This eighteenth verse of James 1 is the apostle's statement of the new birth. Thus it is in full harmony not only with Peter but also with Paul, who says, "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

How imperative it is to remember that the Word of God or, as James terms it, the Word of truth is indispensable. A sermon, a testimony, or an appeal, may be ever so eloquent; but it never can be the seed of new spiritual life, unless it contains the Word of the living God.

May 13. "That we should be a kind of firstfruits of His creatures" (James 1:18b).

In meditating upon the Word of God it pays to give attention to the plain grammatical form of the text. Doing this, we observe that we have before us a result clause which must, of course, be read in connection with the main clause. The latter is the Gospel statement we were considering yesterday. Let us recall it. "Of His own will begat He us with the Word of truth." That is exactly what God has done for every one of us Christians. The Word is the seed through which God has caused us to be born again. But, and James never leaves this out, God has caused us to be born again with a certain definite end in mind. He has begotten us into newness of life "that we should be a kind of firstfruits of His creatures."

"A kind of firstfruits of his creatures." "What kind of language is this?" asks the twentieth century mind. Well, to be the firstfruits of anything is to be the first flower of that thing. This is a place of special honor, just as the first in a family has a unique distinction. Such is the heritage of the Christian. He is one of the Lord's firstfruits of the whole wide realm of created life. That is the high distinction of those whom God has begotten through the Word of truth. That it entails a great responsibility will be seen in our message tomorrow.

May 14. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath . . . wherefore lay apart all filthiness and superfluity of naughtiness" (James 1:19, 21a).

With characteristic directness the apostle explains how we believers who are a kind of firstfruits of God's creatures are to act. The logical connective is "wherefore." Whenever we see this word in the Bible,

we should think of it as a signpost pointing backwards as well as forward. Its backward look is to our being begotten with the Word of God and thus being firstfruits of God's creation; its forward look is to the kind of life we are obligated to live for Him Who has begotten us into eternal life.

Now in the above passage we have two "wherefores." The first stresses three things: hearing, speaking, and action. Those who are born again by the Word are responsible to continue in ready hearing of God's voice. They are, however, to be slow about speaking. At this point James just touches upon what later becomes one of the most impressive emphases of his epistle. Finally, we are to be slow to wrath, anger, remembering that human wrath can never accomplish the righteousness which is God's (vs. 20).

But that is not all. Following the second "wherefore," James demands that we put out of our lives all filthiness together with what the Bible picturesquely but misleadingly terms "superfluous" or "naughtiness." The latter phrase means the "overflow of evil or malice." This demand is strenuous but necessary. No one can realize his position as one of the firstfruits of God, unless he is willing to live a life sensitive to the Word of God, controlled in speech and anger, and dedicated to the purity which willingly eschews all filthiness.

May 15. "And receive with meekness the engrafted Word, which is able to save your souls" (James 1:21b).

Again we hear the evangelical undertone of James's earnest teaching. In this verse he speaks of the sowing of our seeds and links salvation with the Word of God. This is truly Scriptural, as we saw in our message for the twelfth of this month. Yes, the divine Word is the seed used by the Spirit of God to produce new life in our hearts. It has this function, because it communicates the facts as to the saving work of the Lord Jesus Christ. To have some share in giving out the Word, either by personal witness or circulating the printed page or by directing those who preach the Gospel, is our duty. Every Christian should in some way be a sower of the seed which, through the Holy Spirit, may be engrafted in the human heart unto salvation.

May 16. "But be ye doers of the Word, and not hearers only, deceiving your own selves" (James 1:22).

A primary characteristic of James's outlook seems to be an intense desire for consistency of life. No sooner has he mentioned the "engrafted Word" and declared its necessity to salvation, than he speaks of its out-working in our lives.

There is a distinction in higher education between pure science and applied science. Pure science is that which is studied for its own sake without primary concern with its practical bearing. Applied science is science studied with a view to its use, as in engineering, for example. Now, if we were to class James in a similar way, we should certainly have to call him "an applied theologian." Right after stating the truth he brings it down to our every-day lives. So he is in this verse as elsewhere in his epistle the applied theologian.

Hearing the Word is important, for James has just said so in verse 19, but doing the Word is likewise important. Those who hear the Word and fail to do it are deceiving themselves. James's Greek for "deceiving" means "making a miscalculation." What a miscalculation it is to hear the Word of God and fail to apply it! Such self-deception leads to sad consequences for him who practices it, while those who observe him may be led astray.

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May 17. "For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:23, 24).

It is interesting that the other apostle who uses this figure of the mirror is Paul, the man with whose teaching James has so often been charged with being at variance (cf. 2 Cor. 3:18; 1 Cor. 13:12).

What is a mirror? We answer that it is a reflecting surface used for the purpose of looking at ourselves. Now there are two main reasons why mirrors are used: self-admiration and self-correction. The first motive for using a mirror has little place in the Christian life; the second, however, is the one James has in mind. He is giving us a picture of a man going to a looking-glass, seeing some spot or blemish, and sauntering off oblivious to his looks and doing nothing toward their correction. So, says James, are those who hear the Word and do not do it. They have missed its chief purpose for them.

Shall we dare be honest? Then let us humbly confess how often we have been like the hearer of whom James speaks. We sit in church and listen to God's Word read and preached. We open our Bible and glance into its pages. And then what? So often nothing happens. We fail even to look closely enough at the mirror of the Word to comprehend its corrective message. The spiritual challenge of hearing and reading the Bible is indeed great. May the Lord help us to be applied theologians like James.

May 18. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25).

Thank God, not every Christian is like the forgetful man who misuses the mirror. It is possible to be quite the opposite. We may look into "the perfect law of liberty." We may continue to look and, being sufficiently impressed, may become doers and not hearers only. Such have a beatitude promised them. For this kind of man, remarks James, "shall be blessed in his deed."

There are two especially interesting things here. Note first the lovely designation of Scripture as "the perfect law of liberty." That is a lovely phrase, *verging on the paradoxical*. But it is not really a paradox; though modern thought may find law and liberty opposed, true liberty is always based upon law and control. Thus "the liberty wherewith Christ hath made us free" (Gal. 5:1) goes back to submission to the Lord in the full acceptance of those Gospel principles which are the God-ordained way of regeneration into the abundant life.

The second interesting thing is the word "continueth." Fleeting glimpses into the Word of God, no matter how frequent, are not enough to motivate consistent Godly living. We must not only look into "the perfect law of liberty;" we must look hard and continuously. Two or three, or five or ten, minutes are not enough to spend daily with the Word. We must keep on looking, if we are to keep on working under God's blessing.

May 19. "If any man among you seem to be religious,

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and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

The next two verses are surprising in that they are the only definition of religion under the name "religion" in the whole Bible. James's word for religion is *theotria*, meaning not salvation but outward worship and occurring elsewhere only in Acts 26:5 and Colossians 2:18. Therefore, it is poor expositing to base salvation by works upon this passage. That is not what James is talking about. His thought, a very important one, is quite different. He is saying that our outward worship must always be backed by consistent and practical living.

Take for example this twenty-sixth verse. Here James names a particular sin to which he has already briefly alluded (vs. 19). It may be all very well for a man to seem worshipful, but, if he has an unbridled tongue, that man deludes himself and invalidates his religion (worship). Such teaching is strong meat ethically, yet we need it. Through the Spirit of God it would seem that James lays his finger upon one of the besetting sins of Christians. Think of it! We go to a service and rejoice in God's Word. And then we meet our friends and undo with our tongues much of the testimony of our worship.

May 20. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Now James puts an adjective before the word "religion" and another one after it. "Pure religion and undefiled." That is certainly a beautiful kind of religion, one well worth our aspiration. How shall we attain it "before God and the Father"? In this way—"to visit the fatherless and widows in their affliction." But we also have a duty in relation to ourselves. We must keep ourselves "unspotted from the world." By itself charity is not enough. To be acceptable before God it must come from those who are careful to keep clean from worldly defilement.

These are high standards James sets before us. But let us remember that they are not his personal ideas; they are the Word of God. May we not neglect the practice of that religion which is "pure and undefiled."

May 21. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2:1).

James is now ready for a more extended discussion of a neglected theme. He begins by setting down a principle—namely, that we have no right to hold the faith of our Lord Jesus Christ with respect of persons. Then he illustrates exactly what he means (vs. 2-4). He follows this with some words of exhortation and accusation (vs. 5-7), and concludes with revealing the true nature of unobedience as sin (vs. 9, 10). This is the plan of James's treatment of true Christian brotherliness.

But let us return to the first verse, noting especially the words "our Lord Jesus Christ, the Lord of glory." They are impressive, coming as they do from one who refused to accept the Lordship of his own Brother during His earthly life. But James's eyes have been opened. He has no question now of the full Lordship of Him Whom he knew so intimately in days past.

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Finally, there is another aspect of this splendid title. It presupposes a Gospel knowledge of Christ. As such it is another incidental confirmation of the evangelized basis out of which James wrote. After all, the way in which Christ is spoken of—yes, even the tone in which His Name is uttered, tells the state of the heart toward the Lord of glory.

May 22. "A man with a gold ring and goodly apparel . . . a poor man in vile raiment" (James 2:2 and 3).

There will always be this contrast in the Christian church. The question is, what is done with it? The picture James paints in these few verses, which should, by the way, be read in full, shows how Christians are not to deal with social inequalities. When it comes to the church, deference is to be shown no man merely because he is wealthy. The faith of our Lord Jesus Christ is ever without respect of persons.

We accept this in principle, but how easily we violate it in practice. It is hard not to think of the rich mainly as potential sources of money for our work. It is difficult not to lavish upon them disproportionate attention and even flattery, while neglecting the poor. Such actions really come from lack of faith. Were we looking wholly to God for help, we should not be making these distinctions between persons. It is safe to say that few places in the New Testament are more disregarded in Christian work than this principle of not respecting persons. We can only accept the rebuke, saying to ourselves with new determination to trust God more completely; "Brethren, these things ought not so to be."

May 23. "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well" (James 2:8).

In giving the antidote to the kind of social poison which treats a man according to his worldly position rather than his spiritual worth, James again reveals his closeness to his divine Brother. Like Christ he sets a very high personal value upon the law of love. We might add that in doing this he accords with Paul, who wrote in Galatians 5:14: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." It is, however, a beautiful contribution James makes when he calls this principle of love "the royal law according to the Scripture." It may well be that he had in mind its original appearance in Leviticus 19:18. Be that as it may, he is stressing something we all need written in our hearts. A royal law is the law of a King. And a King must be obeyed. Blessed is the Christian who heeds with his whole heart "the royal law" of his King Jesus.

May 24. "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors" (James 2:9).

James is concluding his discussion regarding respect of persons in the church. He has described this tendency at considerable length and with much vividness. It remains for him to do one thing more—to call it by its right name. This he does not hesitate to do. "If," he concludes, "ye have respect to persons, ye commit sin." Note the link with the first verse in this chapter through the phrase, "respect to persons." How different James's standards are from those of men, even of some good men. Somehow a man may be very religious and yet

think tale of snobbery. But James says plainly that it is serious because it is nothing less than downright sin. The closeness of James's thought to that of the Lord Jesus is wonderful. Oh, that in our thinking we might be as Christ-like as James! For Christ-likeness means not only meekness and humility; it includes also a burning indignation against the sins of the spirit.

May 25. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

Leaving the matter of snobbery, James gives a parting shot. What a powerful one it is! He reminds his readers and us, of course, of the interdependence of everyone of God's commands (cf. vs. 11). Snobbery is sin. Therefore, it is transgression of the law. And transgression of one point of the law is enough to convict of transgression of the entire law. So James reasons. Well may we ask how any man can meet such a test. The apostle knew, as do you and I, that the Gospel is the answer. The perfect righteousness of Christ is imputed to the sinner by faith in His finished work. Nevertheless, James's reasoning holds. Sin is serious. The greatness of the price paid for its cleansing proves that. Respect of persons is sin, and has no place in any Christian life.

May 26. "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12).

Yes, Christians are to be judged. They are to be judged by "the law of liberty," called by James in the twenty-fifth verse of chapter one, "the perfect law of liberty." That is the same thing as "the royal law" of verse eight, which is, of course, Christ's own law of love of others as one's self.

When we believers stand before the judgment seat of Christ to give account of our lives before Him (2 Cor. 5:10), this all-comprehensive law will be a yardstick whereby the Lord of love will measure our lives. Wise, therefore, is the Christian who bends every effort both to speak and do as one who must some day be judged by "the law of liberty."

May 27. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (James 2:14).

With this verse one of the most puzzling places in the Bible begins. We say "puzzling," however, with reservations. Properly interpreted the difficulty is not so great as at first sight appears.

If we take a moment to read over the twelve verses which conclude the chapter, we shall have before us James's characteristic view of the relationship between faith and works. Having done that, we immediately face some questions. What about Paul? He taught that salvation is only of faith and not of works. Can it be that, as Luther thought, James is actually at variance with Paul?

We shall not attempt answers to these questions today. Rather let us recall one or two things. First of all, we are reminded that the Bible contains difficulties. Being God's Word, it would be surprising indeed were it all within our grasp. Again, we shall be seeing that, although the Bible contains difficulties, patient study will do wonders toward reconciling these difficulties. There is One Whom God has given the believer, even the Holy Spirit, Whose function it is to make the rough places smooth and the crooked straight in our understanding of divine truth. As for our text for today, we have the problem of the relation between faith and works in its initial statement.

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May 28. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).

Quite in line with his habit of mind, James immediately illustrates the proposition. It is worthy of remark that his illustration is much like that which the venerable John used in his First Epistle to many years later in reference to love (1 John 3:16-18). Then, having given his illustration, James draws the inference in three words: "even so faith, if it has not works, is dead, being alone" (vs. 17). It is exactly the sort of proof John demands of the reality of our love for the brethren.

Look hard at this illustration. It tells much about the ground on which James's discussion of faith and works is proceeding. Obviously he is looking at the outward testimony of the inward faith. Applied theologian that he was, he is discontented with mere verbalism in spiritual things. He wants to be shown the fruit. Who can blame him for this, when the Lord Jesus also insisted upon fruit-bearing among His followers?

No matter how closely we reason about the relationship of faith and works, let us not allow this difficult subject to involve us in theological discussion to the extent of obscuring our inescapable obligation to validate our saving faith by our works.

May 29. "Thou believest that there is one God; thou doest well; the devils also believe, and tremble" (James 2:19).

This verse is important to the understanding of the apostle's discussion of faith and works, because it provides a clue to the sense in which James is using the great word, "faith." Every attempt to declare James and Paul irreconcilable is based on the false assumption that they are using their terms in the same sense. How foolish! Men have always used words in different ways. The Bible itself does so. Witness the two meanings of "temptation" as solicitation to evil and trial or affliction.

Here we have an insight into what James means by faith. Obviously he is thinking of what we today call "dead orthodoxy." This is far different from Paul's use of faith as "intellectual and moral and spiritual, affecting the whole man and leading him into vital union with God" (D. A. Hayes).

There are, then, meanings of faith other than the Pauline. After all, how is a man to know the quality of another's faith, if he cannot see it through the lens of that person's works? So we return once more to the extremely practical nature of James's discussion. He may not have had Paul's full and rounded doctrine. But what he says is by no means superseded by Paul's later and deeper teaching. To neglect James's plain-spoken exhortations is spiritually perilous.

May 30. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2:21).

At this point James introduces another great concept, that of justification. Again we pause to think of the sense in which he is using his terms.

Obviously his use of justification must be in harmony with his use of faith. So it is. And for this very reason it is different from Paul's distinctive employment of the term. For when Paul speaks of justification, he means "the initial justification of the Christian life" through the believer's being declared righteous in the sight of God through faith in the finished work of Christ. With Paul justification is a legal term relating to the believer's position before God as being perfect in the Lord Jesus Christ. But there is a difference between position and actual state. And James is thinking of the human side of justification. He has in mind "the justification of any after-moment in the Christian life." Or, to put it in another way, "Paul is looking at the root, James is looking at the fruit" (D. A. Hayes).

But as for us, we have both Paul and James. It follows, then, that we have the obligation to look within our lives to make sure of our justification in the Pauline sense and also to look outward at the fruit they are producing. In other words, are root and fruit each present in us?

May 31. "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:22).

This is a good verse to take as a basis for considering the third great word in this discussion. That word is "works." Now what exactly did James and Paul mean by "works"? When Paul uses this term doctrinally, he means "dead works." Such are those works done for the purpose of self-justification and gaining merit with God. These he condemns as utterly worthless for justification.

But James is not thinking of that kind of works at all. He has in mind the works of a believer. These are the works which, in the practical portions which always follow the doctrinal sections of his great epistles, Paul so strongly stresses as the essential outcome of the Christian faith. That James does not believe that the initial acceptance with God is on the basis of such works is plain from the next verse which we shall consider tomorrow.

Before we go on, however, we should observe the remarkable expression, "by works was faith made perfect." Let us venture as a paraphrase this: "by works was faith brought to maturity." That was certainly true of Abraham, the outstanding example of faith in the whole Old Testament. And we can do no better than to follow his example of a perfected faith brought to maturity by works done in obedience to God.

The Heart of the Lesson

By Arthur Forest Wells

CHRIST'S CHARGE TO PETER

May 2. John 21:13-24

Some time after the Lord Jesus Christ had risen from the dead, seven of His disciples were led off by Simon Peter into a night of catchless fishing. However, as day was breaking, Jesus appeared on the shore nearby. The disciples did not immediately recognize Him, even though He ordered them to cast their net on the right side of the boat and assured them that then they would make a catch. They did as they were told and looned abundantly what had been promised them. At this point John recognized the Speaker as the Lord and said as much to Peter. That was enough for Cephas. With both words ringing in his ears, he girt his coat about him, cast himself into the sea, and made

his way to the Lord. We are not told that his personal efforts gained him any advance privilege, for the story goes on to tell about the breakfast which Jesus had prepared—or had begun to prepare—for them. It was after this meal that the incidents of our lesson took place. The text deals chiefly with Peter's restoration; therefore, it is to that act of grace that we turn our attention. The discussion that follows it explains itself.

I. The First Stage of Peter's Restoration (John 21:15)

The restoration of Peter took place in three stages, and in each the test was love. Our Lord opened the first, saying, "Simon, Son of John, lovest thou Me more than these?" It is interesting to observe that the Lord never addressed Simon as Peter, since it was He Who gave him that name. What may be the reason for this unexpected fact? Is it, that Simon had not yet attained to the strength of character that alone warranted such a name? We cannot tell. But Peter, in his reply, gave us intimation that he was disturbed by the Lord's refusal to call him by the promised name. Nor did he take note of the comparison which the Lord embodied in His question; that is, whether He loved Christ more than either of the other apostles, or the fish that he had just caught. Evidently the other apostles are meant, for Peter had boasted of showing Christ greater loyalty than they. His denial had made that boast worthless. However, it was not these things that stirred him. That which had arrested him was the Lord's word for "love." It is to that that he replies. "Yes, Lord," says he, "Thou knowest that I love thee." What we have just written is warranted by even our English rendering of the apostle's statement. But if we had nothing more to go by, Peter's reply would be only a forthright affirmation of his love to the Lord. That is something to be appreciated; but his answer gave a shade of meaning and a pulse beat which the repetition of the same English word "love" obscures. The question arises then, Did Peter employ a word for love that had more or less meaning than that which the Lord chose to use? The answer to that question depends no little on an appraisal of our own attitude as to which is the more important, the feeling of the heart or the purposes of the mind, and upon the mood that we decide to ascribe to Peter. The word which our Lord used in the beginning is the word for love which carries with it the idea of settled purpose. It is the word found in John 3:16, 14:23, 15:13. The word which Peter used carries with it the idea of affection. It is found in John 16:27 and 1 Cor. 13:22. There are those who feel that Peter substituted his word for that of Christ's, because he felt that his recent unfaithful behavior concerning his Lord denied him the right to speak now so strongly of his attitude to Him. But others contend that the apostle intended to give just the opposite impression. It is their thought that Simon meant to say: "Lord, why didst Thou use such a dignified word to test me? I really do love Thee; in fact, I am affectionately fond of Thee." Whatever the reason for Peter's change of word, Jesus responded to his answer, saying, "Feed My little lambs." Peter was then and there restored to his place in the apostolate. The privilege of taking care of Christ's own, whom He regarded tenderly as small lambs, was his again. There are out many who would consider that a privilege. One can think of scores of eternal church-members to whom such a thought would be boring. They to teach the ABC of Christian doctrine to children or men! "Preposterous!" they shout. But the sound of these words on the lips of the Lord were a Gospel to Peter, a certificate they were of forgiveness and a renewal of the coveted license to serve Him.

II. The Second Stage of Peter's Restoration (John 21:16)

So far an imperative would seem to have settled the matter between the Lord and Peter, but the Lord indicated that He thought otherwise.

Therefore, He speaks to Peter again. This time His words are: "Simon, son of John, lovest thou Me?" Nothing more, but just that! Peter replied: "Yea, Lord; Thou knowest that I am fond of Thee." Bold words, these; yet spoken by one who may have wondered what was now in the offing. Jesus responded: "Tend My little sheep." Here is the same form; but the formula is different—with one exception. There is a change in the Lord's question: He calls forth no comparison. There is a change in the Lord's response: He speaks now about tending little sheep. But both the Lord and Peter stick to their respective words for love. The battleground still is love. But who is it that is going to be overcome or give in in this battle of attrition? We have a deadlock here. Who will break it? Let us see.

III. The Third Stage of Peter's Restoration (John 21:17-19)

The Lord speaks a third time. But now He makes a significant change: He uses Peter's word for love. When Peter heard the Lord use his word, he was grieved. That grief would seem to be the key to the meaning of Peter's diction, namely, *agape*. *Agape* is used to express himself not more strongly but more weakly than *phileo*. The lesser word on Christ's lips saddened him because he felt it refresh his own shortcoming. Godly sorrow hurts one; indeed, Peter was richer for it. This third stage of Peter's restoration differs from the other two in that it is longer, that it contains a prophecy of the manner of his death, and that it ends with two imperatives—"Feed My little sheep!" and "Follow Me!"

Three things stand out in this lesson, apart from the grace that restored Peter: first, we must love Christ, or nothing else counts; second, we must let the love we project for him lead us to do something for Him; third, we must follow Him.

PETER AND JOHN, LEADERS IN THE EARLY CHURCH

May 9. Acts 2:37-41; 3:1-8; 4:13, 18-21

In this lesson we have three fragments from the pages of what appear to be the first two days of Church History. The first two deal with what took place at 3 and 9 o'clock on the Day of Pentecost; and the third, with what happened the next morning. Such is their arrangement according to the calendar; in regard to the facts involved, the first stands alone, and the second and third belong together.

