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Edited by

ARNO C. GAEBELEIN

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OUR HOPE.

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Editorial Notes.

Life, Liberty and Fellowship.

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (John xx:30-31). These words show the purpose of the fourth gospel. Here our blessed Lord is revealed as the Son of God and as such He gives the mighty teachings concerning the life, which he who believeth on His name is to receive. All is of course spoken in anticipation of His death and resurrection. The Holy Spirit has linked these great doctrines which came from the lips of the Son of God in a most marvelous manner. There is a progression from the giving of the eternal life, the life of glory, to the glory of that life in eternity with Him who is our life. In the third chapter, Nicodemus, the great religious teacher of his day, the best of the natural men, hears from the lips of the Lord the "must," which tells of the imperative of life. Ye must be born again. Man is not in possession of life to know and to enjoy God. His nature is corrupt; he is spiritually dead. And to *give* man that life he needs, the Son of man had to be lifted upon the cross. In the fourth chapter, one whom the Saviour seeks in his marvelous grace is drawn to Him and receives that life. In chapter v we find the great

witnesses our Lord cites who witness to His Deity. First, his self witness (verses 19-31). Then the witness of John the Baptist (verses 32-35). Thirdly, the witness of His works (verse 36). Fourthly, the witness of His Father (37-38), and lastly, the witness of the Scriptures (verse 39).

And in this great discourse the Lord speaks of the power He has to raise the dead, both the spiritually dead and the physically dead. He has power to raise the dead and the Father hath committed all judgment to Him. He is to be honored even as the Father is honored. This statement of our Lord should put a complete end to a certain teaching, which is about, that only the Father should be worshipped and not the Son. In the sixth chapter He emphatically declares, "He that believeth on Me hath everlasting life," and tells us also how that new life is to be nourished. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by Me." "He that eateth My flesh and drinketh My blood, dwelleth in Me and I *in him*." It is ridiculous to apply this to the Lord's supper. It has no connection at all with it. We are to feed upon Christ, and Christ, His blessed person, is the food for the life He gives. Because He is that life Himself, the eternal life, He alone can nourish the same. In the seventh chapter He gives the promise of the Holy Spirit in His overflowing fullness, which they should receive that believe on Him. In the eighth chapter He utters words which tell us of the *liberty* He gives to him that believeth on His name. "And ye shall know the truth and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." In the ninth chapter He gives light to the blind so that he does not need to walk in darkness. Thus we could continue and see in every chapter some new revelation concerning that life till we reach the seventeenth, where we hear in His great prayer of the future glory of that life.

In the eleventh chapter there is the record of the great miracle, the *raising of Lazarus.* In this sign of all signs He shows that that which He had spoken in the first great public discourse was not an idle claim. In raising Lazarus from the dead He manifests His power to give life to the spiritually and physically dead, and that those whom He raises are to be free and in fellowship with Himself. Lazarus, of whom it was said, "he stinketh," is a type of the sinner. What he was in that grave and condition we all are in our natural condition before God. A great miracle it was when he came forth from the grave; and so it is a miracle when the spiritually dead hear His voice and live. But Lazarus was bound hand and foot with grave-clothes, and his face was bound about with a napkin. Then the Lord spoke the word, "Loose him and let him go." Thus He frees every sinner who believes on Him, and he is free indeed with the power to walk; free from sin, from the law and has the power to stand fast in the liberty wherewith Christ has made us free. However, we read something else about Lazarus. Only once more is his name mentioned in the Bible, besides the fact that the chief priests wanted to kill him. In the beginning of the twelfth chapter we see him sitting at the table with the Lord, who had raised him from the dead. This was *fellowship.* And so every one who believes in the name of the Son of God receives life, eternal life; he has liberty in and with that life and is brought into blessed fellowship with Christ, who is his life. Praise be to God for these three great facts accomplished by His Grace in our Lord Jesus Christ; Life, Liberty and Fellowship. What will it be when we pass at last hence to be in the presence of the Lord in the fullness of that life, liberated *from the old body, the body of humiliation, in* eternal fellowship with Him in the Father's house! Oh, may we enter deeper into this life, liberty and fellowship even now and enjoy Him, the Christ of God.

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Volume XII "Our Hope" can be had now, bound in cloth, carefully indexed. Price $1.25.

Christ in Zechariah.

In this great prophetic Book we find our Lord mentioned a number of times, both in His humiliation and exaltation. To look at these, meditate on them, put them together, is a most precious study. In the first chapter we see Him in the form of the rider upon the red horse who stood among the myrtle trees. He is also called the Angel of the Lord, to whom the heavenly hosts give their report, and He intercedes for Jerusalem. In the second chapter He is described as Jehovah, who is yet to dwell in the midst of His people and gather them out of the dispersion. In the third chapter He rebukes the accuser of the brethren, Satan. Here He is also called, "my servant, the Branch." We behold Him in the vision of the candlestick in the fourth chapter, and in the sixth the crowning of the high priest is an action which refers to the coming of Himself, when He shall sit upon His own throne and be a priest upon His throne. He is called in this chapter "the Man, the Branch." He will occupy His glorious throne as the man. In chapter viii He promises to return and dwell in Jerusalem, and chapter ix is full of predictions concerning Himself. His first coming and second coming is seen in verses 9-11. In the eleventh chapter we find the prediction concerning His rejection, sold for thirty pieces of silver, and in the xii He appears as the pierced One, and His people look upon Him in repentance. In chapter xiii He is called the fellow of God, and the sword smites the shepherd. The last chapter shows us His full Glory in the day of His power. His feet stand again upon the Mount of Olives, and all His Saints come with Him. We see Him also as the judge of the nations and as King, who is worshipped by all the nations. All the predictions contained in this prophet Zechariah, relating to His first coming in humiliation, were literally fulfilled, and so will all the other prophecies concerning His Glory be soon literally fulfilled.

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Epistle to Philemon.

This little epistle may be looked upon as an appendix to Colossians. It is a private letter of the apostle to Philemon, in whose house the assembly met. Of all the private letters which Paul wrote, this alone is preserved, and it belongs to the Scriptures given by inspiration. This little letter reveals a most beautiful spirit, which was produced by the Grace of God in the great apostle. How courteous and loving he writes to Philemon, a fellow believer. However, this epistle exhibits something else. It shows what the Gospel of Grace, which Paul calls "my Gospel," does for a poor slave. In the few words which Paul writes we have a perfect illustration of the transforming power of the Grace of God. What the Spirit of God teaches through Paul in Romans, Ephesians, Colossians, Philippians, is practically shown in his epistle to Philemon.

Onesimus was a slave belonging to Philemon. He *ran away from his master and most likely he took money* from him, with which he made his escape. At any rate *he was an unprofitable servant. In Rome Onesimus* comes in touch with Paul and hears the Gospel from his lips. He hears, believes and is saved. Paul sends him back with this letter to his master Philemon. In the epistle he speaks of Onesimus as "my son, whom I have begotten in my bonds." Such he was; and not only a spiritual son of Paul, but a son of God. Oh! with what joy Paul, the prisoner, must have unfolded to the poor, ignorant runaway slave, the blessed truth of Sonship by faith in Jesus Christ! And a Son the unprofitable slave had become; born again in possession of a new life. Hence he writes of him as being now "profitable to thee and to me." Onesimus is a type of the sinner, who is a slave, and what he became, begotten again and a son, every believing sinner becomes. He also calls Onesimus "a brother beloved." He is to be received above a servant, a brother beloved. We can well imagine how Phil-

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emon (whose name means: kissed in love) must have taken the slave to his heart, and when the next Lord's day came after his return, the slave took his place at the Lord's table with his master, and he ate from that same loaf, which was broken, and drank the wine from the same cup. Surely it is a most beautiful and sweet illustration of the great truth of the one body, where there is "neither bond nor free." The slave was saved, a child of God, a brother beloved and that was *all* which was necessary to be received at the Lord's table. There is no narrowness with the Grace of God. Whom God has received we must receive as a brother beloved. Still more precious is that word which Paul writes, "If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that to mine account." Well may we hear in those words an echo of the words and the love of Him who has redeemed us poor slaves of sin. He tells the Father that all with which we have wronged God, all our debt, past, present and future is to be put to His account. His wonderful work on the cross covers it all. We are also received by God as we were Himself. Coming to God in His name, He hears through us and in us the voice of His well beloved Son. How wonderful and simple the Word of God is. Let us cherish that blessed Gospel more, which is so beautifully revealed in this little epistle. Let us preach that Gospel more and offer it to the meanest and to the worst slave of sin.

✠

The World Goes On In Blindness.