I. The Response to the Pentecostal Message (Acts 2:37-41)

By Spirit-filled enlightenment and power Peter had proclaimed to Israel that God had made Jesus, Whom they had crucified, Lord and Messiah. What were the results of this testimony? Our lesson tells us that it pricked the hearts of the hearers and roused them to cry for instruction about their responsibility concerning it. It was quite natural for a Jewish audience to ask about *doing* something, but we need not press that verb into a legalistic mould here. Indeed, without falling from grace, we may well repeat their question in the form of a challenge to modern converts, who may need some prodding about evangelical obedience that is a necessary part of the Gospel of grace. These men did not simply say to Peter: "What shall we think?" Orthodoxy, while always fundamentally essential to Christian faith, is but the beginning of the believer's life. The conduct of many a church member would be radically changed, if he were to ask Saul's question, "What shall I do, Lord?" Peter took the multitude at its word and told every one to repent and be baptized. He also warned them that in that way they would receive remission of their sins and the gift of the Holy Spirit in fulfilment of God's promise to them and to all that He would call. Hesitation on the part of some may have caused the apostle's further exhortation concerning this matter. At any rate, about 3,000, who are described as having received His word, heeded it and were baptized.

Our English version says that they were added "unto them." But why make that guess? Why not realize, that when believers are saved, they are not simply added to the Church, but to the Lord Himself?

II. The Healing of the Lame Man (Acts 3:1-5)

The report of Peter and John's Temple attendance can be received with various interpretations, all good. First, these men were men of prayer; second, even though they had been filled with the Holy Spirit they still prayed; third, just because they were filled with the Holy Spirit they prayed; fourth, in that they chose the Temple as their place of prayer, they showed that they were still thinking of Christ's program as only a revitalized Judaism. However, it is not upon these things that the text lays its emphasis. The action which their conduct called forth became the occasion, under God, for a healing that spoke of His glory. A man lame from his birth had been carried to a Temple door to ask alms. What a type of mankind! Men, born in sin, cannot walk in God's ways or enter His Temple. Friends may in some sense carry them to even its Beautiful Door, but they have no right to cross its sill with them; and to the very beauty of the door mocks their efforts. So, instead of being worshippers inside, they remain beggars outside. But they can ask; and this asking can lead to their salvation, although it in no sense saves it. As, therefore, our first group of texts pointed to the necessity of doing the Lord's will *after* receiving Him, so this one points to our inability and lack of need to do anything to be saved. Nor let us think that it is our asking that moved God to be gracious to us. Hebraism seeks to placate an unwilling god; we have the Gospel of the propitiating God. We did not seek Him; He sought and found us. This beggar received exceedingly abundantly above what he asked or thought when Christ came to him through the ministry of Peter. In place of merely being able to juggle some silver coins, he was healed and enabled to leap up, stand, walk, and continue on his way. No wonder that he praised God! Mark, he walked and praised God; his conduct was wedded to his worship, as his worship was caused by God's gift of ability to walk. True worship is ever one with obedience.

III. The Reputation and Position of the Apostles (Acts 4:13, 18-21)

When the Sadducees learned what effect this healing had on all the people, and especially when they discovered how this miracle suited the evangelistic purpose of Peter and John; they arrested these apostles, because they proclaimed the Name of Jesus and linked Him up with the resurrection out of the dead. For the idea of any sort of resurrection they never had any use; but the word now rose up to plague them, since there was strong evidence that the once crucified Jesus was alive notwithstanding. In court they may have pressed the minor fact that these apostles were not graduates of their seminary, for they described them as "naive" and "ignorant" men. In spite of themselves, this appraisal of these apostles made the miracle seem the more marvelous; and they could not help admitting that they were bold men; indeed, they took knowledge of them that they had been with Jesus. Three things are mentioned here: ignorance, boldness, fellowship with Jesus. The Sadducees seem to have reasoned that only fellowship with Jesus could account for ignorant men's being so bold. But do not let the Sadducees get your minds off of the distinct truth taught here. It was in the Name of Jesus Christ of Nazareth that the miracle was performed; but the boldness of Peter is ascribed to the Holy Spirit. There is no conflict here, of course, for Jesus and the Holy Spirit are one, together with the Father; but if we would know our Bible, we must keep the Holy Spirit's own distinctions clearly before us. Judas was with Jesus, but he was not filled with the Holy Spirit—alas, he was a suicide at this time. Peter and John, filled with the Holy Spirit, and loyal to

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the Lord Jesus Christ, remind the Sadducees of something they were not willing to think about, namely, the will of God. And that brings in the full Trinity here. But though the light shone so brightly, these unbelievers would not see Him. They let their actions toward the apostles be determined by the attitude of the people. Pityable men! How small they look alongside these heroes of the faith!

PETER AND JOHN PREACH TO SAMARITANS

May 16. Acts 8:14-25

This lesson deals with the evangelization of Samaria and brings out four things: first, the report of the work there; second, the apostolic investigating committee; third, an obstacle to the Word of God; fourth, the return of the committee.

I. The Report Concerning Samaritan Faith (Acts 8:14a)

When, after the death of Stephen, the Saul-led persecution stormed the Church at Jerusalem, believers in the Lord Jesus Christ were scattered abroad throughout the regions of Judaea and Samaria. By this scattering they avoided death for themselves and spread the Word of life to others. This was the first application of the principle that the blood of the martyrs is the seed of the Church. Nor did it take long for this seed to produce a harvest, for its sowing was accompanied by signs and great powers. And the harvest was accompanied by much joy. Report of such fruitfulness could not long be delayed; and so it was not long before the apostles, who had remained behind in Jerusalem, heard that Samaria had received the Word of God. When speaking of Philip's departure, Luke says that he went down to the city of Samaria, and proclaimed unto them Christ; but when reporting the result of his ministry, he says that Samaria had received the Word of God. As one reads this simplified designation, one senses the fact that a geographic term has given way to an ethnic conception. To say that Samaria had received the Word of God meant emotionally more than that a particular city had been evangelized. The Samaritans were a half-breed race that had once been excluded by the Lord Jesus Christ Himself from hearing the Gospel of the Kingdom of Heaven (Matt. 10:5-7). Recently, however, he had included them as acceptable to the hearing of the Gospel of God's grace (Acts 1:8). Stephen, full of grace and power, had wrought great wonders and signs among the people of Israel, now Philip had been used of the Lord to do the same among the Samaritans. This was not a new thing; but it was success where success was so little anticipated, that news thereof must have been startling as to demand an investigation.

II. Peter and John Sent to Samaria (Acts 8:14b-17)

We can think of the mission of Peter and John as being performed in three steps. There would be first of all an investigation and a resultant analysis of the situation as they found it. Some things were plain: the Samaritans had favorably received the proclamation of Christ; they had been baptized in the name of the Lord, but they had not received the Holy Spirit in the Pentecostal sense. With this picture before them, they evidently testified and spoke the Word of the Lord to them further; and then, as we are distinctly told, they prayed for them that they might receive the Holy Spirit. Following this, in fulfilling another part of this second phase of their ministry in Samaria, they laid their hands on them. This done, it was their joy to become witnesses to what some have called the Samaritan Pentecost, or as we had better say, the reception of the Holy Spirit by the Samaritans.

A great many questions can easily be asked about the why and wherefore of this state of affairs in Samaria, touching those who had received the Word of God concerning the Lord Jesus Christ but still had not

received the Holy Spirit. Furthermore, if one is not careful or faithful with the Scriptures, the temptation may be great to teach a number of unevangelical things about the gift of the Holy Spirit on the basis of this passage—as witness the errors that clog the pages of the history of religious doctrine. But there is a sensible explanation of this particular delay in the coming of the Holy Spirit that is not far to seek. It is this: Samaria had cut itself off from Jerusalem and its place of worship. This separation was not to be allowed to continue within the pale of the Church. Samaria had to accept the representatives of the church at Jerusalem in order to learn that the Church is one organism and not an association of many organizations. The Holy Spirit's delay in manifesting Himself at Samaria is not to be thought of as typical of an intended abiding condition.

III. Simon's Attempted Simony (Acts 8:18-24)

Simon had been a sorcerer who had gained a large following for himself in Samaria under the assumption of being "that power of God which is called Great." But after Philip had preached the good tidings concerning the kingdom of God and the Name of Jesus Christ, and wrought signs and great powers, many Samaritans turned to the Lord by faith in Him; and Simon followed their example, at least outwardly. The strong words that Peter used in calling him to repentance certainly have the same value of a description of a lost soul; but if one thinks of them as descriptive of Simon's sin instead of Simon himself, then there is room for the idea of placing him alongside the Ananias of the fifth chapter of The Acts. Sin is no less evil when it is committed by a believer than when it is committed by an unbeliever; indeed, it is more heinous then. However, the right cataloging of Simon's standing does not exhaust the full warning of his sinful proposal to buy the power to impart the Holy Spirit by the laying on of hands. If any one were tempted to believe that water-baptism of any sort saved or sanctified; here is convincing evidence to the contrary; for Simon must have had the right kind of baptism. But his life did not measure up to God's standard of a believer in His Son. Next, Simon's case shows the danger of walking by sight, rather than by faith and love. He dwelt on the manifestation of the miraculous and seemed to have got on further than amazement. Healthy faith is more than astonishment. Faith in its purity and strength is a surrendering all on with Christ in love. Furthermore, Simon's heart was fixed on self rather than on God. Lastly, though not exhaustively, Simon's petition gives no evidence of true repentance. In verse 24 he seems still to be thinking of himself rather than of God. Contrast Acts 8:24 with Psalm 51:1-17.

IV. The Commissioners' Return (Acts 8:25)

The tenor of this verse relieve one with its impression that Simon's interruption was but an incident in what was otherwise a happy situation. That is, we must not leave the story of the evangelistic blessings in Samaria, as if the case of the one-time sorcerer ruined or seriously hindered the preaching of the word of God and the harvesting of its fruit. Even though there was one rascal, there were many true believers in the Lord Jesus Christ. Peter and John forgot the stench of Simon's fall and moved out into clear atmosphere again to speak the word of the Lord and preach the Gospel to many. Happy are we, if we can intelligently situations in church or Sunday school, deal with them aright, and then move on to do what is our chief duty to do—preach the Gospel to the whole creation (Mark 16:15).

BIBLE TEACHINGS ON WINE'S DECEITFULNESS

May 23. Prov. 20:1; 23:29-35; Matt. 24:43-51

In these Old Testament texts strong drink is associated with such things as erring, brawling, mocking, pain, pressure to repeat excesses,

and woe. Our New Testament text may be said to clothe these facts in parabolic form. If, therefore, we consider the parable, we shall cover the whole ground of these texts.

I. The Standing, Conduct, and Reward of the Faithful Servant (Matt. 24:45-47)

This is one of those going-away parables in which our Lord anticipated His sojourns in another country and His subsequent return therefrom. It is addressed to every follower of Him in this dispensation. Its scope takes in the standing, course, and end of each servant. He reveals that some will be good and some bad. In Luke's account of this revelation, the good servant—described as faithful and wise—is called a "steward." He is set over the whole household. This gives him the splendid opportunity to serve all its members. It is his responsibility to see to it that each one gets his food at the right time—a beautiful picture of Christian service! It is our privilege to be the Word of Life to all men just when they are intended to have it. When Peter was restored, the Lord Jesus said to him: "Feed My lambs; tend My sheep; feed My sheep." Certainly every believer in Him can do that; especially, since He has prepared their food. Although we need not press the point, it is interesting to note that the word Luke (and Matthew, too, according to some MSS.) used here for "household" is the word which in Luke 9:11 and Rev. 22:2 is translated "healing." That suggests that the Christian servant is to be a nurse as well as a writer. Oh, how much nursing can add to serving! How much the world needs such a ministry! Let us recall that it is written of our Saviour: "The Spirit of the Lord is upon Me, because He anointed Me to preach the Gospel to the poor: He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4:18, 19). Every faithful servant will have this mind as he ministers the Word of Life to others. And he will be wise to do so, for the Lord has a promise for him then to be set over all that He hath. What a reward! Compare Rom. 8:32; 1 Cor. 3:21-23.

II. The Behavior and Punishment of that Wicked Servant (Matt. 24:48-51)

The picture of the evil servant is a marked contrast to that of the faithful steward. His heart, out of which came the issues of his life, was full of unbelief and its associated evils. There was no evidence to show that his lord would not return; yet he acted as if he were certain that he would not. Putting all reason aside, he said in his heart: "My lord tarrieth." Well, tarrying is not a repudiation of a promise to come back. Jesus tarried before He went to raise Lazarus; and He postponed giving the kingdom to Israel. The one was for the glory of God; the other was because of the nation's sin. What proof had the evil servant that his lord was even tarrying? It is very easy for wickedness to become impatient with goodness and then impute to goodness intentions and deeds of which it is innocent. Our Lord will return at the time which the Father Himself has appointed; and so it is not of all question for us to speak of Christ coming behind schedule. Of the faithful steward it was said that he was wise; nothing but folly can be ascribed to the evil servant. There ought have been some logic in his attitude if he had persuaded himself to believe that his lord would never come back; but what sense was there in acting like a brute and drunkard when he must have known that he would some day have to face him? It is at this point that the things mentioned in our Old Testament texts, and listed in our introduction to these notes, are exposed in this parable. Note first, that with this man—as with the

rank at the beginning—that as his wickedness had their resources in his evil heart, the issues of his heart were evil because he had broken off his relation with his lord. It was when men knew God, but failed to glorify and thank Him, that they became vain in their reasoning and their senseless hearts were darkened. It was when they sought to change the glory of the incorruptible God for the likeness of an image of corruptible man, that they were given up to uncleanness, vile passions, and all unrighteousness. Compare Rom. 1:18-32, 2:17-23. There are many explanations of the why of the present state of the world's wickedness; but the only right interpretation of the cause of any sin is that men have forsaken God. The way back to morality and loyalty in all good things is the way that leads back to God. This way is, of course, the way of Christ's Cross. Note secondly, what a bad exchange the evil servant made when he sought the association of drunkards instead of fellowship with his lord. "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4). By the time, thirdly, that the evil servant had reached this stage in his downward grade, he had completely denied and abused his office. Instead of doing the simple task of feeding the hungry, he began to beat even his fellow-servants. Here is a warning even for those who would be faithful to Christ. There may come temptations not to do the commonplace duty in view of the expectation of so great an event as the Lord Jesus Christ's return; but it is just in occupying our appointed places and being busy about the Lord's business that we shall find a protection against unfaithfulness to Him. Compare 2 Thess. 2:6-15; 1 Peter 5:1-4; 2 Tim. 4:7, 8. Beware of every divorce that would separate prophetic teaching from daily loyalty in life's duties! In the end the evil servant found out with bitter sorrow that he had been terribly wrong about his lord's delay and return; for his lord actually returned to his household and on schedule. Then he learned that as he could not abrogate his lord's program by simply wishing it into annihilation; so his remorse could not soften the punishment that was meted out to him. What a gulf there is between being cut saunder, having a portion with the hypocrites and sharing in the weeping and the gnashing of teeth, and being set over all that the Lord hath!

PETER'S COUNSEL TO SCATTERED CHRISTIANS

May 30. 1 Peter 1:1; 2:11-25

As you see, our lesson today is based on a verse from chapter one and three paragraphs from chapter two of Peter's First Epistle. The three paragraphs deal, first, with the Christian life generally; and, second, with the Christian as a citizen of the state and a servant of men. But in dealing with Christians as servants, the writer is led into giving us one of the outstanding passages on the passion of the Lord Jesus Christ. We make our outline, therefore, as follows: first, The Apostleship of Peter; second, Christians as Pilgrims, Citizens, and Servants; third, The Passion of the Lord Jesus Christ.

L. The Apostleship of Peter (1 Peter 1:1)

In recent lessons about Peter others have been doing the writing about him. It is true, of course, that they frequently quoted his very words; but here it is Peter himself who speaks and writes. It is therefore refreshingly interesting—in view of all the nonsense that has been written about him—to read just how he speaks of himself and how he addresses others. In our last lesson we noted that the faithful and wise steward was set over his lord's household to give them their bread in due season. We called attention then to the command which the Lord

Jesus gave John's son at the time of his restoration to the apostolate, namely, that he should feed His lambs, and tend and feed His sheep; that is, we observed that the Lord applied the parable of Matt. 24:45-47 (see Luke 12:41-44) to Peter personally. In this Epistle Peter gives a similar charge to the men who were responsible for the affairs of the church in which he was now directly interested. And see how humbly he does it. He manifests not a syllable of the pomp and blare of the papacy. He simply says: "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to God; not yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (1 Peter 5:1-4).

In our text he speaks of himself as "Peter, an apostle of Jesus Christ." He could have called himself "Simon the son of John"; but though that at first hearing might have sounded more humble, it would not have given the strong note of victory which the present claim to his title implies. Once the Lord Jesus Christ had said to him: "Thou art Simon the son of John; that shalt be called Cephas" (John 1:42). If this son of John has now become rock-like—and there are many reasons for believing that he has—why should he not throw his collar for the glory of Him Who had so marvellously brought about this blessed change in him? False pride is a sorrowful sight, but false humility is worse. True greatness does honor to all around it when it acts naturally. When John wrote: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8); he was certainly not putting a premium on loose living. Not any of us has attained to perfection, but we should all strive to reach our high goal (Phil. 3:12-16). It is high time that we bear more professions of personal spiritual victories and fewer confessions of moral defeats.

II. Christians as Pilgrims, Citizens, and Servants

(1 Peter 2:11-21)

A friend once said to me: "What Book of the Bible would you recommend first to young converts to the Lord Jesus Christ?" I gave my answer; but he did not agree. So I asked: "Now what is your suggestion?" He replied: "First Peter; because young Christians need to be taught about the temptations that they will have to overcome." I saw his point. I wish now to add—after about thirty years in the ministry—that the day never ceases to close when we have to inform and admonish Christians about the simplest things of holy living. These New Testament Letters, that wrestle so much with spiritual immaturities that were extant in the apostles' days, are as much needed now as when the Gospel was making its first impact upon the world. Now, if that were so because of the great daily or yearly harvests of new believers in the Lord Jesus Christ, the situation could be a happy one; but the disappointing fact is that many who should be teachers and exemplary leaders need to be taught the elementary principles of Christian living. Well, if that is the case, the best thing to do is to recognize it faithfully and hopefully with Gospel teaching and example.

Peter makes his appeal first on the basis of our position as sojourners and pilgrims. It was the recognition of the saints' pilgrim state that characterized the faithfulness of Abraham, and inspired him to rejoice in Christ's day and seek the city that had the foundations and God as its Architect and Maker. Another has written: "Man has always been a stranger in the earth; and all his efforts to make himself at

home . . . have always been pitifully futile in the long run. Paganism in its loneliness coined the phrase 'mother earth,' but humanity has found little comfort in the use of it. . . . The mountains are sacraments of a power beyond our understanding. They do not offer shelter, they awaken aspiration. . . . The human soul has always in some dim way felt that it is 'a stranger in the earth.' But the natural man does not like to feel like this. He tries to shake the feeling off. . . . By dint of making much of his body and little of his soul, . . . he has been able to . . . reach a measure of satisfaction and comfort amid material things. . . . It is the Christian faith that touches all this busy world with strangeness for us, and makes us at home in the heavenly places." Now, briefly, it is Peter's inspired thought that this other-worldliness, which reaches its climax in the example of Christ, should control all our desires and actions—as believers among the Gentiles, as citizens of the state, and as servants in the economy of mankind.

III. The Passion of Christ (1 Peter 2:22-25)

In each of the foregoing paragraphs, including the one from which these verses are taken, the apostle has been exhorting Christians to live blamelessly and to be submissive to God in respect to unjust treatment by men. Says he: "What glory is it, if, when ye sin, and are buffeted, ye shall take it patiently? but if, when ye do well, and suffer, ye shall take it patiently, this is grace with God." In dealing with Christians there is always the possibility that they have caused their own sorrow; but in considering Christ, there is no room for such thought: for He was without personal sin. That makes a strong contrast between Him and us, but it brightens His value as our example. When He, the Holy One, was reviled and mistreated, He answered not in kind. Instead, He committed Himself to His Father and used His own maltreatment as the means to save us from our sins and heal us from their consequences. The Lord Jesus Christ did not, of course, act so nobly in order to show us how to save ourselves. The truth is, He saved us by His suffering upon the Cross, in order that we might live unto God in holiness. Paul put it this way: "God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3-4). Christ's righteousness, which we receive by grace through faith, enables us to live righteously in thankful obedience to God.

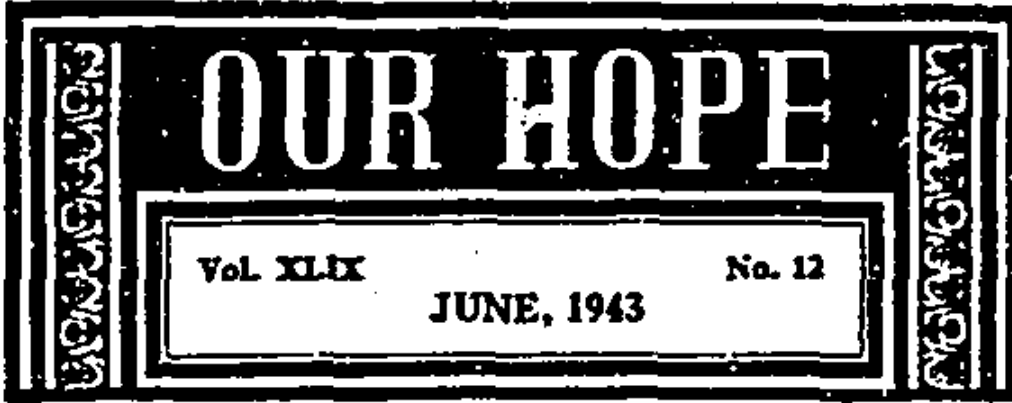
Book Review

By HOMER A. HAMMOTREE

Prayer . . . Asking and Receiving, by Evangelist John R. Rice, D.D. Published by Sword of the Lord Publishers, Wheaton, Illinois. Cloth binding, 328 pages. Price \$1.25.

The author, well known as an evangelist and the editor of the weekly publication, *The Sword of the Lord*, has prepared this work, of twenty-one chapters, which deals with the various aspects of prayer in the daily life of the Christian. Many promises from God's Word are quoted, and many heart-warming personal experiences of the author are related, which must help to strengthen the faith of the reader.

The two chapters on "Hindrances to Prayer" are convincing and convicting. The closing chapter, "The Sin of Praylessness," drives home anew the fact that "men ought always to pray and not to faint." The reviewer gives his assurance of much blessing to those who read this book.



Editorial Notes

The
Son of Man
Made Strong

Godly Asaph at the close of one of his spiritual Psalms uttered a prayer. It is prophetic.

"Let Thy hand be upon the Man of Thy right hand, upon the Son of Man Whom Thou madest strong for Thyself. So will we not go back from Thee; quicken us and we will call upon Thy name. Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved" (Psa. 80:17-19).

The prayer contains a great and most vital prophecy. It will be prayed in a future day by the remnant of Israel in the day when their spiritual salvation and national restoration come to pass.

No reader of the Bible needs to be told who the Son of Man is. It is the Only Begotten of the Father, the Son of God, our Lord Jesus Christ. He left His eternal habitation, the uncreated Heaven of all heavens and appeared on earth in the form of man, as a Servant. It was an act of humiliation. "But made Himself of no reputation, and took upon Him the form of a Servant, and was made in the likeness of men" (Phil. 2:7). He spoke of Himself frequently, bearing no uncertain witness as to His Deity, as to His eternal oneness with the Father, making the unseen God visible, and also gave many evidences that He was God manifested in the flesh. The name He used on earth more than any other, was *the Son of Man*. Scores of times He spoke thus of Himself and in doing so He testified to His humiliation as well as to His true humanity.

This name, Son of Man, leads back to the chapter in which God spoke for the first time in prophecy, in the first book of the Bible. In Genesis 3:15 God spoke that marvellous word concerning the future of humanity, the conflict between the seed of the woman and the seed of the serpent and the ultimate victory of the seed of the woman. The first man Adam failed, through his disobedience. Sin and death came into the world. Another Adam had to appear, the head of a new creation. "When the fulness of time (the appointed time) was come God sent forth His Son, born of a woman" (Gal. 4:4). This true seed of the woman (the Virgin) became the Son of Man, the Lord Jesus Christ.

That is one of the reasons why our Lord so often spoke of Himself as the Son of Man. No other one could take that place or accomplish the work which the Second Man had to do and gain the Victory for God and for man.

But what does this prayer of Asaph mean, that God has made *the Son of Man strong for Himself*, that through Him God might *display His power*? God made Him, His incarnate Son, strong first of all *in connection with redemption*. In the unseen world of spirit beings above man there are mighty and holy beings, the holy angels; Michael, Gabriel, angels, princes, principalities and powers, so vast and great that our finite reason cannot comprehend it. But in spite of their greatness not one of these created beings was fit or able to be man's redeemer and to satisfy the fullest claims of God, nor to put on man's side the glories of an eternal redemption. Only He, the Son of God, could do that. And so He came, the Son of Man, and in due time God made Him strong for Himself in redemption, accomplishing in Him and through Him His eternal will and purpose in man's redemption.

But how did God make Him strong, how did He put the might and power of redemption upon Him? Sin, through man's disobedience, produced a great gulf between the two. On the one side the God of Holiness, the God of Light, Who dwells in an unapproachable light in Whom there is no darkness at all, a sin-hating, sin-abhorring God. On the other side the race of men in the state of spiritual death, dead in trespasses and sins, enemies by wicked works and

children of wrath (Eph. 1:1-3). How is this gulf to be bridged? Who and what can bring the two together, make reconciliation and peace, redeem and save? The mere incarnation of the Son of God, thus identifying Himself with the human race, could not do it. Nor could His holy, spotless life, His obedience in all things, His deeds of kindness and mercy, nor His words of eternal life and eternal wisdom, bridge that gulf. If what we have mentioned in the life and character of the Son of Man had been all He did, the gulf between the Holy God and unholy, guilty and lost man would still remain unbridged. It needed something more than life, character and words of wisdom.

The Son of Man alone could bridge that gulf by His sacrificial death, receive the power to save and to give eternal life, be strong as the Saviour so wholly needed. To bridge that gulf He came. This was the great work He came to do, the work the Father had given Him to do, the work of the Cross, the Cross on which He suffered and died and on which He shed His precious blood. It was the Cross—and the Cross alone—which could bridge that horrible gulf. Therefore He did more for man's salvation than to minister and minister unto,—He gave His life for a ransom for many. The greatest act of God was *“that He gave His Only Begotten Son.”* What that means, God gave, the Cross fully reveals, and even then, partially only. And equally true it is *“He gave Himself”*; and here we also confess we cannot fully comprehend it now. What all was involved, what it all means, these terse, yet most blessed Spirit-coined sentences—*“Christ died for our sins”*; *“He made Him sin for us Who knew no sin”*; *“The Lord laid upon Him the iniquities of us all”*; *“It pleased the Lord to bruise Him”*; *“The Chastisement of our peace was upon Him”*; *“Stricken, smitten of God, afflicted”*; *“Reconciled by the death of His Son”*. The most horrible cry of misery ever heard, expressing an unfathomable soul agony so deep that angels must have veiled in holy horror their faces of love and beauty—was that cry—*“My God, My God, Why hast Thou forsaken Me?”* It was that piercing cry which only God knows and comprehends, yet it shrouds the deepest of all the mysteries. It was that which took place, when the holy Son of Man was made by God Him-

self sin for us. It was the price He paid for our redemption and conferred upon Him the power to save. It enables God to save man righteously, to be the God of Righteousness and the Justifier as well. The Cross of Christ is not only the Wisdom of God, but *the power of God*. Bold to say, yet true, without the Cross God has no power to save. Thus through His suffering, through His sin-bearing work, the Son of Man was made strong. Corinth of two thousand years ago had the reputation of being a cesspool of all licentiousness. The city boasted of art in its different branches; they had great orators; great philosophers and a great culture. One day there came a visitor. He was not interested in the artistic sculpture exhibited everywhere, nor did he pay any attention to the different schools of thought, nor did he come for the advancement of culture and the moral uplift of Corinth. He had made up his mind to ignore all Corinth had to offer. If he had sought popularity, he would have acted differently, for the man had learning and natural gifts. Listen to him: "I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling".

St. Paul, who knew so well when visiting Rome that the Gospel of Jesus Christ would not leave him ashamed, inasmuch as it is the power of God unto everyone that believeth, Paul knew the preaching of the Cross would not fail him in Corinth. Nor did it fail. *Nor will it fail in the twentieth century.* Yet it is still as it was when St. Paul lived and served—to the Jews a stumbling-block; to the Greeks (the modernists) foolishness.

Yet the message of the Cross, the power of God, was never as much needed as now. Preacher, preach it and the power of God will be with you.

But give it a moment's more thought. What we have so feebly written in this paragraph is the core truth of Christianity. Take it out of Christianity and only an empty shell remains. The Son of Man is the all-sufficient Saviour of man through His sacrificial death. There is no other way to God, no peace with God, no acceptance with God, no life from God, no fellowship with God, no nearness to God,

no everlasting glory for man's endless existence apart from the Cross.

Our age ends, according to divine prediction, with apostasy and that apostasy is the increasing rejection of the Person and the atoning work of the Lord Jesus Christ. With that rejection an increasing moral declension keeps step. But the two will not always go together. The Judge standeth before the door! God will not keep silence forever. He will speak in His holy wrath and vindicate Him Whose mighty power in salvation man despises.



The Son of Man in fulfilment of numerous prophecies, as well as His own prediction, was raised from among the dead on the third day. It had to be thus for many reasons. Death and the grave are the results of sin and both are conquered in the redemption of the God-man. We read therefore in the chapter which deals with resurrection, with that which is corruption and incorruption, with the resurrection of the Son of Man and with the resurrection of the dead (First Corinthians 15), that God made Him strong and gave through Him victory over death and the grave. How closely this victory is connected with the work of the Cross every true child of God knows. The Cross is the source of every blessing and of every victory. "O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:55-57). Thus in the physical resurrection of the Son of Man God made Him strong for Himself. What power God displayed the Spirit of God states nowhere else in the Scriptures in the Ephesian Epistle. It is the Spirit's prayer for those who use the spiritual eyes of their spiritual nature to see and to know—"what is 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, and set Him at His own right hand in the Heavens" (Ephes. 1:19, 20). Such was the great act of God, the act

so much denied in the modern-religious world, the physical resurrection of the Son of Man. It was not merely the power of God which raised Him out of the grave but the mighty power. So whoever declares that the physical resurrection of our Lord never happened on account of its impossibility denies the mighty power of God.

That mighty power of God did even more than raise His body from among the dead. It carried the risen Son of Man through the heavens, nor did that mighty power of God, the exceeding greatness of His power, cease operating, till it had placed Him at God's own right hand—"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 fulness of Him that filleth all in all" (Ephes. 1:20-23).

O glorious sight! What Heaven had never seen before in all eternity is seen there now, a real Man, the second Man; history's last Adam has taken a place on the throne of God. There He is, "that Man" Who shortly before was seen by human eyes, by eyes of angels and of demons, yea, by God Himself, crowned with thorns, but now crowned with glory and honor. *Ecce Homo*—Behold the Man! Oh, hold it fast in faith—there is the Man, the Son of Man in the Glory, far above all—the Man in the Glory and as you gaze again and again, say it again and again—"He loveth me and gave Himself for me."

We cannot pass by an experience of long, long ago. It was during one of our earliest visits to the beloved Southland. We ministered in one of the larger cities. A lady of prominence during our fortnight of ministry had received blessing through our Bible expositions. She arranged in her magnificent residence a dinner in honor of ourselves and out of courtesy she had invited the ministerial association of the city.

During the dinner the lady spoke of the blessing she had received.

"You ought to know what a great blessing I received the other day when you told us that in praying and in

worship we should visualize our Lord as a real Man, not as a phantom, not in a spirit-form, but as the real Man in Glory. I cannot begin to tell you, how this has helped me and is helping me in prayer."

It would have been an unusual "Ministerial Association" if there had been no modernist in their midst. But there was. After a pause he spoke.

"It seems strange that a man as intelligent as you are, so well read and well informed can adhere to these primitive beliefs and teach the literal meaning of certain Scriptures." This gentleman then began to unfold his viewpoints.

"Much of the language in the Bible, in both Testaments, is figurative and has a decided allegorical meaning. Of course, God has not a right hand, nor can we believe in a Heaven which is above where an actual throne of God is, for what is up today is down tomorrow. Science has revealed many things which make it impossible to believe in the literalness of it. It was well enough 2000 years ago for people with less intelligence than we have to accept these things. We can no longer do so."

As an answer and a witness for the Truth was demanded we continued the debate.

"Now Doctor," I said, "let me begin with the resurrection of Christ. Christ rose from the grave on the third day; what do you think became of His body? I am sure a man of your intelligence in reading the historical account of the resurrection is bound to believe in it as one of the best authenticated facts of history."

He looked at the speaker; he smiled, somewhat of a sickly smile; he hesitated and without saying a word, he shook his head.

The writer knows he was rude to do what he did in the presence of the hostess, but when it concerns the honor of our Lord one can afford to be rude.

"Sir," was my reply, "if you tell me that Christ did not arise from the grave, if you tell me that He Who left the grave empty does not fill the Throne now above, I am forced to tell you that you have no more right to preach the Gospel than a wild Hottentot. In fact, according to the Scriptures,

you are not a Christian at all." The Ministerial Association heard it and giggled.

It is part of the blessed Gospel of our salvation that the Son of Man has been exalted into the highest place God could give unto Him; in doing so He conferred upon Him all power and glory. He made Him heir of all things. He made Him the upholder of all things. All power in Heaven and on earth is His. All things are yet to be put under His feet. Angels, principalities and powers are made subject unto Him. How often we read these declarations of the Word of God! How often they leave us unmoved, without stirring our sluggish minds and hearts to greater devotion to Him and to more self-sacrificial service!

The best of all we have not yet mentioned. The Son of Man in His exaltation has been made strong by God in our behalf that through Him, in the presence of God, we might possess the salvation we need day by day, as no longer of the world, as He is not of this world, though still in the world. We need preservation. The trinity of evil is all against us—the world, the flesh and the devil. The very air is charged with legions of demons. Little we know the might and power of our enemies aiming constantly at the destruction of all that is linked with the Second Man, to frustrate, if such were possible, the purposes in redemption. And as our age with its formerly unrevealed mystery, the Church of which the Son of Man is both Head and bridegroom, awaits its completion we have to wrestle more and more, not so much against flesh and blood, but against the wiles of the devil, against principalities, powers, against the world rulers of this darkness, the wicked spirits in heavenly places (Ephes. 6:10-12). Who is sufficient for this? Not we in our weakness, but He and the power of His might. For this purpose, the preservation of all who belong to Him, that they might be sustained, kept in the fellowship of the Godhead, He appears as our Priest and Advocate in the presence of God. This is the teaching of 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.*" His life on earth as the Son of Man has nothing to do with this statement; the life of Him which saves, which keeps, which guides

and which defeats every foe is the life He lives now as the Risen One. For this God has made Him strong and no Christian believer knows true happiness, true rest and victory unless he looks away from self and looks to Him with Whom the Grace of God has made us one.

Remember, too, that the Son of Man in Glory has a perfect and true human heart. He was on earth tested in all things as we are now, *apart from sin*, for *such* He had not. And because He was tested He is the merciful and faithful High Priest. You can come boldly therefore to that throne of grace. Speak out (that is the meaning of "boldly") in His presence. Tell Him all, bring all into His light; never attempt to hide anything; He knows you and all about you, and in spite of all He loves you, for He is the Son of Man Who died for you. Having all power, God having made Him strong in our behalf—"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

Among the letters received by the Editor, asking for spiritual help, are quite a few which express fear that they might not continue faithful and fall away and in the end miss the mark. They seem to lack positive assurance of their eternal salvation.

But our preservation for eternal life and glory does not rest in our hands. We are saved for time and eternity because it all rests in His mighty hands. No one, not even you yourselves, can pluck us out of His or out of the Father's hands. God made Him strong so that He might keep us. Sing it—"He will hold me fast."



<p>The Future Great Power and Glory of the Son of Man</p>	<p>While our Lord is now at the right hand of God in the highest Heaven crowned with glory and honour He is not yet in full possession of the great power and glory which His God and Father has promised to Him. While He has glory and power as Mediator between God and Man, as well as glory and power as the Priest and the Advocate of His people Whom He purchased with His own blood, while the heavenly hosts worship Him, another glory and power is not yet displayed</p>
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but is still in the future. It is His royal glory and power. Our Spirit-winged faith looks up and sees Him as the glorified Son of Man on the Father's Throne. But He is also to have *His own throne*, which includes more than David's Throne, the Throne of Israel. It will be the Throne over all the earth, for He is the Heir of all things and some day He will receive all He is worthy of, the full reward promised unto Him.

In faith, enabled to do so by the realizing power of the Holy Spirit we see Him now at the right hand of God waiting. This is the prophetic statement in the One Hundred and Tenth Psalm, that gem of Prophecy, restated and confirmed in the New Testament. It will be profitable to ask and answer the question, "For what is He, the Son of Man, waiting for at the right Hand of God?"

(1) *He is waiting till His enemies are made His footstool.* These enemies include the devil and his angels; the unseen world of demons still in control of the air, the first heaven which scientists named stratosphere. His enemies on earth include all infidels. The brazen, loud-mouthed atheist, the polished highly educated agnostic, the religious apostate, the masquerading moderate in cap and gown and all other enemies of the Cross of Christ, who reject and oppose Him. All will be dealt with. Who will bring it about? The Church? The preaching of the Gospel? The social, spurious Gospel? No! God does not call on man or on any human organization to bring this about. God has spoken in clear words when He bade the Son of Man to sit at His right Hand — "*Until I (God) make Thine enemies Thy footstool.*" God will do it when He sends the Son of Man back to earth again. And when He sends Him back God commissions Him "*Rule Thou in the midst of Thine enemies*" (Ps. 110:2). This shows clearly that when Christ returns He does not find a converted world, but a world of enemies.

(2) *He is waiting till the Holy Spirit has finished His great Mission on earth during the present age.* This mission is the gathering of the Church, the members of His mystical body, from Jews and from all the Gentile nations by the preaching of the Gospel. The true Church consists of a certain number; they are the elect; its full membership is

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known only to God. The Son of Man, Who is the head of that body, will not leave the right hand of God till that body is complete, till the last member has been put into it. For from other Scriptures we learn that "when Christ Who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:4). He will bring all His Saints with Him in order to be glorified in His Saints and admired in all them that believe. This will take place "in that Day" (2 Thess. 1:10). Inasmuch as His redeemed ones shall reign with Him over the earth they will have to be with him when He returns. (Read 1 Thess. 4:16-18; Rev. 19:1, 11-16, and other Scriptures). As long, then, as the translation of the true Church has not yet taken place He will remain at the Father's side. Bringing His Saints with Him is a part of his future glory.

(3) *He is waiting till the Hour arrives, appointed by His God and Father, when He will send Him back the second time.* All will be according to God's plan and purpose. It behooves us to remember and heed what our Lord said a few minutes before He ascended upon high—"It is not for you to know the times or the seasons which the Father has put in His own power" (Acts 1:7). When that hour comes God will request His Son to pray that unprayed prayer recorded in the Second Psalm, "Ask of Me and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possessions." At the same time on earth the remnant of Israel prays also. They are passing through the great tribulation. They are surrounded by their enemies who would swallow them up, exterminate them. So they pray their imprecatory prayers, written in the Psalms. They pray likewise in faith, as Asaph did, that God's hand may rest upon the Man at His right hand and save them through Him by His Coming. God will answer the prayer of His Son, He will answer the prayers of the remnant of Israel. Heaven will open then, the curtain clouds will be rolled away. A cloud of Glory with a Glory-flash and on the Glory cloud the Son of Man appears. All will come to pass as it is written.

"And then shall appear the sign of the Son of Man in Heaven; and then shall all the tribes of the earth mourn

and they shall see the Son of Man coming in the clouds of Heaven *with power and great glory*. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect (Israel) from the four winds, from one end of heaven to the other" (Matt. 24:30, 31).

"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 coming 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).

"I saw in the night visions, and, behold, one like the Son of Man came in the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom which shall not be destroyed" (Dan. 7:13, 14).

And now it is fully revealed that God made Him, the Son of Man, strong as He appears the second time in great power and glory.

Strong over His enemies, strong in victory; strong in judgment. Strong in deliverance, strong in salvation, strong in the establishment of righteousness and strong in universal peace. Strong in ending Satan's rule; strong in the abolishment of every injustice, ending poverty and want, slavery and idolatry. Strong in government, strong in uniting all nations in a worldwide brotherhood, with never-ceasing songs of praise and worship, a Hallelujah chorus of Glory to God in the Highest. Strong to change all curses into blessings, strong in turning all moans into songs of joy and peace.

Such is the revealed story of the Son of Man; the most fascinating story for man to read, to believe and to accept. It is the comfort of all comfort, it brings into our human existence a peace which passeth all understanding, a joy unspeakable and full of glory, a hope which surpasseth all

earthly hopes. Without the story of the Son of Man, without trust in Him, without fellowship with Him, life is not worth living, it is but a tragic existence. Take Him, if you are not His, as your Saviour, follow Him as your Lord. Look to Him, live for Him, rejoice in Him and wait for Him and He will meet all your need and satisfy the deepest longings of your soul.

May it please the Holy Spirit to give us all a vision, a greater vision, an uplifting vision of the Son of Man, in His humiliation in His sacrificial and atoning work, of His bodily presence in the Heaven of heavens, as our Priest and Advocate. May He give us greater glimpses of His future power and glory and our eternal participation in it. Enrich through our feeble words the hearts and lives of all Thy waiting children that all may live on earth during the little while that is left to glorify Him. May we soon be face to face with Him. Amen. Even so come, Lord Jesus. Amen and Amen.



For many of our readers this will be a new **Amillennialism** word. It means "No Millennium." The millennium is that period of time, mentioned in the Bible, during which our Lord will reign over the earth for a thousand years. This thousand year reign of our Lord will be ushered in by the second, personal and visible coming of our Lord in great power and glory. The truth is Christ's kingly reign cannot take place till His second coming has transpired. This is the positive teaching of the Old and the New Testament. Without His return there can never be an answer to the prayer petition, "Thy Kingdom come." Those who believe this have been called *Premillennialists*. They are on scriptural ground. Those who do not believe it but believe that there is no other coming of Christ needed in order to have the nations of the earth converted and a warless world, that the church, plus education, socialization and civilization will be able to accomplish it and after all is done Christ will return,—they are called *Postmillennialists*. They believe what is unscriptural for this theory is not found in the Bible at all.

And now somebody presses another theory equally uo-

scriptural. They try to convince us that there will be no Millennium whatever. It is just another Postmillennial invention, a case of, to use a popular phrase—"Believe it or not." It certainly is not taught in the Bible.

An excellent brochure written by an ardent and able Bible Scholar (R. J. Reid), "*Remarks on Amillennialism, etc.*," has just been published. It shows how untenable and unscriptural this fine-spun theory is and our readers will do well to secure a copy, read it and by it be enabled to contradict its misleading conclusions. The author examines especially the writing of one teacher, who used to hold the premillennial Truth, wrote several able books and pamphlets about it but later attempted to destroy, by taking these opposite views, that which he once believed. His present writings have confused some. It would be well if this gentleman would some future day give an answer to his own books, which were so scriptural and brought blessing some twenty-five and more years ago to the household of faith. Mr. Reid has done a splendid work in answering him and showing up some inconsistencies. By all means read it. (102 pages; 35 Cents. See advertisement on cover page.)



The Coming Creed Has Come

Some seventy-five years ago, that gifted preacher-poet, Horatius Bonar of Scotland, wrote a prophetic poem on the coming creed. The days in which he held forth the Word of Life were days of real spiritual revivals; redemption by blood and salvation by grace were preached by Horatius Bonar and his brother, Andrew, as well as many more. The power of the Holy Spirit was manifested. Thousands and hundreds of thousands accepted the Gospel and mighty things were done.

The Bonars also were students of prophecy. They believed firmly in the prophetic messages of the New Testament, given by Paul, Peter, John, James and Jude. They believed and taught what these mighty men of God wrote as to the character of our age and its end. They believed that our age would end in apostasy, in the falling away from the faith, in heading up in the Antichrist, in a great tribulation and a coming judgment, followed by the visible and

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glorious return of the Lord Jesus Christ and His enthronement as King of kings and Lord of lords.

And so Horatius wrote his poem in which he described the coming creed, the creed of the Apostasy. It was prophetic and what the poet saw coming, the turning from the Truth, the abandonment of sound doctrine and the adoption of fables invented not by men, but by *demons and seducing spirits*, has come and our generation faces it. But let us listen to a few stanzas of this remarkable poem. How did he describe the coming creed of the end of our age?

The Christ of God is now no more,
The Christ of man now sits supreme;
The Cross is part of mythic lore,
The resurrection-morn a dream.