It is appalling to behold the false security of the world in our day. The masses seem to be utterly blinded. The *San Francisco* catastrophe seems to be forgotten. We read in the papers that the citizens of that city decided to refer to the disaster not as the earthquake but as the fire. And though some sixty distinct earthquake shocks were felt since the great earthquake, that city plans a finer town than before and

has already begun to rebuild. God and His Word is not mentioned. There does not seem to have been, as far as we know, a confession of sin and humiliation, but there is seen in its place a spirit of defiance and pride, which is awful. The warning is unheeded. They plan on. New schemes are laid throughout the nations of the world for expansion; there is a mad rush for earthly possessions, riches and influence. It is the "laboring for the fire," of which God's prophet speaks (Hab. ii:13). A great conflagration is bound to come, which will reduce the productions of this God defying, Christless world to ashes. This age is drawing rapidly to an end. May we stand aloof from the spirit of the age and as children of God, *maintain* a pilgrim character.

✣

Great Mercies and Blessings.

The editor left the city in the first part of May for Chicago, and from there by the Chicago, Milwaukee and St. Paul R. R. on the Pioneer Limited for Minneapolis. Here we preached in the First Baptist church and in one of the suburbs of the twin cities. From here we went north to Manitoba. The train we took had a narrow escape from a fearful wreck. A heavy storm swept over northern Minnesota and washed away a part of the roadbed. A farmer discovered the washout and signaled the train in time. The mercy of God protected us. In *Portage La Prairie*, on the Manitoba plains, we had again deeply interested audiences and marked blessing upon the ministry of the Word. We began our work in *Winnipeg*, the Chicago of the Northwestern territories, on the 20th of May. We preached for two Sundays and during the week in the large First Baptist church building. The Lord's day meetings were very large; at night over 1,500 attended and the Lord accompanied His Word with power, and we expect that many accepted the Gospel message, and His own were built up. The meetings during the week were large and very helpful. We *enjoyed very much the fellowship with our dear* brethren there and were greatly pleased with their lov-

ing spirit and readiness to receive the Word. Then we went on to *Neepawa,* north from Winnipeg. Here also the Lord gave great blessing. As we write this, we expect to go south to Iowa and then back east. The Lord be praised for all.

✣

A Word About Our Hope.

With this number we begin a new volume. Hitherto the Lord has helped and we are confident He will continue to be with us, bless our written testimony and through it bless His people as He has done in the past. We have been requested to continue our expositions of *Isaiah and other Old Testament* books and hope to do so as well as write several articles on important doctrines. We shall prepare each number with much prayer, looking to Him for guidance. We have done this in the past years, but long to do it more so that He can guide us each month to give the meat in due season to the household of faith. How soon all this may end and our testimony may cease is ever before us. We desire to write each message with the blessed Hope and the Judgment seat of Christ before our hearts.

We desire your prayers. Pray for the editor and for our contributors. Pray that the magazine may soon go forth in larger monthly editions. We want to circulate many thousands of copies more than we do now and need your help in doing that. We are grieved that to some of the large cities but a very few copies go. Oh, the masses of Christian people throughout the land who are starving, who need just the teachings we give in these pages and whom we are not able up to now to reach. But the Lord who loves them more than we could ever love them *is able. If it pleases Him in due time He will* bring all this to pass. We pray for it and we want your fellowship in prayer. This issue contains an index to the previous volume, which we were unable to print in the June number. Be free, please, and send us list of names to whom you wish a copy or more sent free. Sometimes a special article in an issue will be helpful to

certain persons. Let us know about it and we will send a copy.

✣

His Riches Our Riches.

This is the title of a new little volume containing a Gospel message written by the editor of this magazine. It is founded on 2 Cor. viii:9, enlarging upon that precious text. It is written so as to open the blessed Gospel to those who are believers in a larger way and at the same time also to interest those who are *strangers* to the Grace of God in our Lord Jesus Christ. The preface is written by Mr. Arthur T. Pierson, editor of the *Missionary Review*. It is upon our heart to give this new volume, if it pleases God, a circulation in tens of thousands of copies. We hope to have several thousand in circulation in a short time.

The book is published in a neat and attractive binding, very nicely arranged, so as to be suitable for a gift and by its attractiveness outwardly to recommend the message it contains. We send it in this form for 35 cents, postpaid. Then we have it in a very neat paper cover for 25 cents, postpaid. However, when they are taken by the hundred copies or thousands, we can sell them at a *very low* figure. Let us hear from those who want to put them out in larger quantities.

✣

We call especial attention to the good work which the Los Angeles Bible House is doing among the Spanish-speaking population of our continents and elsewhere. It is a very needful work. The reader will find an interesting report of it elsewhere in this magazine.

✣

We hope to make the *September* issue of Our Hope again a special one, printing in it a number of the Sea Cliff Bible Conference addresses. This will be a good number to send to your friends.

Do not forget the *Northwestern Bible Conference* on the Minnesota State Fair Grounds, midway between Minneapolis and St. Paul, Minn., July 22-August 5. Among the speakers announced are Dr. *A. C. Dixon, of Boston; John Robertson, of Glasgow; G. Soltau, of* England, and A. C. Gaebelein, of New York.

✣

On invitation of the Dean of the *Moody Bible Institute, Chicago, Ill.*, Mr. James M. Gray, the editor expects to lecture on biblical topics for the first two weeks in August, July 31 to August 14. Mr. Gaebelein will speak every morning from 11 to 12 o'clock, with the exception of Lord's day and Mondays. He will also speak occasionally in the evening. For further information address us.

✣

We are sorry that careless proofreading marred the last issue. As the Editor was away he could not give attention, as much as necessary.

The Gospel of Matthew.

Chapter xxv (*continued*).

The third parable is now before us. This parable concludes the second part of the Olivet discourse. "For it is as if a man going away out of a country called his bondmen and delivered to them his substance. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and immediately went away out of the country. And he that had received the five talents went and trafficked with them, and made five other talents. In like manner also he that had received the two, he also gained two others. But he that had received the one went and dug in the earth and hid the money of his lord. After a long time the lord of those bondmen comes and reckons with them. And he that had received the five talents came to him and brought five other talents, saying, My lord, thou deliveredst me five talents; behold I have gained five other talents besides them. His lord said to him, Well, *good and faithful bondman; thou wast faithful over a* few things, I will set thee over many things; enter into the joy of thy lord. And he also that had received the two talents came to him and said, My lord, thou deliveredst me two talents; behold I have gained two other talents besides them. His lord said to him, Well, good and faithful boodman, thou wast faithful over a few things, I will set thee over many things; enter thou into *the joy of thy lord. And he also that had received the* one talent coming to him said, My lord, I know thee that thou art a hard man, reaping where thou hast not sowed, and gathering from where thou hadst not scattered, and

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being afraid I went away and hid thy talent in the earth; behold thou hast that which is thine.

And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gathered from where I had not scattered; thou oughtest then to have put my money to the money changers, and when I came I should have got what is mine with interest. Take therefore the talent from him, and give it to him that has the ten talents; for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him. And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth" (verses 14-30).

This parable is not identical with the one which is recorded in the Gospel of Luke (chapter xix:12-27). The one in Luke, the parable of the ten pounds, was uttered before the last visit to Jerusalem; the one here in Matthew when His visit was almost ended. The parable in Luke has more to do with the rewards in the Kingdom and has its special application into which we do not enter here. The parable here, following that of the ten virgins, shows us the same period of time, when the Lord is not present. We see in it again the responsibility which man has, in possession of the gifts which the absent Lord has bestowed and how the gifts may either be used or not used and that when He comes again the good and faithful servant will have an abundant entrance into the joy of His Lord, while the unprofitable servant is cast out.

The difficulty in this parable seems to have always been the servant who received the one talent. The teaching which is often, or rather generally given from his case, is one which is positively unscriptural. It is taught that he, as a believer and servant of Christ, did not make use of his talent and that all Christian believers who act in the same way, must share his fate. Upon this conception, believers are exhorted to faithful-

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ness, to be diligent and use that which the Lord has given to them, in case they do not, they will surely be cast out into the outer darkness where there is weeping and gnashing of teeth. According to this teaching final salvation depends not upon the work of the Lord Jesus Christ upon the cross, but upon the faithfulness of the believer and upon the use of what he has received. How this thought can be enlarged is easily seen. Some say, indeed, that every human being has some talent, even if it is a very small one, some light, something good, and *if it is used, improved, that little good developed, it will* result in salvation. That all such teaching is wicked and strikes at the very fundamentals of the blessed Gospel, is seen at the first glance. How can we reconcile the teaching of the Gospel of Grace with the case of the unprofitable servant in this parable? There is no need of attempting to reconcile it, for the one who had received the one talent and who hid it does not represent a true believer at all. To verify this we only need to hear what he has to say, what excuse he gives for having put away the talent. His words discover his true condition. He was far from being a true servant with a heart full of confidence and love. He is the very opposite He did not trust the Lord at all, and with his words he accuses the Lord of being a hard master. Surely a true believer could never say such words about his gracious Lord. That he did not use the talent at all and then upon his idleness accuses the Lord unjustly is proof enough that the man represents a mere professing servant. *What the Lord had put at his disposal he had refused by not using it.*