The ages progress fears no God,
No righteous law, no Judge's throne;
Man bounds along his new found road,
And calls this universe his own.

Not faith in God, but faith in man,
Is pilot now, and sail, and oar;
The creeds are shrivelled, cold and wan;
The Christ that has been is no more!

His lines are a perfect description of the religious thought of our times, especially in Protestantism, which has fallen prey to infidel modernism. Read these three verses again; what they describe is all with us—the rejection of God's Christ; and Christendom is fashioning its own Saviour. How true as far as professing Protestantism is concerned—"The Christ that has been is no more!"

Old misbelief becomes earth's creed;
The falsehood lives, the truth has died;
Man leans upon a broken reed,
And falls in helplessness of pride.

He spurns the hand that would have led,
The lips that would have spoken love;
The Book that would his soul have fed,
And taught the wisdom from above.

Even so it is! Heathen conceptions, so-called philosophies,

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the teachings of Buddhism, besides the pet of all, evolution—, as well as different forms of occultism, spiritism and all the vileness connected with it, are prominent in many of the so-called "Institutions of higher education." Everywhere we see it—"the falsehood lives, the truth has died." The Book of books, the Book of which alone it can be said "Thy Word is Truth," though in great demand, is treated as mere literature and its most vital message which the Love of God has for the human race is no longer believed.

The ever-standing Cross, to him
Is but a Hebrew relic vain;
The wondrous birth at Bethlehem
A fiction of a wandering brain.

He wants no Saviour and no light;
No teacher hut himself he needs;
He knows not of a human night,
Save from the darkness of the creeds.

It all fits our own times. The manger which cradled the Wonderful, the Son of God, God's unspeakable gift is nothing hut fiction. The Cross more than ever is the stumbling-block to the modern Jew and foolishness to the Greek, the Gentile with his imagined wisdom. The predicted coming creed, the creed of the Apostasy is here and will remain till God deals with it in His wrath.



Almost 2000 years ago the God-inspired Just as the Bible pens of the writers of the New Testament Clearly Predicts predicted the moral conditions which would prevail during the end of our age, immediately before the age ends in judgment. That end would be like the days of Noah (violence) and like the days of Lot (Lust). The head and director of the FBI, Mr. Edgar J. Hoover, a few weeks ago issued a report covering the year 1942. *It is perhaps one of the most shocking documents published in our country, which some still call "Christian."*

"Reporting that 55.7 per cent more girls under 21 were arrested last year than in 1941, FBI Director J. Edgar Hoover said today it indicated a deplorable lack of parental guidance and discipline in many homes.

"'Boom conditions in many communities and easy money in youthful hands,' Mr. Hoover said, 'are contributing to the general letdown in moral standards among juveniles.'

"The number of boys under 21 arrested last year increased 17.1 per cent over 1941 despite the removal of large numbers from civilian to military life, the FBI chief said.

"Mr. Hoover reported that arrests of girls under 21 for prostitution and commercialized vice increased 64.8 per cent last year; arrests for other sex offenses were up 104.7 per cent; drunkenness arrests increased 39.9 per cent and disorderly conducts arrests, 69.6 per cent.

"Among boys under 21, arrests for assault increased 17.1 per cent; for rape, 10.6 per cent; disorderly conduct, 26.2 per cent and drunkenness, 30.3 per cent.

"The age of most frequent arrests was 18, a drop of one year from the level which predominated from 1939 through 1941."

Perhaps the most deplorable feature is that girls of high-school age turning at such an alarming rate to prostitution. Other medical reports show the frightful increase of venereal disease among the youth of America and also in different military camps.

No doubt "lack of parental guidance and discipline in many homes" is at least partially responsible for these conditions. If the Gospel of our Lord Jesus Christ were given the right place in the religious life of America, if our youth were taught in Sunday Schools and in the home *the true Gospel of Jesus Christ* and would experience its saving power, a decided change would soon follow. But this moral slump and its frightful increase everywhere are but the beginning of the harvest of the seed of the baptized infidelity known as Modernism. This cursed thing originated in Germany. It rejects the Bible as the supernatural revelation of God and strips it of its authority, brands it as untrustworthy. It denies the Deity of Him Who is our only Saviour, sneers at His holy birth, pushes aside the Cross and its redeeming power and has no use for the physical resurrection of the Son of God, leaving His holy body in the grave. It denies Heaven and hell and ridicules a judgment to come. Besides these brazen denials Modernism tries to daub humanity with a religious veneer which leads into deeper darkness and ends in the pit for which these blind leaders of the blind are heading. But read the next paragraph.

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Again and again we tried to get in touch with some adherent of the modern creed, with some advocate of the destructive criticism, a denier of the supernatural both of the written Word of God, the Bible, and the living Word of God, our Lord, but we were only partially successful. Some answered curtly, as if it were beyond their dignity to answer one who has little standing in the great religious world. Most of them ignored our letters. When the Editor's book—*Christianity or Religion?* was first published we sent out a score or more to well known leaders of Modernism with a challenge to answer our argument as to our supernatural Christianity. Only one made an attempt to answer. Recently one of our readers handed a copy of the December issue of *Our Hope* to a certain person who is known as a sponsor of the modern creed of negation. Then we received a letter from this person which we reprint without giving his name nor the place where he lives:

Dear Sir:

One of your over-zealous subscribers sent me a copy of *Our Hope* for December 1942. After reading it carefully I thought you might be interested to know what is being done in this city to offset your grotesque theological sophistry.

I have heard you lecture many times. I think we were in attendance at a Bible Conference together at . . . We were both speakers during the sessions.

I have wandered far from the teachings I received at the MOODY BIBLE INSTITUTE where I graduated in 1909. And judging from your articles you have remained static, while I advanced into the liberty of the true sons of God.

I am enclosing a few articles which appeared in the local newspapers during the past months. The discussion centered around the proposition—Jesus was a Deist, not a theist.

Sincerely yours,

We could not possibly reprint in our pages the blasphemous statements this man makes as to the paternity of our holy and righteous Lord. He says that Deism admits that his mother was a Jewess—then follows an utterance of blasphemy, which we are afraid to pass on to our readers. It is founded upon a similar blasphemy invented and published many centuries ago by certain fanatical Jews under the title "*Toledoth Jisu.*"

Here you have the case of a modern apostate; he received the best instruction in the Moody Bible Institute and now he has joined the enemies of Christ and of God. We have written him and asked him the question—"Have you ever thought of the possibility that you might be wrong (as you are most assuredly) and that the Bible is right, that our blessed Lord is the Son of God, the Lord of all—what then will be your fate? What will your end be? And how much peace and joy is yours now?" But he is just one of many. We also suggested that he move to Germany, introduce himself to Adolf Hitler and become his assistant in fighting and destroying Christianity.

Years ago, ministering in a Texas City, we were told of a certain preacher of a leading Protestant denomination. For a number of weeks this man filled his church auditorium to overflowing by attacking the Bible, making sport of the Creation account, ridiculing the story of Jonah, denying the Virgin Birth. Two weeks after this series of infidel lectures the police of that city raided the red light district and among those caught in the police net was this preacher. Frequently some of these apostates, who deny the Master who bought them give up the truth they once held because they loved darkness more than light. And if the light which is in some one's heart becomes darkness, how great that darkness!



Stony Brook Conferences

The Stony Brook Summer Bible Conference schedules are now ready for mailing. Not a few of the other conference centers will not be open this summer, because of transportation difficulties.

But at Stony Brook the conventions will be carried on, for it is accessible by rail from New York City, and all Long Island points, and via ferry from Connecticut. During the trying days through which we are passing we believe that more than ever the combined vacation—for recreation and spiritual strengthening—is of value to God's people. Stony Brook's lovely grounds and accommodations, and the fellowship with other Christians awaiting you there will give you a holiday not to be forgotten. The schedule follows:

- Lutheran Young People's Conference—July 2-10
- Interdenominational Young People's Conference—July 12-31
- General Bible Conference—July 31-Aug. 14
- Believers' Bible Conference—Aug. 14-29
- Bible Fellowship: Doctors Armerding and Lockyer—Aug. 30 to Sept. 6.

Write for your program, and make early reservations—addressing Mr. Gilbert C. Moore, Stony Brook, Long Island, New York.

Grateful We are grateful to our readers for their continued prayers for the Editor in Chief, for his associates and for the work we are doing under Him Who has so graciously sustained us all these years. Please continue to do so. If it pleases our Lord, the Editor will in a few weeks cross into his eighty-second year.

We praise Him for all that is past
And trust Him for all that is to come.

It has all been good; it will be all good. "For all things work together for good to them that love God." Next month D.V. begins the fiftieth year—our Golden Jubilee, of the publication of *Our Hope*. More about this in our next issue. So pray for us as the Editor gives thanks and takes courage.



Delayed Publications We are not yet able to give more detailed information as to several new publications. We are working on them; they are the following: (1) "The History of the Scofield Reference Bible"; the articles which appeared from the Editor's pen in the *Moody Monthly* to be published in a volume. (2) "Will there be a Third World War?" With paper shortage, the shortage of binding cloths, as well as labor shortage, publishing new things becomes increasingly difficult, not to mention the increasing prices.



Please Pray Dr. English has gone off the air for the summer months, as is his custom. D. V., he expects to resume his broadcasts the first week in October. He is seeking to secure a better time for the Saturday program, somewhere between 7 and 9 o'clock in the evening, and is conferring at the present time with the officials of New York and Philadelphia stations. He will value your prayer interest to the end that the Lord will rule in matters pertaining to time, type of program and number of stations.



The Last Trump and the Seventh Trumpet In the issue of last December we printed an article by Dr. Carl Armerding under the title, "The Last Trump and the Seventh Trumpet." It is a fine answer to the theory of the mid-tribulation rapture of the Church, and we have published a limited number of copies in booklet form. These may be had by sending 13 cents to our office, which includes postage charges. With Dr. English's booklet, "The Two Witnesses," you may obtain Dr. Armerding's brochure—price for both, postpaid, is 25 cents.



A Correction On page 774 in our April issue, the following unfortunate error appeared in *The Daily Message* for May 7: "Our God is a holy God." This is obviously a typographical mistake. The sentence should have read, "Our God is a Holy God."

As ye have therefore received Christ Jesus the Lord, so walk ye in Him (Col. 2:6).

The New Great World Crisis

By ARNO C. GAEBELEIN, D.D.

XXIII

It was several weeks ago when commentators and different writers on the progress of the war predicted that the North African campaign would come to a successful termination for the allied nations in the early fall. According to these forecasts, the Allies are several months ahead of the schedule. It seemed but yesterday when the Rommel forces were threatening Egypt and when there seemed to be a real danger for the Suez Canal, the loss of which would have spelled a *major disaster for the cause of the allied nations*. But then came a turning point and the Nazi forces with their weaklings, the Italians, began their "Rommeling Running." At our writing, the beginning of May, the great battle over Tunisia seems to be decided. Boasting Mussolini, with his "glorious African conquest," his outrageous and cruel treatment of poor Ethiopia, can continue to chew his finger nails (if he has any left). His victorious achievements have all been turned into an ignominious defeat. It is but a question of a short time when Italy will give him the big kick which will send him sprawling, not into the key position of another Roman Empire, but into nowhere. It seems only fear keeps Italy back from giving to him what he so richly deserves. The Axis is speedily heading towards a perfect and complete defeat in North Africa which is of no mean significance, especially to the student of Prophecy.

Some day the devil's schemes through Adolf Hitler will be brought to light. The North African campaign was probably aimed first at Palestine and after that at the Far East, to pass through Iraq (Persia) and through India into the Pacific territories to make a contact with the Yellows and at the same time to get the rich materials the Nazis covet and need so much. On the way there the Nazi Monster, invading the Holy Land would have defiled Jerusalem, indulging in his continued abominations in killing Jewish men, women and children, continuing in his atrocities. Perhaps in his delusion the devil promised him, what he promised to Napoleon the

First, to make him ruler, if not king of Jerusalem. Then after his victorious push through to Japan, Hitler might have headed the kings of the sunrise with a vast army to march through Asia into Europe for a complete triumph. The conquest of Palestine, the conquest of the rest of Asia, after the wicked subjugation of nearly all Europe, that was the prize the arch-deceiver dangled before his blinded eyes. Some day this kind of a program will be carried out by another, not God-chosen, but Satan-selected leader. It will not be Schickelgruber, alias Hitler. For armies will surely surround Jerusalem once more, to suffer the terrible defeat when they have to face not so much the allied nations, but the LORD HIMSELF Who will fight against those nations in that day. (See Zechariah 14 and other Scriptures). And here is the lesson. The failure of the Hitler-Mussolini campaign in North Africa is an evidence that the time for it is not yet here, but it is rapidly nearing.

With the North African struggle nearly ended the next question seems to be the invasion of Europe. Preparations are being made in this direction; the details are unrevealed but all military authorities seem to be agreed that a continental war is the next decisive move from the side of the allied nations. Though definite information from reliable sources cannot be given, rumors which cannot be altogether groundless, are constantly on the increase, that in Germany itself there is great restlessness. With the many defeats the Nazis have suffered the conviction that Hitler will win the war is gradually abandoned and the morale of thousands and hundreds of thousands is steadily giving way to fear, if not to despair. What will happen to Germany when the war is lost? This is probably the essence of this fear.

To this must be added the even greater unrest of the Hitler enslaved people. While Germany is not lacking in foods and other necessities of life and for decent living, countries like Norway, Czechoslovakia, Belgium, Balkan countries, the Netherlands, parts of France, Poland, Lithuania, etc., tell a far different story. The underground movements in all these countries gain in strength; they are rapidly anti-Hitler and anti-Nazi. What will happen when finally the Allied troops are marching through these lands? We

venture to say they will receive a rousing welcome. The ever-increasing bombings by the latest bombing planes of the United States, Great Britain and Russia, of the industrial centers of the Axis are doing much in undermining the morale of the Axis. Telling blows have fallen on Bremen, Vegesack, Berlin, Stuttgart, Duisburg, Königsberg, the France-Vichy coast, the Netherlands, Milano, Naples, Porto in Sicily and Sardinia and many other centers. While the material damages have been enormous, these retaliatory actions have greatly obstructed work in munition factories, submarine bases, etc. There are many evidences that these bombings have had the right kind of an effect. One thing seems to be sure, the Nazis have been defeated in the air and lost completely their once supreme power in the air. So we are not surprised to hear that they are resorting once more, or are threatening to do so, to poisonous gases. The Allies are prepared to meet this terrible form of warfare.

The horrors of Antisemitism continue. During the first World War many atrocious deeds were reported only to be found later untrue. But this is far from being true in this war of barbarism. If anything the number of Jews killed is underestimated. Reliable sources mention not less than two million Jews murdered since Hitler went on his devil-controlled mission. According to the *Jewish Contemporary Record*^(*), the bloody work of persecution and torture directed by the Gestapo and other organizations continues in Germany, Hungary, Poland, the Netherlands, Austria, Norway, Yugoslavia and Roumania. In Yugoslavia only 10,000 Jews are left of the 80,000 who used to live there. Transportation of many thousands of Jews, and what they term half-Jews, from different countries into Germany and to the front for compulsory labor to assist their tormentors, is now done on an even larger scale. On the other hand on account of the manpower shortage the Nazis have sent through their Consulates in neutral countries in Sweden, Switzerland, Turkey and Portugal, invitations to "half-Jewish" refugees to return to Germany, with certain promises,

(*) *Contemporary Jewish Record* we heartily recommend as a reliable journal to follow there Jewish events. Address 386 Fourth Avenue, New York City.

which only fools could believe. Increasing protests against this vicious, as well as criminal Antisemitism are now heard from many sides. Dr. Galen, Bishop of Muenster, declared in a sermon a few weeks ago, that Germany's defeats in Russia were God's punishment for Hitler's crimes against the Jews. The Bishop added that honorable Germans did not support these Jewish atrocities. Many other church leaders begin now to speak-out.

Crimes against women go on unabated. A pathetic incident became known through a letter successfully smuggled out of Poland. It reports the suicide of 93 young Jewish girls. They were between the ages of 14 and 22, students in a religious school. Some of Hitler's beasts of lust had herded them together for transportation to houses of prostitution in Germany. These 93 young Jewish heroic girls preferred mass suicide to degradation.

But we cannot continue with such rehearsals and pass by other reports of a similar nature. How long! How long! Oh Lord!

We do not need tell our readers what happened in Russia. Hitler, with his *once* discharged and now reinstated military experts and generals, made a gigantic effort to regain the vast territory he lost in Russia. For a time it looked as if he would at least be partially successful. But now it is becoming increasingly evident that Hitler is losing out. He will never conquer the Caucasus. His prestige is hopelessly gone. Nor is there much hope left for him to start another Russian winter campaign. On top of all this comes the welcome news from a reliable source, which Nazi propaganda has tried hard to hush up, that there is a serious gasoline shortage, great transportation troubles, machinery break-downs everywhere, besides the most alarming labor shortage. If the bombings of German war industry centers continue, as they will, collapse will follow collapse. Then the Nazis will be prisoners in their own Fatherland unable to break loose. With the ever increasing output of the latest tanks, flying fortresses, bombing planes and similar war machines, Allied raids will become daily and disastrous occurrences. If it continues, as it probably will unless all is providentially halted, the end of the European civilization cannot be far

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away. The war we call today "global war" should then be termed, "The war of the suicide of nations."

Russia has had a big share in leading forward in the defeat of the Axis. It is also said that great changes have taken place in the regime of Sovietism. The somewhat uncertain claims that religious persecution in Russia is no longer what it was but all anti-religious efforts have greatly slowed down seem to be fully confirmed by the fact that during the Easter holidays churches in many parts of Russia were overcrowded and many restrictions in this direction have been removed.

But there are other problems in connection with Russia which are serious. At present United States and English diplomats are at work to heal the breach between the Soviets and the Polish government in exile, which occurred but recently. The outcome is still uncertain. It is a serious break in the ranks of the anti-Nazi forces.

But there is something else which is more than serious; it is sinister, and as far as the writer knows up to date a real explanation has not yet been given. *Russia is not at war with Japan.* Japan is fighting the United States. *Our Enemy Number I is Hitler; Our Enemy Number II is Japan.* Russia is friendly to Japan and supports the tricky, treacherous, murderous Japanese. Japan is greatly dependent on the Pacific fish supplies. The fishing treaty rights between the two countries have been renewed. This in itself prolongs the war. But there is a far more serious objection. Having access to these waters Japan has also access to the weather stations west of Alaska. Now weather conditions mean almost everything in bombing expeditions. Japan is threatening to invade our West Coast. Having these rights in the Pacific Soviet waters constitutes a new menace to our country.

The Chicago Daily Tribune (March 27, 1943) draws the following conclusions:

The situation is almost unbelievable. The United States is denying adequate armament to our own soldiers in the Pacific in order to send vast quantities of material to Russia. American boys are being sacrificed and America's future is being jeopardized in order that we may help Russia. In return what do we get? Russia cries for a second front in

Europe, but refuses to give us a second front in Asia. Russia's hour of greatest danger is past, thanks in no small measure to the help we gave her. Now China's darkest hour has arrived but Russia, far from helping us relieve China and fight Japan, is actually giving assistance to our enemy.

Japan is getting very considerable benefits from Russia, for otherwise Japan would not be doing favors for Russia, such as sending her rubber and allowing shipments from America for Russia to enter Vladivostok and other Siberian ports. There is no secret about all this. The German government has protested to Japan against these shipments from America and Father Hubbard has said, without qualification, that he knows that there has been a steady movement of supplies into Siberia under the guns of the Japanese.

The Japanese do not perform such favors for nothing. They got something in return, and it must have been something of great value in waging war upon the United States, like steel to shoot at our soldiers.

Nothing in the history of international double dealing has been more monstrous than this Russian-Japanese cooperation. People on our west coast are running short of food because of the shipments being sent to the Soviets. American soldiers are dying for lack of airplanes and other weapons that we gave to the Russians. We have been Russia's benefactor and yet the Communists are found dealing on terms of friendship with our most menacing enemy. The facts could not be believed if there were not ample evidence to bear them out.

Who is going to give us light? We hope it may soon be found out that we may know what is underneath.

A few days ago when the threatening coal strike under the direction of John L. Lewis was about paralyzing our war industries, the radios of Japan were kept busy broadcasting a lie, probably Nazi-made, stating that the steel industry in our country would soon be reduced 75% and we could no longer fight Japan as we have done. Japan is desperately in need of steel. She evidently sees the handwriting on the wall.

The outlook in the Pacific is hopeful.

They talk of new fronts; they will surely come and with millions of other Americans we believe these new fronts—and also invasions—are stepping-stones towards a total victory. But the greatest front we can establish is a *genuine prayer front*. Read for your encouragement the historical Books of the Old Testament—the Books of Samuel, Kings, the

Chronicles. Learn from them God's wonderful providences in sacred history; the power of prayer. Study the prophetically revealed outcome. Do not neglect the Psalms. God is on His Throne and at His right Hand is His glorious Son, our Lord Jesus Christ, through Whom ere long God will solve all earth's problems when He receives His own Throne and the nations for His inheritance. "Thy Kingdom Come!"

(To be continued D. V.)

PRAYERLESSNESS

My greatest sin, and yours, is prayerlessness. My failures are all prayer-failures. The lack of souls saved in my ministry is primarily because of lack of prayer, not because of lack of preaching. The withering away of joy in my heart, sometimes, is the fruit of prayerlessness. My indecision, my lack of wisdom, my lack of guidance come directly out of my prayerlessness. All the times I have fallen into sin, have failed in my duties, have been bereft of power, or disconsolate for lack of comfort, I can charge to the sin of prayerlessness. Oh! horrible sin, lack of prayer!

What is wrong with the churches is lack of true prayer. What is wrong with the preachers is this same sin, prayerlessness. What is wrong with the pew is still that blighting sin, prayerlessness. For every sin, every failure, every lack—God had a remedy and cure if we had sufficiently and effectually prayed.

—John R. Rice, in "PRAYER—Asking and Receiving."

UOIO Him Who loved us—gave us
 Every pledge that love could give;
 Freely shed His blood to save us;
 Gave His life that we might live;
 Be the kingdom
 And dominion,
 And the glory evermore!

—S. M. Waring

The Father of Lights is Our God

By J. T. MAWSON *

James 1.

James, the servant of God and of the Lord Jesus Christ, is reckoned the most austere of all the New Testament writers, and certainly he is most sternly unsparing in his denunciation of sin and folly; but how attractively he presents God to us in the first chapter of his Epistle. "Do not err, my beloved brethren," he says. Let nothing deceive you as to this; don't look around or within for good, for the world and the devil and temptation are around, and lust is within, but LOOK UP. "Every good gift and every perfect gift is from above."

In looking up we shall not be disappointed, for the gifts are good and the giving is perfect; the gift and the giving are one. We have known men who have given gifts, but have done so grudgingly and with such ill grace that the gift has turned to gall; but not thus are these heavenly gifts. With them the giving exceeds in blessedness the gifts themselves, if that is possible. "God . . . giveth to all men liberally, and upbraideth not" (vs. 5). His manner of giving enhances the blessedness of the gift, and reveals His own perfect graciousness.

And these gifts are not only from above like the sunshine and the rain, so that we look up for them, but they are from *the Father of the Lights*; they are personal gifts from a personal God to intelligent persons. And He is the Father of lights. We cannot do without lights, and all lights proceed from God.

Most certainly those in the physical universe proceed from Him, for "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and seasons, and for days and years . . . He made the stars also. And God set them in the firmament of the heaven to give light upon the earth" (Gen. 1:14-17). We see the wisdom and kindness of our faithful Creator in these

* Brother Mawson, of Sutton, Surrey, England, writes for a wide field of Christian periodicals in Great Britain, and sent this article by our request.

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lights above us and we enjoy them and give thanks for them. Life would be impossible without them; they bring order and method and variety and guidance into our lives, and he who would live well and long must not ignore "the signs and seasons and days and years" for which these lights were made. The shipmaster steers his vessel with safety if he can take his bearings by the lights in the heaven; many a gallant ship has been lost because steered by dead reckoning. Those lights proceeded from God to guide the mariner over tempestuous seas.

Those physical lights are a parable to us. They speak clearly, for "their line is gone out through all the earth, and their words to the end of the world" (Psalm 19:4). They not only proclaim God's power and wisdom, but they remind us that we need more than physical light, we need the knowledge of Him Who made the lights and set them in the heavens. This light also proceeds from God. He is the *Father of it. All else is darkness. The lie proceeded from the devil in Eden and has blinded the minds of men—"The god of this world hath blinded the minds of them which believe not" (2 Cor. 4:4), says the sure Word of God; and if we inquire as to what that same Word says about the emanations from men's minds—their philosophies and schemes—we learn that there is no light in them, as they vainly suppose, but that their understanding is darkened, that they are "alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).*

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun," but the sweetest and most blessed light of all is the light of the knowledge of God. And He "Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). God has sent forth His light and His truth. It was for this that David prayed (Psalm 43), though he did not know how blessedly God would answer his prayer. The light and the truth have come into the world in the Person of His beloved Son. He said, "I am the Light . . . I am the . . .

Truth." Thanks be unto God for this good and perfect and unspeakable gift.

But more, with God Who is the Father of lights there is "no variableness, neither shadow of turning." These, I understand, are astronomical allusions. With the heavenly bodies that give us light, there are "parallaxes"; they appear to change their position when viewed from different points; they act and react upon one another, and as they turn they cast shadows one on another; hence the eclipses. But with God there is nothing of this kind, with Him there is no "parallax." From whatever point we observe Him, He is the same, and nothing that He has created can move Him from His purpose or cast an obscuring shadow upon Him. The works of His hands shall wax old as doth a garment, but He changes not. We turn from all created light to Him as we hasten to the city that has "no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it and the Lamb is the light thereof" (Rev. 21:23).

And we have been begotten of Him of His own supreme, unchangeable will by the word of truth, the living and ever-obiding Word, which is as unchanging as Himself, that we might be like Him and it—a kind of first-fruits of His creatures. He would have us to be samples, patterns of what He would have all His intelligent creatures to be—not fickle, wavering, unstable, changeable, traitorous, like sinful men, the children of disobedience, as we once all were, but steadfast, unmovable, always abounding in the work of the Lord, taking our character from Him Who has begotten us, and bearing His features, "being imitators of God as dear children."

We surely desire it, but how can it be? If we are begotten of God by the word of truth we have the nature that not only desires this God-likeness, but is capable of producing it—but how? Does not verse 5 of our chapter answer the question, "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"? And God being what He is, and His Word being the word of truth, there is no room for doubt as to this, "it shall be given him"; so we continue,

"Let him ask in faith, nothing wavering." Why should he waver since God is the unwavering God, and His Word the word of truth? "For he that wavereth is like a wave of the sea, driven with the wind and tossed." And it is plain that such a man does not please God, for "Let not that man think that he shall receive any thing from the Lord. A double-minded man is unstable in all his ways."

Was there ever a day in our time when we needed this wisdom more than now? We see how the wisdom of this world works. It produces envying and strife and confusion and every evil work; it is earthly, sensual, devilish (chapter 4:15, 16). *"But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."* It is the very nature of our God in practical life, and we may have this wisdom if we ask for it. Brethren, let us ask and ask without wavering. "Who is a wise man among you and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." But as this is not natural to any of us, we must ask for it; we shall not get it if we do not ask; we must have dealings with God. "If thou knewest the giving God, thou wouldest have asked of Him."

It is the knowledge of the invariable God, Who has crested great gifts for our good and gives them with unstinted grace, but Who is greater than all He gives, and Who proposes to be our Guide through the intricacies of life and to give wisdom and power for the right way, that will enable us to endure temptation and preserve us from the variable way of men, and to be steadfast, unmoveable, always abounding in the work of the Lord, that in the end we may receive "the crown of life which the Lord hath promised to them that love Him" (Rev. 12).

The Lord our Righteousness (Jer. 23:6)

The Lord our righteousness,
 Our sanctifying grace,
 Our atmosphere of Heaven's own love,
 Our Prince of perfect peace.

—C. M. Coote

Current Events In the Light of the Bible

By E. SCHUYLER ENGLISH

Not Entirely Obscured. In spite of the changing and strange alliances of World War II, the possibility of the great biblical alliances which will form at or near the end of this age are not entirely obscured. We know that there will be a Revived Roman Empire in the Tribulation. We know there will also be a Northeastern Confederacy toward the end of the Tribulation or immediately thereafter (see "Editorial Notes," October, 1942 issue). The Roman Empire will compose ten kingdoms—Italy being one of them, and Great Britain, France, Spain, the Balkan States, etc. The Northeastern Confederacy will be headed by Russia with Germany. "Well" someone may ask, "how can you say that such combinations are not obscured in the present set-up?" Admitting that the governments one day to be allied are now, in many cases, opposed to each other, suppose we look beneath the surface.

That Italy can change her tune at a given moment is undeniable. She waited in the early stages in this war to see which way the pennant was flying, and then stabbed France in the back. In the last war she changed her garment of allegiance when the going got rough. And the leopard does not change his spots, nor the Roman eagle his feathers. But what about Germany and Russia, now enemies? Or Russia and England, now allies? Well, suppose the Allies win this war, and we believe victory is beginning to show her profile! Does anyone think that Stalin will be satisfied with less than a large slice of Europe? And according to the ideology of Communism its gospel will be forcibly preached on all the Continent of Europe. The United States of America and Great Britain will be numbered in the fold opposed to Communism, and so will Roman Catholic Italy and France and Spain. But Germany, unless her surrender is not to be the unconditional surrender of Casablanca, will be under the heel of Russia, and will be dominated by and allied with her.

Now, there is a potential picture. We do not give dates,

for we do not know dates. We see here, not even a *shadow*, but the *possible* delineation of a shadow. Whether the logic be right or wrong, one thing we do: we look up, waiting for the coming of the Lord from Heaven to meet us in the air. Happy day!

Now Widely Advertised. About a year ago we had our first notice of a coming publication which is now completed and widely advertised, called *THE BIBLE, In the Hands of Its Creators*. It is said to be written "By Moses Guibbory," and we presume that this means he is the translator or editor. Its publication date, April 6, 1943, is announced as the First Day of Nisan, 5704. We have not yet obtained a copy, the price being \$5.00. One of these days we shall take a walk to the public library and examine it, as much as we are able. The most famed member of "The Society of The Bible in the Hands of Its Creators" (the publishers of the work) is Boake Carter, the newspaper columnist and radio commentator. This new "Bible" is purported to be the first authentic translation of the Old Testament, and its doctrine, if it is that teaching which Boake Carter follows, is a sort of quasi-Judaism, and requires the observance of Mosaic dietary laws. According to this "Bible," Hitler is Satan in the flesh, and *England and the United States are the Ten Lost Tribes of Israel*.

We mentioned something of all this in November, 1942, *Our Hope*—but because of the advertising of the work, we thought it well to add these words.

This World. A few weeks ago the *Washington Post* received a letter from a sixth-grade girl in Rockville, Md., to this effect: "We are studying the world in school. I should like to have some information on these topics: (1) how the world started; (2) how the world changed; (3) how the world is now; (4) our relationship to the world; (5) how can we best leave this world for others."

The *Post* answered the letter in its first edition the next day: "We can answer just one point—how the world is now. The answer is 'Terrible'."

But after further thought, apparently, the *Post* changed its

mind; for in the second edition the answer read differently, that is, as follows: "All the answers are in the Bible."

Colin Kelly's Faith. One of the early heroes of this war was Captain Colin Kelly, who died after a successful flight in which he destroyed a Japanese warship. Trying to bring his plane home, after ordering his companions to "bail out," he lost his life. Captain Kelly had a premonition that he might be going to his death on this assignment, and one of his last remarks, made just before taking off, was this: "I know I'm going on a tough job, but I'm ready to go—for I'm ready to meet my Saviour." There is no warrior so fearless as the Christian soldier who knows that "to be with Christ is far better."

Secular Tribute. It is an unusual thing for our Lord Jesus Christ to receive honor from the world. But for several years one of the great metropolitan newspapers of America, the *Philadelphia Inquirer*, has paid fearless tribute at the Easter season to Christ, and the truth of the Cross and Resurrection. It is with pleasure and pride that we quote some lines from its leading editorial of Saturday, April 24, 1943:

There is no shadow of doubt that on that Saturday between the Crucifixion and the Resurrection Christ was dead. Friendly hands had covered His broken body. The rock-hewn tomb, where He lay, had been sealed with the seal of Imperial Rome.

He was dead, as they are dead whom we have loved and bade farewell. Dead, as every one of us will be when the pendulum of life falters and then—stops.

He had gone with kingly fortitude to Golgotha, there to pay the price for sins that were not His own—for He was sinless. Now His tortured body found the rest that is the portion of us all when "the fever of life is over and our work is done."

Surely, in this bleak age when mankind is experiencing, if in minor measure, a fearsome, dark Gethsemane; when in myriad homes of rich and poor alike there is desolation like that in ancient Egypt when the firstborn in every household died in the night, there is consolation in the thought that the pathway which every soul must tread at the last is marked by the footprint of the Saviour of mankind.

When the bells of Easter peal forth in joyous ecstasy at tomorrow's dawning . . . they will tell us of that day, long ago, when the One Whose earthly body could not be held in the tomb by the might of the Caesars—because He was stronger than principalities and powers and stronger than Death—flung wide the gates of eternal life that men through all the ages might enter and find peace with Him—forever . . .

*'The strife is o'er, the battle done,
The victory of life is won;
The song of triumph has begun.
Alleluia!*

What Will the Followers of Nostradamus Do? You have heard of Nostradamus! Who has not—since his prophecies have been blazoned in newspapers, magazines, and books? Well, the French astrologer and mystic, called "The Seer of All Things," was away off this time. For he prophesied that when Easter should fall on its latest possible date, April 25th,—and that was the date for 1943—the world would come to an end. It seems that Nostradamus was wrong!

When will men see the folly in following or believing man's word? The prophecies of God are sure—yet the very people who are so interested in the future as to study with energy the writings of a Nostradamus, will reject the sure Word of Prophecy.

Rome Not to Be Bombed. It appears that the citizens of Rome are most fortunate. If you live in London, or Berlin, or Moscow, or even New York, you may expect bombs to fall on your home one of these days, if not today. But not so with Rome. The Vatican is in that city, and so is the Pope, and so it must not be bombed. Thus wrote New York City's Judge Herbert A. O'Brien in the *Tablet*, the official weekly publication of Brooklyn's Roman Catholic diocese.

"That airplane bombing," said Judge O'Brien, upon hearing of the R. A. F. attack upon two suburbs of Rome, "had all the appearance of a tryout to test if the Catholics of America would be alarmed or cowed at the implied threat to bomb the Capitol of Christendom.

"Shall we, the Catholics of America, remain silent . . .? The communists, atheists, and pagans . . . will exult if Rome, with its churches, tombs, altars, monuments, relics . . . becomes a huge conflagration and the sacred bones of its holy Martyrs consumed and lost forever.

"Let every Catholic individual, priest, professional man and woman, society, organization, layman, businessman, write . . . expressing indignation and demanding that no bombing or other military plan threaten *the eternal city*."

Bombing of civilians of any city or town is to be decried, and it is fair to say that bombers of the United States and Britain do not deliberately do so, but expend their efforts toward the destruction of military objectives. But some-

times, too, bombs miss their mark. Why is Rome to be spared, with its relics, any more than London with its relics? Because the Roman Catholics worship the church, it would appear, and believe that if the church's head (human or material) is destroyed, so will the church be destroyed. How true!—Rome is the Capitol of Christendom, but not of Christianity, Whose Head is in Heaven at the Father's right hand, Whose earthly dwelling place is in the hearts of His people, by the Holy Spirit.

Respectfully Disturbed. Dr. William Gordon Temple, liberal and socialistically minded Archbishop of Canterbury, received last month a communication from a disturbed group of Anglican "laymen," upbraiding him for his interest in social security above his passion to preach the Gospel. The manifesto reads, in part: "Your Grace's action is gravely imperiling the cause of the unity of the Church. We believe that the duty of the Church is not the preaching of a planned economy, but the spiritual regeneration of the multitudes. . . . Our Lord bade His disciples: 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.' We desire respectfully to point out that your Grace's proposals reverse this order."

It is doubtful if the Archbishop will give much attention to the communication. God would bless more ministers if they put first things first, and preach salvation by Christ rather than social equality. For this latter message is not ours to preach in a dying world. "Ye shall be witnesses unto Me," our Lord said. "Go ye into all the world and preach the Gospel." *The Gospel is not social economy, but "the power of God unto salvation to every one that believeth."*

Churches in England . . . Churches in Russia. Mass-Observation, "an independent organization engaged in investigating the way ordinary people think and behave," a British "Gallup Poll," as it were, published, the last week of April, a paper, *Religion and the People*, as a result of two years' survey. Contrary to the doctrine that the people of Britain are turning to God in a wholesale and whole-souled fashion, *Religion and the People* points out that—

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Twenty per cent of those questioned professed absolutely no religious belief; only forty per cent professed church membership.

Fifty per cent pray regularly or occasionally. Fifty per cent never pray.

Ten per cent attend church, either regularly, or two or three times a year. Ninety per cent never attend.

Twenty-six per cent said that their faith has been strengthened during the war. Exactly the same percentage admitted that their faith was weakened by the war. The other forty-eight per cent said the war makes no difference to them.

Mass-Observation summed up its report thus: "The considerable apathy about religion which exists now is a negative one, based mainly on past disappointments. . . . There is little positive hostility, but also a few positive optimistic expectations, and much disinterest."

What about Russia? Walter Graeber, author of a new book entitled, *Round Trip to Russia*, says: "Religion, I saw for myself, is not dead in Russia, but all indications were that it is in an extremely unhealthy condition."

When Mr. Graeber paid a call to Ambassador Standley, the latter suggested that Graeber visit a nearby Greek-Orthodox Church. The Intourist guide to whom Graeber applied for information as to hours of service, replied that she knew nothing about it; but finding out, she took Graeber to one of the churches, at the same time endeavoring to indoctrinate him with atheism. In a two-dome structure in Kuibyshev Mr. Graeber found but a few "elderly women, with pale, deeply lined faces, every few seconds giving the sign of the cross. . . . Most of them seemed happier afterwards."

In Moscow he visited a cathedral which holds three thousand people "so tightly packed that we could hardly get inside the door, and more coming every minute." However, his observations in general are that the Government, although allowing some churches to remain open, uses various means to discourage religion, notably the prohibition of the training of any future priests, so that "there will be no new clergy to replace those who die."

Now, what we have been writing about is "religion"—

but that is the world's word for faith in God and/or membership in any kind of church. Certainly we know that in these dark times those who confess the Lord Jesus Christ as Saviour are aware of the evil days, and trust in Him wholly. We know also that many young men in the armed forces seem ready to hear the Gospel. BUT, we do not expect a widespread turn to the Lord. As the age draws towards its close we may expect, rather, greater blasphemy than ever before, as apostasy grows and grows, leading up to the apostasy of the Tribulation.

There is an authentic incident related of a widowed Christian woman who lived in Scotland years ago. Left with several dependent "baicos," she was at length reduced to great straits, and in order to feed and clothe her little household was obliged to practice the strictest economy. Yet withal, her heart was fixed upon the Lord, and both by precept and practice she taught the lesson of trust and confidence to her children.

But there came a day when the purse was flat and the cupboard bare. In the meal-barrel there was only left a handful of flour; and, like the widow of Zarephath, she went to get it to make a morsel of food to satisfy the craving of the hungry little ones knowing not where the next would come from. As she bent over the barrel, scraping up the last of the flour, her heart for a moment gave way, and in a paroxysm of doubt the hot tears began to fall, and she felt as one utterly forsaken. Hearing her sobs, her little boy Robbie drew near to comfort. Plucking at her dress till he attracted her attention, he looked up into her face with wonder, and asked, in his quaint Scotch dialect, "Mither, what are ye greetin' (weeping) aboot? Dinna God bear ye scrapin' o' the bottom o' the barrel, Mither!"

In a moment her failing faith reasserted itself. Ah, yes, God did bear. All else might be gone, but He remained, and His Word declared her every need should be supplied. And so it was; for help was provided from a most unexpected source when the last of what she had was gone.

—H. A. Ironside: *Notes on Jeremiah.*

O patient, spotless One!
Our hearts in meekness train,
To bear Thy yoke, and learn of Thee,
That we may rest obtain.

Jesus! Thou art enough
The mind and heart to fill;
Thy patient life—to calm the soul;
Thy love—its fear dispel.

O fix our earnest gaze
So wholly, Lord, on Thee,
That, with Thy beauty occupied,
We elsewhere none may see.

—Author Unknown.

My First Clear Vision of Grace

By WM. R. NEWELL*

Many years ago—in the late 90's—God was pleased to give a remarkable revival of desire after His Word, and willingness to study it, to thousands of Christians. At Mr. Moody's request I had undertaken popular Bible class teaching; that is, classes which were not connected with the Bible Institute in Chicago, but consisted of Christians from all over the city. We began at Genesis. Lessons of a certain number of chapters to be read every day were prescribed to these weekly classes.

Now, I had never taught the Old Testament in that thorough-going fashion before, so I "dug in" to these chapters as a necessity; for I had insisted on their daily reading of the chapters. And my first two moves at every class were to have them, from their memory, give a name to each chapter, then, by urgent questioning, to have them discover for themselves if possible, the various spiritual lessons in the portion of Scripture before us. And thirdly, I undertook to answer any questions they might write out and pile up on my desk.

I never saw such eager people, for they had invested many hours in reading the chapters prescribed. Also, there was a large group-interest, for we had some thirty-seven hundred in three classes, and the following season, nearly double that number in five large churches.

I may say at once that the Pentateuch, as we progressed, became of living interest to me. After the ruin of the race under Adam, and the judgment of the flood upon human wickedness, we had come out with Abraham, the man of faith, with great delight from Ur of the Chaldees, and finally, into the land of Canaan, and had seen Abraham become the depository of the divine promises: "In thee, and in thy seed, shall all the nations of the earth be blessed." We knew that Abraham was "the father of all them that believed,"

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and thus we were carried along in much blessing with his depicted career (Gen. 12:3; 22:18).

In Genesis 17 we came to the ordinance of circumcision, prescribed to Abraham and his house; and we read with awe, God's warning in 17:14, that one uncircumcised "shall be cut off from his people; he hath broken My covenant." I remember to have emphasized this warning, showing that God's ordinance of circumcision was meant not only as a mark of death on the flesh, but also as a differentiation from all "the uncircumcised." So we proceeded through Israel's history. Particular emphasis was made of Exodus 4:24-26, where we find Moses returning to Egypt after the vision of Jehovah at the burning bush, and taking his wife and two sons with him (vs. 20) and the rod of God in his hand. But the words of verse 24 were shocking: "And it came to pass on the way at the lodging place, that Jehovah met him, and sought to kill him"—to kill the very man He had appointed to be the deliverer of Israel. There follows verse 25, wherein we are told that Zipporah circumcised her sons, saying: "Surely a bridegroom of blood art thou to me," and then come the words "So He (Jehovah) let him (Moses) alone." This impressed itself particularly upon me as emphasizing the necessity of this ordinance for Israel to secure God's blessing!

Thus we passed on through the Pentateuch week by week, and came to Joshua, after the marvelous monument Jehovah raised to Moses, who was "faithful in all His house" (See Deut. 34:10-12).

The children of Israel are to go over Jordan by Jehovah's direction. Now we remember, according to Deuteronomy 1:2, it was only "eleven days' journey from Horeb to Kadesh-Barnea," but the next verse reveals that it took them forty years to get into Canaan. And the answer is simply: "We see that they were not able to enter in because of unbelief" (Heb. 3:19).

So after years of wandering, God had led them around to the "other side"—that is, the East side of Jordan, letting the Jordan, River of Death, roll between them and their promised land.

I remember to have emphasized the fact that the Book of

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Joshua and the Book of Ephesians lie side by side—one concerning Israel and the other the Church of God. Just as Israel was to go into Canaan, so the Church now is blessed "in the heavens in Christ Jesus." I remember to have compared Joshua 3 and 4 with Romans 6. When the ark borne by the priests passed into the Jordan bed, two thousand cubits ahead of the people, "the waters which came down from above stood, and rose up in one heap, a great way off, at Adam (R. V.), the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off: and the people passed over" (Josh. 3:16, R. V.). Then they were directed to take up twelve stones from the place where the ark stood, for a monument on the Canaan side; and also twelve stones from the Canaan side to be placed in the middle of the Jordan where the ark stood. And when it was all done, the priests carried the ark over to the other (the Canaan) side.

Now the ark is a type of Christ. For within it were the tables of the Law that Israel had broken, just as Christ said when He came into the world: "Thy Law is within My heart." Every student of Scripture knows that this ark of the covenant of which the covering is called the Mercy Seat, is a picture of Christ, "Whom God set forth to be a propitiation" (lit. *mercy seat*; Gr. *hilasterion*). (See Rom. 3:25.)

Another subject of strong emphasis was truth of identification with Christ; a truth that had lately come in upon my soul in connection with the study of Romans 5, 6, and 7, and other portions of the Epistles. Israel stood on the Canaan side, with a twelve stone monument beside them, which said, the ark of the covenant was carried down there in the midst of Jordan whence these stones came, and lo, here we are, having passed through that very place in the midst of Jordan, because the ark was there and the waters of death were piled up on Adam. And also Israel said, that there in the place where the priests' feet stood with the ark, is a monument from the Canaan side, of twelve stones: "So we are on the Canaan side; and Jehovah has brought us over. Otherwise we would have been left in the place of death." I remember that we had a good time that night that we studied Joshua 3 and 4.

And then we came to Joshua 5:2 ff. And I remember with what torture of spirit I read these amazing verses: "At that time Jehovah said unto Joshua, Make three knives of flint and circumcise again the children of Israel the second time. And Joshua made him knives of flint, and circumcised the children of Israel . . . And this is the cause why Joshua did circumcise: all the people that came forth out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came forth out of Egypt. For all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised."

I was in my study alone; I paced back and forth in anguish. "How can this possibly be?" I kept saying. For God told Moses most emphatically, in Genesis 17:11, that circumcision was to be "a token of a covenant betwixt Me and you." "He that is eight days old shall be circumcised among you"; "He that is born in thy house, or he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male who is not circumcised . . . that soul shall be cut off from his people; he hath broken My covenant."

Here went a nation over Jordan into Canaan uncircumcised. A whole nation that had broken the covenant! *Why* did Jehovah let them in? And I had one of the great struggles of my life! I must needs go and teach the people: but what shall I tell them? Must I say that Jehovah had "changed His mind"? Or that He had "forgotten His Word" to Abraham in Genesis 17? Never! That were impossible! But I reasoned, if Jehovah sought to kill Moses on his way to Egypt because he had not circumcised his child, what shall I say when I see the thousands of Israel marching past the faithful priests bearing the ark of Jehovah, right into Canaan—yet uncircumcised!

Then suddenly it occurred to me, Moses has just died, beyond Jordan. And the leader is now *Joshua*, which means "Jehovah—Savior." Suppose God has ANOTHER PRINCIPLE OF BLESSING ENTIRELY APART FROM FULFILLING ANY ORDINANCE—apart from human

works altogether! This, of course, **WOULD BE ABSOLUTE GRACE!**

This was my first clear view of sovereign absolute grace. Words from Paul began to pour in upon me: "While we were enemies, we were reconciled to God through the death of His Son"; "To him that worketh not, but believeth on him that reckoneth righteous the ungodly, his faith is counted for righteousness"; "You did he quicken when ye were dead in trespasses and sins"; "By the grace of God, I am what I am"; "Sinners, of whom I am chief"; "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 heavens, in Christ Jesus"!

I walked around the room shouting, weeping, and praising God. Here was our Canaan, even Christ Jesus Himself, in "the heavenly places!" And we were brought there by the sovereign act of God's mercy; "Made alive together with Christ"; "Raised up with Him; made to sit with Him in the heavens in Christ Jesus!"

Then I remembered: "These things happened unto them (Israel) by way of example; and they were written for our admonition" (1 Cor. 10:11).

Then I understood Joshua 5. They were called to circumcision when they were safely on the Canaan side. For circumcision with them was the mark of separation to God; they were Jehovah's people, and the other nations were "the uncircumcised." So "when they had done circumcising all the nation . . . Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you" (Josh. 5:8, 9). Think of it! They were an uncircumcised nation like the Egyptians, which came marching into Canaan! "Wherefore the name of that place was called Gilgal, unto this day." This word means "rolling"—rolling away the reproach. So we read in verse 10 that there in Gilgal they kept the passover on the fourteenth day of the month. What a celebration that feast now was! Further, in verse 11: "They did eat of the produce of the land on the morrow

after the passover." "And the manna ceased on the morrow, after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year."

They are now in the land—by sovereign grace. The twelve-stone-monument out there in Jordan says: "We were in the place of death, in the midst of Jordan; the ark of the covenant being there brought us over." The twelve-stone-monument in the midst of the Jordan reminds us where we really belong—in the "place of death." But here we are, brought over by Jehovah's goodness!—for we were all uncircumcised, and had broken the covenant. This passover that we are eating reminds us of the deliverance from the death of judgment from God in Egypt, by the shed blood; by the sprinkling of the blood of the passover lamb. And we have now taken the mark of circumcision; that is, we are cut off from the nations; we are Jehovah's people and we are living in His land, eating the old corn of Canaan. Jehovah brought us up through the wilderness by "manna," which very word means, "What is it?" We did not know our God. Here all is different! Now we are preparing to go forth in the Name of Jehovah our God, to warfare, in this land which Jehovah has said belongs to us! as we shall find, as we tread our conquering feet in His Name, step by step, on into the land.

Now you can see how Joshua fitted into Ephesians. For these Ephesians, after they were told they had been dead in sins, but were brought into the heavenly places by sovereign grace, and made new creatures in Christ, are now set to war against the principalities and powers in the heavenlies (Eph. 6:10 ff.).

So we told those early Bible classes: "God has said we are not under Law but under Grace, having died to that wherein we were held; so that we bring forth fruit to God," and, "being delivered from the Law, we serve in newness of the Spirit" (See Rom. 6:14; 7:4, 6; R. V.).

Oh! that all of God's people today could hear and understand His words to Israel in Joshua 1:2: "Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua . . . saying, Moses my servant

is dead; now *therefore* arise, go over this Jordan, thou, and all this people." "The Law made nothing perfect" (Heb. 7:19). Moses not only failed to get Israel into Canaan, but he failed to get in himself—until Jesus brought him in, with Elisha, in grace and glory (see Luke 9:30, 31).

Oh! that all believers might see that they have been identified with Christ's death and have been raised up with Him and made to sit in the heavenlies in Christ Jesus! And that God calls us to our Gilgal, or separation unto Him, in view of the fact that we have put off the old man and have put on the new man (Col. 3:5-11). Note most carefully here that we are commanded thus: "Put to death your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry" . . . and also put away "anger, wrath, malice, . . . shameful speaking out of your mouth . . . seeing ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge." You see all these exhortations are based on Colossians 3:3: "For ye died, and your life is hid with Christ in God."

When a Christian becomes aroused to a holy life, he immediately starts praying and consecrating. The temptation is to base everything upon our own degree of devotion. But this is not Paul's instruction at all. The fundamental thing is to read thoroughly and believingly what God has to say about the facts concerning the believer. He has already died; he is over the Jordan; he is in Christ, risen! This has been done by divine sovereign grace and not because of our devotion. Reading God's account of us, and believing the facts, we find ourselves at Gilgal on the Canaan side. And are ready, yea, eager, to act in the light of the facts with regard to the old self-life and earthly things.

Many years ago it was my task to assign the Moody Institute students their spiritual tasks and hear their reports. There came a day when they came eagerly telling of a certain visit to the Asylum (where sometimes they distributed tracts and Colportage books). There was, they said, a man out there who imagined himself to be King Edward VIII! He believed it so thoroughly that the management wisely let him "king it" around the place! He got him a long rod for

a sceptre, and dressed himself in an old blanket with a clasp at the throat for a robe and cut himself out of some gilt cardboard, a crown. And thus he walked around "bestowing royal favors," as he put it. "Oh!" I said, "young men, let this man put us to shame. He is under a delusion, and yet, walking under it, he acts it out as if it were so! We have facts; we are risen once in Christ; we are kings and priests unto God; we do reign in life through the One Jesus Christ; we are dead to sin but alive unto God in Him. Let us walk controlled by these facts; as this poor man in the Asylum walks by a delusion."

THOU BRIGHT AND MORNING STAR

Ah, yes, Lord Jesus (Thou Whose heart
Still for Thy saints doth care),
We shall behold Thee as Thou art,
And Thy full image bear.

Thy love sustains us by the way,
While pilgrims here below;
Thou dost, O Saviour, day by day,
Thy suited grace bestow.

But oh! the more we learn of Thee,
And Thy rich mercy prove,
The more we long Thy face to see,
And fully prove Thy love.

Then, shine, Thou Bright and Morning Star,
Dispel the dreary gloom;
Oh take, from sin and grief afar,
Thy blood-bought people home!

—Tregelles

"The Lord went before them . . . to search out a resting place"
(Num. 10: 33)

Amidst the desert scenes and desert things,
There are sweet resting spots and precious springs
Where angel voices welcome every guest,
And Christ Himself bids every wanderer rest.

—S. T. Francis

Studies in the Gospel According to Mark

By E. SCHUYLER ENGLISH

Chapter IX (Verses 43-50)

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that shall never be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mark 9:43-48).

Continuing His solemn warning note, our Lord now drew attention to the need for watchfulness in respect to things that might cause stumbling in self. It is better, rather than to cause another to stumble, that one should have a millstone hanged about his neck, and he be cast into the sea. And it is better, rather than to allow some stumbling block in one's own life which will draw one into hell itself, to destroy entirely the cause of such stumbling. Suppose we quote the passage in a more literal way than it is written in the King James Version.

*"And if thy hand cause thee to stumble, cut it off: it is better for thee to enter into life maimed, than having two hands to go into Gehenna, into the fire that shall never be quenched. . . . And if thy foot cause thee to stumble, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into Gehenna, into the fire that shall never be quenched. . . . And if thine eye cause thee to stumble, pluck it out: it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into the fire of Gehenna: Where their worm dieth not, and the fire is not quenched."** Again, you see, we render

*You will observe that we have deleted entirely vs. 44 and 46. They do not appear in some of the early mss., and we believe they should be

offend in its present and real sense, *cause to stumble*. And we have substituted the literal *Gehenna* for the word *hell*, though our Lord was referring to hell by implication, obviously. *Gehenna* is another name for the Valley of Hinnom, south of Jerusalem. There, in ancient days, human sacrifices had been made: children, forced to pass through fire, were offered to the grim idol, Molech (cf. 2 Kings 23:10). In later years the place had been turned into a refuse dump, where litter and garbage were burned continuously. In the popular usage of the times, to refer to *Gehenna* was to speak of *hell*, and the Lord Jesus emphasized that such was His intent by adding the words, "into the fire that shall never be quenched" (vs. 43, 45), and "where their worm dieth not, and the fire is not quenched" (vs. 48).

"If thy hand . . . thy foot . . . thine eye cause thee to stumble . . ." This is figurative language, of course, common in the Orient, and so often employed by the Lord Jesus. The foot symbolizes our going; the hand, our doing; and the eye, our seeing and thinking. If the goal of life, or the habit or thoughts are such as to cause us to turn away from God, if these things are so dear and vital to us that we prefer them to godly living, they must be cast away. To affirm that this passage suggests the possibility of losing eternal life after it is possessed, is to abuse Scripture. This is a general warning to all mankind, as the context shows. Note the "whoever" of verses 41 and 42. Yet the passage is a vivid admonition to all, stressing the danger of allowing any thing to preempt the place of God. We were speaking with a man just recently concerning his soul. He was brought up in a Christian home and is familiar with the teaching of God's Word as to man's sin and need of a Saviour, and he assents to the fact that Christ died for the sins of the world. But he will not believe in Him, that is, put his personal trust in Christ. Why?—because he says that to become a Christian will mean that he must deny himself certain pleasures that "mean everything" (these are his words) to him, and he is not willing to cast them off. He prefers the fires of hell, which

omitted. The expression, "where their worm dieth not, and the fire is not quenched," is genuine, but should be written only once, in vs. 48. It is repetitious following the last phrases of vs. 43 and 45, but fits perfectly after vs. 47.

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are never quenched, than to enter into life maimed, that is, without his cherished sin. Would that he, and others like him, would see that there, in hell, "their worm dieth not"¹⁰—it is not a place of annihilation, but of eternal judgment, "the fire is not quenched."

"For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it. Have salt in yourselves, and have peace one with another" (Mark 9:49, 50).

Commentators are one in confessing the difficulty of these verses,¹¹ though not at one in their interpretation of them. We would not be honest if we did not admit that the meaning is somewhat obscure, but we do not believe that it was necessarily so to those who heard our Lord give expression to His thoughts here. For the allusions in these verses may have been perfectly familiar to His disciples, though they be lost in part today.

It has been suggested: (1) that the first clause of verse 49 is an interpolation; (2) that the second clause in the same verse is not genuine; and (3) that the connective, *for*, should be omitted. Granting that some of the earliest manuscripts omit one of the two clauses, we do not believe either of them is an interpolation. For a transcriber never added a clause

¹⁰Joseph Addison Alexander (op. cit.): "The terrific description is continued with a sort of fearful repetition, adding greatly to its solemn grandeur. *Where* (referring to Gehenna) *their worm* (i. e., the carcass-worm which preys upon the bodies of those burning there) *dieth not*, literally, *ceaseth not*, ceases not to live, . . . suggesting the . . . idea that the worm not only never dies, but never ends or interrupts its decomposing and devouring process. This terrific figure of an endless dissolution, and eternal putrefaction, is directly borrowed from Isaiah 66:24, but more remotely from the fires of Tophet.

¹¹Alexander: "This is one of the most difficult passages in the whole book"; Bloomfield: "No passage in the New Testament has so defied efforts to assign it a definite interpretation"; Grimm: "The passage is exceedingly difficult"; Heumann: "It is exceedingly varied"; Jansen: "It is exceedingly obscure"; Lindsay: "This is one of the most difficult verses in the New Testament"; Morison: ". . . among the most difficult in the Bible"; Fritzsche: "It is one of those passages in which, because of their extraordinary obscurity, crosses seem to be fixed on which to torture expositors"; Ryle: "It is one of those knots which are yet untied in the exposition of Scripture"; Jones: "These two verses are obscure. There is scarcely a word that does not offer difficulty"; Seroggio: "These verses are among the most difficult in the Bible, and are almost the despair of expositors"; and Wolf: "It is exceedingly varied."

except to clarify that which was already in the manuscript, while the addition of either of these expressions does not tend to throw light on the passage, but rather, on the surface, to confuse it. Nor do we believe that the connective should be omitted—it refers back to pervading teaching of the passage as a whole, and introduces our Lord's concluding remarks in a dissertation induced by the disciples' dispute as to which of them would be the greatest.

"For every one shall be salted with fire . . ." Now salt has two purposes: to *season*, and to *preserve*. We believe that the second purpose is suggested here—"for every one shall be *preserved* with fire." There are two alternatives—either a man shall voluntarily subject himself to the cauterizing process of dismemberment, as the cutting off of the foot or the hand or the plucking out of the eye, or else he shall be cast into the fire which does not quench or consume. In either case the fire is a preservative—one to holiness of living, the other to eternal condemnation. As hell-fire speaks of penal judgment, so fire is also a fitting symbol of the painful but purifying amputation of that which is seemingly precious and is cast aside for Christ's sake. For the "fiery trial" may be agonizing for a season, but it is purifying at the same time. It is the cauterized wound which discourages infection. *Every one shall be salted with fire—the flames of hell or the blaze of self-judgment and self-denial.* This is not to suggest for a minute that salvation and eternal life are earned by disciplinary measures, but it certainly does imply that the fruit of faith in God is self-discipline unto holy living. "Faith without works is dead," but they who are saved by grace through faith are "created in Christ Jesus unto good works" (James 2:20; Eph. 2:8-10).

" . . . and every sacrifice shall be salted with salt." It seems quite evident that the allusion is to the gift of the meat-offering: "And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the covenant of thy God to be lacking . . . with all thine offerings thou shalt offer salt" (Lev. 2:13). The offerings, all typifying Christ and His work on our behalf, differ according to that which they prefigure. The meat-offering was composed of fine flour, oil, and frankincense—the flour symbolic

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of the bruised and suffering Saviour; the oil, a type of the Holy Spirit, a figure of Christ's Spirit-unctioned ministry; and the frankincense, the most costly of perfumes, indicative of the sweetness of our Lord's offering of Himself to the Father. But there was one other ingredient: *salt*, the seasoning substance and preservative, speaking of the holy and unchangeable efficacy of Christ's sacrifice. We suggest that here, when the Lord Jesus alluded to the meat-offering in connection with *men*, He was speaking now very definitely of those who fulfil the sacrificial self-judgment already referred to in connection with the first clause of this verse; that is why He used the word *sacrifice* in place of *oblation* or *gift* as found in the Leviticus passage. Every such living sacrifice is pleasing to God, a sweet smelling savour. Such a life is kept by the Spirit from corruption; *purified* by fire, it is "*seasoned with salt.*" Thus the Apostle Paul besought the Christians at Rome to present their bodies a living sacrifice, holy; acceptable unto God (Rom. 12:1); for though this is our reasonable service, even then it is a fragrant offering to Him.

"Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Such sacrificial, self-denying living unto God is good. But it must be unchanging. It must not lose its seasoning, for if it does, how will the life be seasoned again? This does not speak of the Spirit-dwelt Christian losing the Holy Spirit. As yet, when these words were spoken by the Lord Jesus, the Spirit had not yet been sent. Rather, it appears to us, the reference is to the man or woman who denies his natural desires by the cutting off of the metaphoric hand or foot, *et cetera*, and, then, at length, is no longer willing that such sacrifices shall be given as an offering to God.

Let us illustrate. Here is an acquaintance who dedicates the Lord's Day from henceforth to untiring service for God. His friends of old seek him for other things, affairs of a social nature, and so on. But he has made an offering to the Lord, and it is a sweet smelling savour to God. At length, however, he tires of his labor of love. He cannot very well discontinue it—perhaps the teaching of a Bible

class—without causing comment. But his heart is no longer in it. The seasoning is gone, and the savour is gone. Where-with shall that life be salted, in such an event?

"Have salt in yourselves," our Lord continued. And the thought is, unless we err, that we are to hold on with diligence to that grace which we have. "And have peace one with another"—assuredly this concluding word refers to the dispute among the Twelve as to who should be greatest among them (vs. 34), and also to the restraint that certain of the disciples laid upon one who was not of their party (vs. 38). Was not Paul thinking of this discourse when he wrote to the Church at Colosse: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6)? Among the Twelve there was danger of broken harmony, and the Lord Jesus was giving fair warning as to the need of laying aside personal ambitions and inclinations for the glory of God. The only safeguard was to garrison the salt that they had within them, the incorruptness, the purity—for these men, at least eleven of them—had indeed, in figure, plucked out eyes and cut off hands for Christ's sake—and He did not want them to lose their "saltiness," as Judas was destined to do (though we doubt that it was ever in him).

The passage is difficult of exegesis, to be sure; but its application is not obscure. It is a plea to us to separated and holy living, from the One Who had said long, long before, through His servant, Moses: "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). And so we must be, in all manner of conduct. We who are His today are the salt of the earth (Matt. 5:13)—but how shall we preserve and season the earth except we have salt within ourselves and peace one with another? One of the great detriments to Christian witness today is the discord among those who should be peaceable toward each other, manifesting that love of the brethren whereby we know that we have passed from death unto life.

(To be continued, D. V.)

— Without shedding of blood is no remission (Heb. 9:22).

Question Box

No. 849. What is the meaning of 1 Corinthians 15:29?

There are some twenty or more "interpretations" of this passage. Of course, only one of these can be the correct interpretation, but scholars are not agreed upon it. Obviously it cannot mean that living believers in Christ can be baptised on behalf of those who have died without being baptised, and thus save their souls. This is the teaching of the Mormons who, acting upon this doctrine, have—some of them—been baptised hundreds or thousands of times for numberless individuals who are now in their graves. But there is no saving merit in water baptism, else the Apostle Paul would never have written: "I thank God that I baptised none of you" (1 Cor. 1:14), and further, were baptism necessary for salvation, then the dying thief whom the Lord Jesus promised would that day be with Him in Paradise was not taken there. Baptism is an ordinance—an act of obedience and submission, symbolizing identification of the believer with Christ in His death and resurrection, and it is a witness to the One in Whom our faith rests.

It has been suggested that to be baptised for the dead means that we who have been baptised confess that we are dead unto sin and alive unto God. This fact is true, but we do not understand this as the interpretation of the verse in question.

Having said what the verse does not mean, let us endeavor to discern the right interpretation. Verses 20-28 are parenthetical, so that verse 29 follows verse 19 in thought: "If in this life only we have hope in Christ, we are of all men most miserable . . . Else what shall they do who are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead?" The simplest interpretation is that those who have been baptised have taken the position of being dead with Christ. But there is another plausible explanation. The word *for* can also be rendered *in view of*, *with reference to*, or *in the place of*. Many had died for Christ's sake, under persecution. Others who were believers in Christ had gone to their graves in a normal way. But all of these had their hope fixed in the Lord, faithful that by His resurrection the earnest of the resurrection of the dead in Christ was assured. As one by one Christians died or were slain, others came along in place of the dead to make up the living organism on earth, the remnant on earth who should bear testimony to His Name. If in this life only there was hope in Christ (vs. 19), why should generation after generation be baptised in the place of the dead (i.e., the dead ones)? If in this life only there is hope, why identify oneself with Christ by baptism, thus inviting persecution? And the next verse seems to confirm this interpretation: "And why stand we in jeopardy every hour?" (vs. 30).

No. 850. Who are the two witnesses of Revelation 11:8, 9?

This question was answered in an article of considerable length in the April 1941 issue. This treatise is now in booklet form, and may be had by sending 13¢ to the *Our Hope* office.

No. 851. What is meant by "the sons of God" in Genesis 6:2?

The verse tells us that "the sons of God" took to themselves "the daughters of men." This is a mysterious problem. If "the sons of God" were merely pious descendants of Seth, as some avow, why the use of the term, "the daughters of men"? In the Old Testament the expres-

Gen "the sons of God" applies to supernatural beings—both good and evil, including Satan (see, e.g., Job. 1:6; 2:1). Further, the union between "the sons of God" and "the daughters of men" resulted in children who became giants. In Jude 6 there is a telling judgment: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." "The sons of God" of Genesis must be beings as mentioned in Job. We dare not intrude further into the secret of a awful corruption implied here.

No. 852. A lady called upon me the other day and said that only those who are faithful in keeping the Sabbath Day will be caught up to be with Christ at the Rapture, and that there will be but 144,000 of them. Surely this is not correct, or is it?

It is not! Your caller was undoubtedly a "Seventh Day Adventist," or if not that, a "Millennial Dawn"-ite. The next time she (or another of like ilk) calls at your home, ask her to what tribe she belongs! For the Scripture which they use and misapply is Revelation 7. This passage has to do with the covenant of *Israel* who will be sealed and marked out for God's protecting care from the Beast during the Tribulation, and for the inheritance of the Kingdom when the Lord shall return at the end of the Tribulation and to the throne of His father, David.

Oh! to be but emptier, lowlier,
All unnoticed and unknown;
But to God a vessel holier,
Filled with Christ, and Christ alone.

—P. Gerhardt

BE STILL

What we need above all things in these crowded days is the setting apart of many *listening* times; times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. . . . One reason why God so often spoke to His servants in the night was that all was quiet then. That, too, was one reason why so many of them were sent away into desert solitudes that they might hear what He had to say. It may be one reason why sickness and sorrow are sent so frequently into our careless lives. God has something to say to us which, in the whirl of our earthly ambitions, we cannot hear; and He makes the noises of the outer world to cease that He may speak to the soul. Sometimes He "tries us in the night," sometimes He "gives songs in the night," sometimes He "instructs us in the night," . . . but all of these we will utterly miss if there is no quiet time in which He can come very near to us, and we can come very near to Him. There are many ways of preparing to receive blessing from on high; but one of the most essential is this, "Commune with your own heart, and be still."

—G. H. Knight, *In the Secret of His Presence*

A Message for Each Day

BY FRANK E. GAEBELEIN

June 1. "And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:23, 24).

If we go on to the remaining verses of the chapter, we shall see the further example of Rahab and the final conclusion that faith unexpressed in a practical way is dead. James's whole discussion of justification provides a needed balance. The Gospel is indeed the Gospel of Grace; salvation is truly the free gift of God. But we need to be exhorted to bring forth those good works which God Himself has purposed us to produce.

Ephesians 2:8, 9, 10 beautifully summarizes the balanced relationship which should exist between faith and works. "For by grace are ye saved through faith," Paul declares, "and that not of yourselves; it is the gift of God: not of works, lest any man should boast." But he does not stop there. Significantly he goes on to say, "For we are His workmanship, created in Christ Jesus unto good works." It is, then, our being "created in Christ Jesus unto good works" that James has in view in this greatly helpful discussion of the outward expression of our inward faith. To bear this in mind and to recall also James' distinctive use, already commented upon in preceding messages, of the words, "justify" and "works," will help us accept the high challenge to worthy living brought us by this Epistle.

June 2. "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (James 3:1).

James now writes the greatest single discussion of the tongue contained in Scripture. The ensuing verses are really a homily on speech control, expressed with great vigor and penetration of style. In this opening sentence we hear again the note of earnestness so characteristic of the Epistle. However, the translation is rather obscured by the use of the word, "masters." The Greek is *didaskaloi*, meaning in our present-day speech, "teachers."

This portion of James has been read over and over again in school and college chapels. But it opens with a caution for teachers themselves! Yes, those who are spiritually responsible for others have a very special obligation to control their own tongues. Of course, James' reference to teachers should be broadly interpreted as referring not only to professional educators but also to all who are in any way instructing others in the faith. As such, it includes Sunday School teachers, parents, and many others. There are very few of us, indeed, who do not at some time engage in teaching. Let us, therefore, give serious consideration to this first requisite of good teaching—speech control.

June 3. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

Women are not alone in misusing their tongues. If one looks at the original of this verse, he will find that James uses for man the word *aner*. Now the generic word in the Greek Testament for man or mankind is *anthropos*; *aner* means man as distinguished from woman. According to Thayer's Greek Lexicon, *aner* refers in this verse to the adult male. It is somewhat humbling, therefore, to male pride to realize what address this chapter bears. Not that women are excluded, for they, too, need the lesson. But it would almost seem as if the apostle had in mind the tendency of men to blame most of the gossip and wrong speech upon the women! We might paraphrase James' advice thus, "if you would be a grown-up man, learn to control your tongue." The tongue is the key member of the body. He that is perfect in speech, will be perfect in action.

As we think through this chapter, we shall be driven to the conclusion that the only way for the tongue to be controlled is to submit it to Christ. Nowhere is human weakness more clearly shown than in its inability to cope with this unruly member. Only the indwelling Spirit is strong enough to manage our tongues for the Lord.

June 4. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (James 3:5).

Now we have a procession of pictures (vs. 3-12). The horse, governed by the little bridle, the great ship directed by the small helm, the raging fire, the whole animal kingdom consisting of beasts of the field, birds of the heaven, reptiles, and the teeming creatures of the sea, the sibilant and deadly poison, the fountain sending forth mixed waters, the fig tree and the vine—these make up the extraordinarily vivid parade of things to which James likens the tongue.

As we look at these pictures again, we shall do well to remember that God's Word makes no mistakes in emphasis. If the apostle lavishes such a wealth of descriptive detail upon the tongue, we may take it for granted that the subject is really important. It is perilous for any Christian to underestimate anything against which the Word of God so strenuously warns. If the tongue is all that James says it is, we cannot escape our obligation to control it.

June 5. "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (James 3:9).

A widely read magazine tells of a soldier who had been in great peril. Using certain expletives, he told a high ranking government official that he prayed when in danger, prefacing his reference to prayer with outright profanity. This strange combination was printed as a joke. But it is more than a joke. It is one of the spiritual evils of war. How literally true it is that out of the mouths of men and women be proceeding an unhallowed mixture of blessing and cursing!

For the Christian soldier this can never be. Recognizing that in total war all of us are in one way or another serving our country, let it not seem be said of us children of God that cursing and blessing come from the same mouth. A tongue truly disciplined for God is always careful of its vocabulary.

June 6. "My brethren, these things ought not so to be" (James 3:10b).

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Were this chapter left out, the Epistle would indeed be incomplete. For there is no inconsistency more damaging to Christian life and testimony than inconsistent speech. Nor is there any inconsistency more prevalent.

In our discussion of the latter part of the preceding chapter, we spoke at some length of justification by faith and, from the manward side, by works. Behind this powerful treatment of the tongue, we may see a third kind of justification. It is justification by words. In Matthew 12:37, our Lord refers thus to this forgotten phase of justification: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Words are the God-given means of expressing the belief of the heart. They are potential deeds. Evil words beget evil deeds; from good words come good deeds. For the two to flow from the same mouth bespeak moral confusion within the heart.

June 7. "Who is a wise man and educated with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom" (James 3:13).

It is perhaps a question whether the last six verses of this chapter do not logically belong with the succeeding chapter. In any case they provide a connecting link. Moreover, this section of the epistle contains a contrast between two kinds of wisdom—that which is from above and that which is of the earth. Quite in keeping with his habit of constant application, James introduces this contrast by an exhortation regarding sound living. True wisdom, he is saying, means a life full of good deeds done in all humility. He does not consider wisdom as mere abstract knowledge. For him wisdom worth having is that which, affecting life practically, is characterized by meekness.

June 8. "This wisdom descendeth not from above, but is earthly, sensual, devilish" (James 3:15).

Surely the use of the word "wisdom" now becomes ironical. We look back a sentence and note the mention of "bitter envying and strife." So, according to James, is the "wisdom" of the earth. Nor does he hesitate to brand it as "sensual" and "devilish."

Now, what does this adjective "sensual" mean? In the first place, it is poorly translated in the Authorized Version. According to Weymouth it refers to "the unspiritual nature." Perhaps we might render it simply by word, "natural," meaning by this that which is unconverted by the transforming power of Christ. Immediately on translating it thus, we are startled by the combination of "natural" and "devilish." The world does not talk this way. The world says that things which are natural are all right. Therefore it justifies many an evil thing. Yes, it is natural to get angry; it is natural to do any one of a thousand things which the Word of God condemns.

There is a world of meaning in the juxtaposition of these adjectives. Standing side by side, they make plain that the natural man has indeed become the prey of the devil. From them we should draw the lesson that Christians must resist with all our might the modest tendency to declare a thing right simply because it is natural. Such wisdom is for us no less "earthly, sensual, devilish" than it was for James.

June 9. "But the wisdom that is from above is first pure" (James 3:17a).

Once more James uses the word "wisdom," but not in an ironical

sents this time. He is now describing the true wisdom. And he says that it is first of all "pure."

Let us pause here a moment. What a magnificent guide for Christian living James has given us! We face choices. Some course of action lies before us. Is what we would do first of all pure? That is the basic test of its wisdom in the Godly sense. If the way we would enter upon is in any way tainted with impurity, we must resolutely set it aside, knowing that it cannot be in accord with the wisdom which cometh from above. For the Christian nothing impure is right.

June 10. ". . . then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17b).

Having settled the matter of the essential purity of that which we would do, the wisdom from above asks us about our relation to others. Is our state of mind such as to be fairly called "peaceable" and "gentle"? Is our attitude "easy to be intreated" and "full of mercy"? Are our lives bringing forth "good fruits," and are we impartial and "without hypocrisy"? These also are marks of that heavenly wisdom which, coming down from above as God's gift to those who are born again, gives direction to the Christian's life.

June 11. "From whence come wars and fightings among you? Come they out hence, even of your lusts that war in your members?" (James 4:1).

This is a chapter of questions. They are not trivial questions, but some of the deepest which can engage our thought. What causes war? No responsible men will deny the tremendous importance of that question. James asks it, and then proceeds to answer it by another question.

The causes of war? Men talk of economic pressures, political ideologies, and social conflicts as causing wars. But the apostle in one little question puts his finger on the root of this monstrous evil. "Come they not hence, even of your lusts that war in your members?" That is the true diagnosis of the disease which causes the grim calamity of war. In his literal translation Dr. Young renders this verse as follows: "Whence are wars and fightings among you? Not thence—out of your passions that are as soldiers in your members?" National conflicts grow out of individual conflicts. The most serious struggle in the world is that within the individual life. One man who is at war within himself can be used of evil to such an extent as to inflame the whole world. Therefore, peace will never be universal, until inner, personal conflicts are reconciled.

This, then, is the clear reason why the Christian faith is the one final answer to war. For the Lord Jesus Christ alone is able to unify the individual. He brings peace to the human heart, because He deals with the civil war within us.

June 12. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

There is a manner of life prevalent today which philosophers speak of as hedonism. By this term is meant that way of living which makes personal pleasure the goal of life. In this passage (vs. 1-4) we see hedonism unmasked. Its real nature is revealed in all its horrible consequences.

This desire for selfish pleasures not only causes wars—it also explains why prayer is not answered. "You ask and receive not," James says, "because you ask evilly" (literal translation), "that on your own pleasures you may spend it."

Now every real Christian would repudiate hedonism as a way of life. Yet how easily we fall into it. How easy it is for even the believer to ask of God things he may spend upon his own pleasure. The pleasure motive in life is a dangerous thing. When in control, it is fully capable of ruining the fellowship of the soul with God.

June 13. "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).

The best manuscripts leave out the word "adulteresses." This is in accord with the deeper meaning, for we recall that in the Old Testament Israel is likened to the bride of Jehovah and in the New Testament the church is called the bride of Christ. Therefore, when the pleasure motive so dominates a Christian life as to make it an intimate friend of the world, that life has fallen into spiritual adultery.

Somehow we Christians are prone to think that worldliness is not very bad. If we could realize once and for all that it is nothing less than unfaithfulness within the sacred bonds of that spiritual union which exists between Christ and His church, with how much greater abhorrence should we look at it! We need to keep before us the plain fact that, as James says, "Whosoever will be a friend of the world is the enemy of God."

Dare we measure our Christian life by this standard? Are we now better or worse friends with the world than we were a year ago?

June 14. "Do you think that the Scripture speaketh in vain?" (James 4:5a, margin).

For the moment we shall disregard the obvious fact that these words are introductory to a quotation. Of their own right they contain a message quite sufficient for our guidance this day. In order to grasp that message we must allow this question to speak directly to us. What do we think? Do you think and I think that the Scripture ever speaks in vain?

Here only in the New Testament do we find the word *kenos*, which means "empty." Getting back to our question, we therefore translate it as follows: "Do you think that the Scripture speaks empty?" No Christian would give an affirmative answer to such a question. We know that God's Word never speaks without a purpose. Human words are often hollow; God's Word never. Though we may not be able to understand it, no Scripture is ever empty of meaning. This is a truth we believers accept theoretically. What we need to do, however, is to apprehend it more practically. A full grasp of the fact that the Word of God is always meaningful will make a vast difference in our treatment of it. The one Book in the world which never speaks empty is at no time to be treated lightly and thoughtlessly.

June 15. "The spirit that dwelleth in us lusteth to envy" (James 4:5b).

This is the quotation introduced by the question we considered

yesterday. As it stands in the Authorized Version, the meaning is very obscure. One wonders whether the Holy Spirit or the human spirit is meant. Dean Alford's rendering makes the sense of this admittedly difficult verse plainest: "The Spirit that He (God) placed in us jealously desires (us for His own)." Taking the words in this significance, we discover a close link with verse four, wherein the relationship between the church and God is depicted as being like that between bride and bridegroom. Here we are reminded that God is "jealous" of His own—that is, He would have our whole allegiance. That is why the Spirit of Christ Whom He has placed in our hearts earnestly desires us to be fully committed to Him.

Scholars are not sure of the exact source of this quotation. Perhaps some general passage is in view, the quotation being in that case a summary of its gist. In any event it is no empty saying that the *Jodwelling Spirit has a strong desire for the full possession of those in whom He lives.* Nor is it a little thing for any Christian to thwart this earnest desire of the Spirit of God to have complete charge of his life.

June 16. "But He giveth more grace" (James 4:6a).

As we have been thinking of the drastic truths so faithfully proclaimed by the brother of the Lord, we may be wondering how we can ever avoid the pitfalls of the Christian life. As if in reply to our perplexity, James inserts five words of reassurance, "But He giveth more grace." What a comforting truth that is! Beaten by temptation of every kind, living in the midst of a Christ-rejecting world which continually solicits our intimacy, we nevertheless have this grand reassurance. Strong as the temptation may be, violently though lust and passion rage, nevertheless God "giveth more grace." Where shall we place the emphasis in these five glorious words? Where but on the word "more"? Whatever attack is made upon our souls, we may believe to our ultimate victory that "He giveth more grace."

June 17. "Wherefore He saith, God resisteth the proud" (James 4:6b).

At this point James says a terrible thing about the proud. Whatever acclaim they may have from the world, one solemn fact remains: *God resists them.* This does not mean merely that God is against the proud. The significance of the words is more powerful than that. The expression, "God resisteth the proud," signifies active opposition. With all His infinite power the Almighty is ranged against them. Oh, that we might bear this in mind when tempted to pride! The moment this sin gets the upper hand in our lives we have placed ourselves with those against whom God is fighting. Whole sermons preached against pride are not so effective as these few words of James. When a thoughtful person really sees that God Himself is the resolute enemy of pride, he will hasten to put that sin out of his life.

June 18. "Submit yourselves therefore to God" (James 4:8a).

In view of what has gone before in this chapter, there can be no other alternative for the spiritual man than this. If Almighty God actively opposes pride, if He recognizes the virtue of humility to the extent of bestowing His grace upon those who practise it, there is only one reasonable conclusion for the individual. That is for him to yield Himself fully to God. All rebellion and pride must go. The whole of

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the life must be laid down humbly before the Lord for Him to use as He wills.

June 19. "Resist the devil, and he will flee from you" (James 4:7b).

Submission lies in it much of the passive. It is an essential step in Christian experience, never to be dispensed with. But there are certain activities which must accompany it. With a fine sense of spiritual balance James continues by giving several active things which those who submit to God must do. "Resist the devil and he will flee from you." There is nothing passive about that. It means strenuous opposition to the evil one. And it guarantees his defeat by those who, trusting the power of Christ, dare to look the devil in the eye and resist him in the Name of the Lord.

It is no trifle to stand up to the devil. But if we do it, relying upon the grace of God and the indwelling Spirit, it will surely follow that "he will flee" from us. Satan is a coward; he cannot bear the resistance of the believer who, resting only on the grace of God, defies him to his face.

June 20. "Draw nigh to God, and He will draw nigh to you" (James 4:8a).

And now the apostle tells us to come close to God. With the devil, as we have seen, we must stand our ground. We are not to run away but face him, for he will do the fleeing. With God, however, we are not to stand still, but to hasten closer to Him. And when we do so, we shall find Him coming to meet us. There is indeed a lovely activity in these words. One almost necessarily thinks of the parable of the prodigal son. The prodigal, having come to himself, is turning home. The father, who has been longing for him to return, is running forth to meet him. So with the Christian and his God. The nearer we come to our God, the closer He draws to us.

May this be a day when we shall take definite steps nearer our heavenly Father. May it be a day when we shall draw nigh to him in prayer, in hearkening to His Word, and in manifesting His love through kindly deed and gracious word. If it be such a day, we may be certain that we shall close it knowing God to be nearer us than when we awoke.

June 21. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4:8b).

Clean hands and pure hearts are what James is asking. The two go together. We are very wrong, if we think that we may have soiled hands and clean hearts. They may not keep company. If our hands are defiled with evil, it is a sign that our hearts are similarly corrupt.

Because James urges our responsibility to live pure lives, let us not assume that he does not realize that the blood of Christ alone cleanses from sin. He knows that without question. But here he is stressing our responsibility to maintain our lives in a pure state. Clean living, though not itself bringing acceptance with God, is yet a mighty important thing. What is more sadly incongruous than a dirty Christian? Purity is not one of the optionals of the Christian life. Our Lord did not say in vain, "Blessed are the pure in heart, for they shall see God."

Finally, we note the designation, "ye double-minded." Found also in 1:8, it means "two-souled." "Two-souled"—that expresses very well

the reason for much impurity. When a person is divided between the Lord and the world, his double-mindedness leads all too readily to a contaminated life.

June 22. "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness" (James 4:9).

"This is not a very pleasant verse," some one says. "There is plenty of sorrow in the world already. Why urge people to mourn and weep? Let's go on with a perpetual smile regardless of what happens." There is only one trouble with that objection. It assumes that all mourning is undesirable and all laughter good. As a matter of fact, neither mourning nor laughing have intrinsic value.

Rather than being an unpleasant verse, this is one of the most helpful James has written. How can this be? The answer is simply that many are today in need of a reversal in their emotional lives. There is a vast difference between the sorrow of the world and the sorrow which comes into the Christian life. There is a wide divergence between the world's laughter and that of the believer. The world laughs at sin and corruption. It is afflicted and mourns because of sacrifice and suffering. But the Christian has a completely different set of values. He rejoices in tribulation, counting it a thing of happiness to have fellowship with the sufferings of Christ.

June 23. "Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4:10).

You and I should be glad that James completed this sentence. For the second clause is very comforting. "Humble yourselves in the sight of the Lord." Yes, we must do that; we need to get down very low before our God. But, when we have humbled ourselves, we are certified on the authority of this apostolic statement that the Lord will not leave us so low. "And He shall lift you up." How like God that is! When we realize our littleness in His sight and really take a lowly place before Him, then He delights to exalt us. Those who bow down before Him are the only ones who really appreciate what God can do to exalt His children. Our heavenly Father has ordained that humility precedes blessing.

June 24. "Speak not evil one of another, brethren. He that speaketh evil of his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11).

Here, as elsewhere in the epistle, James echoes the Sermon on the Mount. We might well think of this verse as his interpretation of our Lord's warning, "Judge not that ye be not judged" (Matt. 7:1). Let us seek to understand what is in James' mind, as he doubtless recalls this word of his divine Brother. If there is anything puzzling to his statement, it is his reference to speaking evil of the law and judging the law. The point at issue, of course, is the identity of the law referred to in this place. The best explanation is that by this term James means "the perfect law of liberty" (1:25), or, as it is also called, "the royal law according to the Scripture" (2:8). By speaking evil of one's brother and thus judging him, a man is doing two things: he is

violating "the royal law" and is also placing himself in the position of judge of whether his brother has been following that law. By so doing, he becomes not a keeper of the law but a judge of it, thus usurping the position belonging only to God.

Lastly, it is important, obvious though it be, to remark that James is not attacking the judicial function among men any more than the Lord Jesus was attacking it in the Sermon on the Mount. His reference is not to human law but the higher law of Christ. Over this no man can set himself.

June 25. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

We need to stop and think about the passage (13-16) in which this question and answer occur. Confident in our acceptance by God through faith, we may fall at times into a braub assurance that is rather offensive. There is a danger in speaking too glibly of our future actions. A humble appreciation of the transitoriness of human life is a wholesome balance for this kind of cocksureness. Life is indeed a vapor; it can vanish with the withdrawing of a single breath. Only God sustains us moment by moment. Therefore, we ought to say of our future, "If the Lord will, we shall live, and do this, or that." Such a mode of speech, coming from the heart, indicates a reliance upon God well pleasing to Him.

June 26. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

"Therefore" is a word of summation. In this case, it not only introduces a conclusion but also looks back. "Therefore"—i.e., in view of the shortness and uncertainty of human life—"therefore," it is important to do all known good. It is not enough to be negatively virtuous. The time is short. The opportunity for good not seized upon is no mere innocent omission. It is sin. Therefore, we should be seeking to crowd our days with positive virtue. We may not have many more days. Therefore, let us seek to redeem the time.

Such is the force of this concluding statement. We shall do well to bear it constantly in mind. One thing is certain; we shall be tested on this very issue within the next twenty-four hours. There will be some time, when we shall have to make a choice between remaining passive or actively embracing the opportunity of doing some good thing.

June 27. "Go to now, ye rich men, weep and howl . . . Your gold and silver is cankered; and the rust of them shall be a witness against you" (James 5:1, 3).

The superficial reader of the opening paragraph of James' last chapter might be inclined to say that the apostle had a grudge against the wealthy. His manner of expression is indeed severe. However, the apostle is but reflecting some of our Lord's own warnings against the dangers of riches.

James has no grudge against wealth in itself. His quarrel is with the wrong use of money. One of the keys to the passage is undoubtedly the thought of "rust." Rust comes not so much from misuse as from lack of use. What James is really inveighing against is the curse of riches not used for a righteous purpose. Such corrode the very souls of those who possess them.

This is one of the portions of the epistle where the author speaks in

prophetic strain, not predictive prophecy but prophecy which voices in burning words the moral judgments of a righteous God. We do not have to be millionaires to have His teaching to heart. Money must be used for a purpose in accordance with God's will. Otherwise its lack of use brings corrosion that can only condemn the possessor. Riches that are spiritually idle though being used for self and not for God menace the health of the soul.

June 28. "Behold, the Judge standeth before the door"
(James 5:9b).

Drawing to his close, James takes a forward look. If it is true that his epistle is the earliest of the New Testament writings, this paragraph about the return of the Lord takes on added force. At any rate, there can be no doubt that James shared that hope of Christ's coming in which John and Paul, Peter and Jude, all participate.

"Behold, the Judge standeth before the door." What a vivid way of stating the imminence of His coming! However we interpret the thought of the door, the lesson remains. Even if we say that the door is death and thus, as some erroneously do, lay aside the thought of the Lord's coming in person, we do not escape the Judge. For when we go out of this life through death, there He is, standing in His majesty before that dark door. Or, if we visualize the Judge standing before the door of Heaven, ready in His time, which for us may be any time, to go through it and return to earth, again we are confronted with the fact of meeting Him. Oh, that all men might realize that the Judge Who stands before the door cannot be avoided. "The coming of the Lord draweth nigh" (vs. 8). One day He will come through the door, and we shall be before Him. Then will be revealed the fact that if we have never known Christ as Saviour, we shall never be able to face Him as Judge. Are we ready to meet Him?

June 29. "Behold, we count them happy which endure"
(James 5:11a).

This is almost a repetition of the beatitude of the twelfth verse of the first chapter, "Blessed is the man that endureth temptation." We may take it that it is important; else the thought would not be repeated twice in the epistle. As repeated in this last chapter, it refers to the coming of the Lord. That is our great incentive to long continuance in patience. The man who lacks a sure hope for his future is bound to find it more difficult to endure than he who knows that, even though the present sufferings be great, they are not worthy to be compared with the future glory. "Look back," James seems to say in this verse, "and recall the patience of Job." His experience reveals "the end of the Lord," by which phrase is meant God's final purpose. That purpose, always beneficent for His own, provides the certainty which enables the believer to endure.

June 30. "But above all things, my brethren, swear not, neither by Heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12).

Once more we discern between the lines of this epistle the Sermon on the Mount. James is now warning earnestly about false swearing. Profanity is certainly a snare these days. But we are misinterpreting this verse when we use it against swearing as commonly understood.

As in Matthew 5:34, the reference is to the frequent use of certain oaths to reinforce one's word. James' ideal of a Christian is, just as the Lord taught, a man whose unsupported word is so reinforced by his character that it needs no oath to validate it. Whether a solemn legal oath, using the name of God, is here proscribed is another matter. We are inclined to think it does not. If it were so forbidden, it would seem that Scripture would make plain that the divine Name must never be used in connection with any oath, no matter how legal or solemn. Be that as it may, the verse forcefully advocates sobriety of speech.

The Heart of the Lesson

By Arthur Forest Wolla

PETER COMFORTS PERSECUTED CHRISTIANS

June 6. 1 Peter 3:3-17; 4:12-16; 5:6-10

Golden Text: 1 Peter 3:17

Peter's writings span the whole sphere of Christian truth with an emphasis on its application to holy living in a world of unregenerate men. In the course of the teaching which he presents, he has much to say about comfort. With this our lesson deals.

I. Sanctifying Christ in Our Hearts as Lord (1 Peter 3:13-17)

In the text before us the apostle assumes that his readers have set their minds on things good and their hands to well-doing. These are certainly the most elementary requirements which one must associate with those who are the Lord's by election, redemption, and sanctification (1 Peter 1:1, 2). But not all Christians meet these requirements. Yet Peter even dares to approach this group with the thought of being fervent in such a conduct. It had become necessary to mention these things because the world's reaction to their godliness was such as to tempt them to lower their spiritual standard. They were suffering for righteousness' sake, and this created the danger of seeking to escape pain through moral compromise. Lowering the bars offered immediate relief, but at the sad price of denying to themselves soul peace and the conscientious right of counting upon God for His protection. Peter met this problem with a number of considerations. He bids them not to fear man, but to meet fear with a fear that associates itself with meekness and a good conscience. What else can this mean but that "the fear of man bringeth a snare; but whose putteth his trust in Jehovah shall be set on high" (Prov. 29:25)? For the fear of the Lord is not something merely negative: here, it may be said, it is described as sanctification of Christ in the heart as Lord. This is the revealed secret of all holy living. Let us remind ourselves that neither morality nor orthodoxy saves, nor is it all of the Gospel to say that faith in Christ as Rescuer saves. It is revealed in Scripture that "God sent His own Son in the likeness of sinful flesh and for sin, condemning sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). We have no reason to be sure of victory until faith has enthroned Christ in the heart as Master. Such is the truth that Peter preached on the Day of Pentecost (Acts 2:36); and this is the truth which enabled him and John to say to the threatening Jewish authorities: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge yet for we cannot but speak the things which we saw and heard" (Acts 4:19, 20).

To men so committed to Christ, there was victory, and there was hope of better things to come; in a word, there was assurance of security. One must read Peter's exhortations to comfort in this light; for, unlike the foundationless "cheer-ups" of the world, the blessed assurances of Scripture are founded in redemptive facts. Christians ought to know them by personal experience and use them as an apologetic for the Gospel of God's grace. Those who have the right attitude to the Lord enjoy a better life now and have the promise of His blessing for all time and eternity to come.

II. Glorifying God as Christians (1 Peter 4:12-18)

After having exhorted his readers to be ready to give a reason for the hope that was in them, Peter takes them into school, as it were, to instruct them in the facts governing their case—if not to prompt them in the logic of their answer to the inquiring public. The matter of suffering is before him again, and of this he says three things: they are not to misunderstand them; they have promises of great rewards for affliction that arises from faithfulness to God; and they should beware of causing their own sorrow by sin. In regard to this last thought, it is arresting that of the four sins mentioned, meddling in other people's matters is spoken in the same breath with murdering, thieving, and evil-doing. Why was it necessary to mention any of these sins? If this last exhortation was made against the background of retarded experience in victorious living, the first was occasioned by the slowness of their spiritual mentality. Think of how often Paul had to say: "I would not have you to be ignorant!" Here Peter has to take his readers into school to teach them the congruity of suffering in the Christian life. That fact established, he takes up the matter of the suffering that comes to Christians, as Christians, from three points of view. First, union with Christ means union with Him in suffering as well as glory. Conformity unto His death is the necessary prerequisite of attaining unto the resurrection out from among the dead (Phil. 3:10, 11). But these sufferings are not worthy to be compared with the glory that shall be revealed to us-ward (Rom. 8:18). Second, reproach for the Name of Christ is a blessedness because even now God's Spirit of glory rests on us. Third, being reproached for being a Christian should spur us on to glorify God in our profession as believers in His Son.

III. Casting Our Anxiety into God's Care (1 Peter 5:6-10)

In this paragraph suffering is mentioned again; and this time it is presented as a mere incident of short duration between calling grace and crowning glory. Or should we say that the brief interim of suffering is intended for our training with a view to our ultimate perfection? Is it not written that even the Captain of our salvation was made perfect through suffering (Heb. 2:10; 5:8)? If we take this view of our text, then we can feel with greater intensity the force of the exhortations which Peter links with it. In the midst of suffering we are to humble ourselves under the mighty hand of God that He may exalt us in due time. We are to cast our anxiety upon Him and believe that He cares for us. We are to be soberly watchful of the devil and withstand him in our Christian faith. So doing, we shall the better appreciate God's grace that called us and God's glory that rewards us.

III. GOD'S EXCEEDING GREAT PROMISES

June 13. 2 Peter 1:1-11

Golden Text: 2 Peter 1:4

In this opening paragraph of Peter's Second Epistle we have a prayerful exhortation to apply ourselves to the great privilege of fostering the development of God's grace within us. Three thoughts are presented

here: God's provision for our every need, human responsibility concerning these Divine grants, and the fruitfulness of faithfulness over against the fruitlessness of idleness.

I. God's Provision for Our Every Need (2 Peter 1:1-4)

Great things call for great words concerning them. We have both here in Peter's description of the nature and supply of our spiritual life. The apostle, having spoken so faithfully in his other Epistle of the precious blood of the Lord Jesus Christ, contents himself here with other terms to describe the origin and course of the Christian life. He says that we have become partakers of the Divine nature by the gift of exceeding great promises, as well as precious faith and the righteousness of our God and Saviour Jesus Christ, after that He had called us by His own grace and glory. This is weighty language, and very much involved; but it needs to be both, since the regeneration of the soul is so great. But Peter does not stop with the Divine beginning of the Christian life: he goes on immediately to speak of the heavenly supply for its vigorous health. "Divine power," says he, "hath granted us all things that pertain unto life and godliness"; and he himself prays that "grace and peace may be multiplied in the knowledge of God and of Jesus our Lord." It is most instructive to note that in both instances our knowledge of the Lord is the vehicle of God's grant to us. Through the knowledge of the Saviour we have spiritual life and all things necessary to maintain that life. It is as if, by way of illustration, God gave us not only an automobile but also all the gasoline, oil, tires, etc., that we need to run it. And see how wonderful and plentiful His resources are—grace, power, glory, virtue!

II. Human Responsibility Concerning God's Grace

(2 Peter 1:2, 5-7, 10a)

We have included verse 2 in this division of our outline also because it speaks of Peter's prayerful salutation in behalf of and to his readers. It is as if he felt that his message to them was not enough, that it needed to be backed up with prayer for them. We shall not fail to detect the value of this practice as an example for us of right Christian conduct for two reasons: first, because our advice to others can have power only as it has God's benediction; and, second, we have, at all events, a ministry of intercession to perform for other Christians. Peter's salutation implies therefore that it is not for us to lean back and expect Divine grace to build up Christian character without the proper response of its subject. Now, if this must be said about Divine grace in reference to intercession for us by others, how much more is this remark applicable to our own duty of responding to God's grace with faith and obedience. Verses 5-8 list some of the things expected of us to make our calling and election, of verse 10, sure. By faith—which here approaches the idea of obedience—we are to add and supply, respectively, on our parts: diligence, virtue, knowledge, self-control, steadfastness, godliness, love of the brethren, and love. What may that mean? Certainly, this is not a picture of a Christian's reaching up to some shelf and getting from it one after another of these verities and tacking them on to his Christian life. Nothing in Scripture warrants the idea that a believer in the Lord Jesus Christ grows by the addition of things from without. The thought here must therefore be that of finding in God-given faith an opportunity or a sphere for the exercise of these praiseworthy characteristics, one after the other. It is only as one is obedient to the first command of the Lord that one shall be fitted for and blessed with another command and privilege. This brings us to the last portion of our text.

III. The Fact or Lack of Fruitfulness (2 Peter 1:8-9, 10b-11)

We look at the dark side of this Scripture first. By inference and by direct statement these verses teach that unfaithfulness to these heavenly opportunities results in spiritual idleness, unfruitfulness, blindness, nearsightedness, ignorance concerning cleansing, and an impoverished entrance into Heaven. On the other hand, faithfulness in respect to these duties and privileges insures healthy spiritual activity, fruitfulness unto the knowledge of our Lord Jesus Christ, clear vision with eternal horizons, assurance of purity before God, and a rich entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

JOHN DESCRIBES TRUE CHRISTIANS

June 20. 1 John 2:1-6; 3:13-18; 4:15-17

Golden Text: 1 John 1:7

"Love" is the great word of John's writings. We see it here in three paragraphs as an attribute of God, as the source of our salvation, and as the proper response of the heart to God and man.

I. Our Advocate with the Father (1 John 2:1, 2)

Early in the Gospel according to John, the beloved disciple recorded the testimony of the Baptist concerning Jesus Christ our Lord that He is "the Lamb of God, That taketh away the sins of the world" (John 1:29). A little later he recorded the words of the Saviour Himself, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him may have eternal life" (John 3:14, 15). In these and other passages he wrote about the redemption of men by the blood of Christ, but in our text and context he speaks about His death as the means of cleansing believers in Him and restoring them to God's fellowship when they have sinned. Christ is spoken of here as our Advocate and the propitiation for our sins. The word "advocate" suggests a tribunal or court. We know that Satan is "the accuser of our brethren" (Rev. 12:10; cf. Luke 22:31); and although the Lord knows better than we do what a liar the devil is, what answer could we give before God other than the sad admission of guilt, should Satan be allowed to expose any sin of ours before God's throne? None whatever, if it were not for the saving blood of the Lord Jesus Christ. Now, our text tells us not only that we have that blood, but also that we have Jesus Christ the Righteous to plead it for us. Then "if we walk in the light, as He is in the light we have fellowship one with another, and the blood of Jesus God's Son cleanseth us from all sin." And "if we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

II. Walking with God (1 John 2:3-6)

The grace of being forgiven and cleansed—in which the Christian is passive—must be followed by the believer's active obedience to the will of the Lord; that is, in the terms of our text, he must walk with God. Two cannot walk together unless they are agreed (Amos 3:3). But when the penitent Christian accepts God's verdict against his sin and sides with Him about the value of His Son's propitiation for it, he comes to the place of agreement with his heavenly Father; and his fellowship with Him is restored, so that he can again walk with Him. "O to grace how great a debtor daily I'm constrained to be. Let Thy goodness, like a letter, bind my wand'ring heart to Thee; prone to wander, Lord, I feel it, please to leave the God I love; here's my heart, O take and seal it; seal it for Thy courts above."

III. Love in Relation to the Brethren (1 John 3:13-18)

Our Lord said that all men would know that we are His disciples if

we have love for one another (John 13:35). Paul said: "Love worketh no ill to his neighbor; love therefore is the fulfilment of the law" (Rom. 13:10). Now John tells us that "we know that we have passed out of death into life, because we love the brethren." Each one of these statements has its own peculiar message, but they all agree in this that the rule to guide the conduct of the Christian is love. It is a beautiful rule, for it provides for many precious experiences for those who live by it. To say that this prescribed manner of action is sometimes neglected or even deliberately ignored is to give voice to an all too well known commonplace. We think of this with sadness. How quickly would many a believer in the Lord Jesus Christ change some of his attitudes toward some other brother in Him, if he would ask himself this simple question before he did the spiteful thing that he had planned against him: "Would I be contemplating this deed against my Christian brother if I really loved him?" And then would come quickly a second question: "What is wrong with me that causes me to plan mischief against one for whom Christ also died?" John says: "He that loveth not abideth in death." But he also says: "Hereby know we love, because He laid down His life for us." And that is our example of love one to another.

IV. Abiding in God Who is Love (1 John 4:15-17)

The fourth chapter of John's First Epistle is one of the great "love" chapters of the Bible. It seems that the word "love" and its cognate "beloved" appear more in this chapter than in any other in Scripture. And here we are right at the heart of all "love" truth of the person and the work of God. We are to love one another because love is of God and because God Himself is love, and sent His Son to be the propitiation for our sins. Notice, that although John says, "God is love" and "Love is of God," he does not say that love is God. Those who say that love is God deny the personality of God and His propitiation for our sins. God is love; and God so loved us that He gave His Son for us. Think of what that means. Love is desire for, delight in, and self-sacrifice for another. What was there in us, that made God desire us? Nothing beautiful surely. We were weak, ungodly, sinful, and hostile to Him when He desired us (Rom. 5:8-10)! But when there was no beauty in us, God desired to put His glory into us. And He did so when we believed in His Son. This explains why it is that He can find any delight in us now. It is as He sees His beloved Son in our hearts that His face beams. Love is sacrifice for another. This we know to be so, for God gave His only begotten Son for our salvation; and with Him He has freely given us all things. Not a day goes by without a fresh blessing from Him to us in Christ. So ought we to love one another, and this we shall do if we abide in Him.

JOHN'S COUNSEL TO CHRISTIANS

June 27. 2 John 4-11; 3 John 5-12

Golden Text: 3 John 2

The Epistles of John, unlike his Gospel, are difficult to outline because of the fact that he recurs to all his key words in just about every short paragraph. When, therefore, the lesson texts are taken from two of his Epistles, the work becomes still more exacting. To simplify our present study, we have chosen topical rather than the usual textual divisions of the text.

I. Enemies of the Gospel

A. Enemies Without the Church. John says: "Many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." In his First Epistle he had already written about the antichrist: "It is the

last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour." Again: "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son." Again: "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God; and this is the (spirit) of the antichrist, wherof ye have heard that it cometh; and now it is in the world already." From these four Johannine passages we learn the following about these enemies of the Gospel and their coming leader: they deny basic evangelical truth; they are deceivers and liars; they have no use for the Father and the Son; they are against Christ; they seek to obliterate the fact of His incarnation and its continuing manifestation; there are many of these enemies; and their presence indicates that the last hour has come. Verse 7, in harmony with 1 John 4:2, refers not to our Lord's second but to His first coming. (1 John 4:2 refers to the event of His becoming flesh; 2 John 7, to the continuance of the manifestation of His humanity. We must look to other Scriptures for distinctive second-coming tests.

B. Enemies Within the Church. By "church" here we mean the visible organization, not the invisible organism of the Body of Christ. We give the same loose meaning to the word "within"; for there are many who profess to be church-members who would have a hard time getting a certificate of the status which they claim is theirs. Of this class of religious people there are many kinds. John cites two. Of the one he says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." Of the other he says: "Diotrephes, who loveth to have the preeminence among them, receiveth us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth and casteth them out of the church." These passages speak for themselves, and it is all too evident that the people of whom they speak have their descendants living in our day.

II. Counsel for Christian Living

To counselling believers in the Lord Jesus Christ, John may be said to touch upon six points of Christian conduct—teaching, watching, living, loving, serving, and rewards. Of "the teaching of Christ," he says: "He that abideth in the teaching, the same hath both the Father and the Son." What this teaching was can easily be ascertained from the very plain writings of this apostle. Of "watching" he says: "Look to yourselves, that ye lose [or, destroy] not the things which we have wrought." May this not refer to those things which they had received and applied to their lives from the beginning, that is, the fruit of the commandment of love? Of "living" he says: "I rejoice greatly that I have found certain of thy children walking in truth, even as we received commandment from the Father." "Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. Demetrius hath the witness of all, and of the truth itself: yes, we also bear witness; and thou knowest that our witness is true." Of "loving" he says: "Love one another. And this is love, that we should walk after His commandments." Of "serving," he says: "Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; who bear witness to thy love before the church: whom thou wilt do well to set

forward on their journey worthily of God: because that for the sake of the Name they went forth, taking nothing of the Gentiles. We therefore ought to welcome such, that we may be fellow-workers for [or, with] the truth." And of "rewards" he simply cautions that we walk so carefully, "that ye receive a full reward." It is interesting to compare this reference to rewards in 2 John 8, after he had spoken about the coming of the Lord Jesus Christ (present tense) in verse 7, with what he was inspired to write in Revelation 22:12 of the Alpha and the Omega: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is."

Book Review

By E. SCHUYLER LEUBNER

The World's Greatest Library, Graphically Illustrated. By David L. Cooper, Th.M., Ph.D., Litt.D. Published by Biblical Research Society, Los Angeles, Cal. Size, 18 inches by 12 inches, paper covers, 124 pages, illustrated. Price, \$3.00.

This is a work of tremendous scope. The reviewer is amazed at all the material that is literally packed into 124 pages, even though the page size is about five times the normal book size, making the work equivalent to a volume of 625 pages.

The World's Greatest Library is, of course, the Bible, composed of sixty books. Dr. Cooper opens the book proper with a careful pronouncement in Chapter One as to the pre-eminence of the Bible among all literature, because it is the Word of the Eternal God. In this section are to be found estimates of the Bible by some great men, among them Daniel Webster, Isaac Watts, George Washington, John Quincy Adams, Sir Walter Scott, Calvin Coolidge, and others. A very fine section follows on "Some Basic Laws of Interpretation," and another on the "Conditions of Understanding the Word."

Chapter Two has to do with the Old Testament, and is divided into many sections. Analyses, written and in charts (concerning which we shall say more below), are given of the Book of Genesis, the Doctrine of Sin, the Kings of Israel, the Poets of Israel, the Prophetic History of Israel, the Interpretation of Prophecy, the Book of Isaiah, Zionism in Prophecy, the Image Visions of Daniel, the Jewish Calendar, *et cetera*. All of these subjects are treated in a comprehensive way.

Chapter Three deals with the New Testament, and embodies, among other things, a Panorama of the New Testament, a Panorama of the Life of Christ, and a Harmony of the Gospels, in chart as well as in writing. Israel's "siding" during the Church Age is commented upon at some length, and Romans, Hebrews and Revelation are analyzed comprehensively.

The book contains numerous poems and pictures, and not a few maps of the Holy Land. In a sense the most valuable contributions are the charts, more than fifty in all. They embrace a wide variety of subjects, from the Creation to the Four Judgments, many of them dealing with Israel and the Messiah in Prophecy. There is much that is most helpful in these charts, which Dr. Cooper has prepared on the premise of the Chinese proverb: "One picture is worth 10,000 words."

The work is Pre-Millennial, Pre-Tribulation Rapture, and Dispensational throughout. We are not in accord with everything written

In the book, but we are agreed on all the essentials. Dr. Cooper places the fulfillment of Ezekiel 38 and 39 before Christ's return in power, whereas we are inclined toward the belief that it will take place directly after His return to reign, when Israel is dwelling in peace (cf. Ezek. 38:11). At least twice the author indicates his conviction that the years 1914-1918 had a special significance, that is, the fulfillment of Ezekiel 37:7 (see p. 72, chart); and the fulfillment of Matthew 24:7 (see p. 98, chart). The author also refers once to "world conversion" during the Millennium (p. 117, chart). With these doctrines we do not agree.

The volume is awkward and cumbersome in its "get-up." It is obvious that the publisher felt the need of such a large page size to make the most of the excellent charts. We believe, however, that some other method of publication, while reducing the size of the charts, would have been more effective, for in its present form the work is not easy to handle. We say this, not seeking to criticize, but in justice to our readers who may want to purchase the book. However, *The World's Greatest Library* is a very valuable work, to which the reviewer expects to refer many times while he is still in this pilgrimage. We commend the volume highly.

Books Received

Along the Highway of Prayer, Types of Prayer in the Bible. By Mrs. A. T. (Ella Broadus) Robertson. Paper covers. 73 pages. 35 cents.

Straight Road to Christian Living. By T. Stanley Soltou. Paper covers. 63 pages. 35 cents.

How Shall We Escape? By Dr. J. W. Stabler. Cloth covers. 118 pages. Price \$1.00.

That We Might Know Him. By Orval D. Peterson. Cloth covers. 117 pages. Price \$1.00.

Pen Pictures of Passion Week. By Fred B. Wyand. Cloth covers. 117 pages. Price \$1.00.

The End from the Beginning. By Perry F. Haines. Paper covers. 97 pages. 50 cents.

Dictators Cannot Win. By Sam L. Noel. Cloth covers. 126 pages. Price \$1.00.

Winona Echoes. Bible Conference Messages. Cloth covers. 192 pages. Price \$1.00.

David Livingstone. By Basil Miller. Cloth covers. 163 pages. Price \$1.00.

Song Across the Wave. By Catherine Stadler. Cloth covers. 279 pages. Price \$1.00.

Behind the Open Hedge. By E. H. Tavis. Cloth covers. 114 pages. Price \$1.00.

Scripture Texts. By William C. Steceland. Cloth covers. 95 pages. Price \$1.00.

Ken Rides the Range. By Basil Miller. Paper covers. 76 pages. Price 50 cents.

At Gripa with the Dragon. By Esther Bell. Cloth covers. 232 pages. Price \$1.00.

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