The whole parable, aside from the case of the unprofitable servant, is not difficult to understand. We must, however, be careful to avoid the thought that the talents, the five talents and the two talents, are things like earthly possessions, mental faculties, such as a good memory, a keen, logical mind, or a robust body. That all these are blessings and gifts of God none would doubt. The tal-

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enta are His goods and delivered into the hands of the servants when He went away. However natural eodowments are considered *in the distribution of the gifts.* To each is given "according to bis particular ability." His own divine wisdom manifests itself in the bestowal of these talents. There is no true servant of Christ who is left without a gift. The absent Lord has giveo to each *according to their ability.*

Another great principle which this parable teaches is that *the gift* can be enlarged and increased. The two trafficked with the talents and doubled them. Exercise of any gift, no matter how small it is, will increase that gift and there will be gain, which of necessity is gain first of all for the Lord Himself. It will be for Him, as these servants laid before Him what they had received and what they had gained. A detailed application might be made here, but we refrain from doing it.

However, the distinction between the parable of the prudent servant and the evil servant at the close of chapter xxiv must also be maintained. The sphere of the prudent servant was narrower. He had to give meat in season to the household. The talents here are to be used in a wider sphere. Just as the merchant who trafficks and wishes to gain goes outside, the servant of Christ is to use that the Lord has given to him according to his natural ability and as he uses it, whether it is the preaching of the Gospel or labor among God's people, it will increase.

And then the Coming of the Lord and how He dealt with the good and faithful servants brings out another principle. Each receives a reward. To each the Lord saith, "Well, good and faithful bondman, thou wast faithful over few things, I will set thee over many things; enter thou into the joy of thy Lord." He does not speak a higher and better word of approval to the one who had the five talents and brought him five other talents. Both hear the same word of approval. It is therefore

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not the question of how much we have received of the Lord, but how we *use* that which He has given to us. Faithful service, even in the very smallest matter, though there be but one talent, will bring approval.

To fully understand "the setting over many things," and what it is "to enter into the joy of the Lord" we shall have to wait till we stand in His own glorious presence and see Him face to face.

May this parable, like the preceding ones, urge us on as true believers to be faithful to the Lord. Soon He will come. Soon we shall appear before His judgment seat to give an account. May we all use what He has given and use it with confidence in Him and with Love for Him.

(*To be continued.*)

Psalm xlvi.

The book of Psalms constitutes an exceedingly precious heritage for saints of all dispensations. In it the experiences of the soul while passing through a stormy world are given with a remarkable degree of fulness; and although the different writers were men under law, and therefore unaccustomed to the full grace of Christianity, the most enlightened believers in the present favoured period will never fail to discover much that exactly corresponds with the exercises of his own heart to-day.

Christ has a large place in the book of Psalms, as He Himself told His disciples (Luke xxiv:44). His birth into the world, His path of dependence and obedience, His faithful testimony, His sufferings, His death, His resurrection, His present session at God's right hand, His future manifestation as King, and His coming glorious kingdom, including not only Israel but all the nations of the earth, are dealt with fully by the inspiring Spirit.

Israel has also a considerable place in the book, which

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does not surprise us when we remember that all the writers —David, Asaph, Moses, etc.—belonged to that privileged nation. And because Israel comes so largely before us in the Psalms, the Psalms necessarily contain a vast amount of prophecy as yet unfulfilled. It is of the utmost importance to grasp this fact, else much of the language used will be unintelligible to us. So *many glorious statements* will be found which have plainly received no accompaniment in the past, that, unless we discern the prophetical character of the book, we shall be in danger of suspecting the inspired writers of using the language of exaggeration.

Psalm xlvi, while it furnishes a precious meditation for saints in all ages, most distinctly looks forward to the future. Not until the day of the appearing of the Son of man will it receive its full accomplishment. The psalm that precedes it (xlv) *tells plainly of the coming forth of the great* King to take His throne; and the psalm that follows it (xlvii) gives us Israel's glad shout of triumph when His throne is established over all the kingdom of the earth. Must not the intervening psalm therefore have a place in God's prophetic scheme also?

But we must first glance at the inspired heading. "To the chief musician. For the sons of Korah. A song upon Alamoth." These headings should never be omitted in the reading of the psalms. Unlike the summaries printed in italics in most English Bibles, the headings have been given by the Spirit of God, and should be viewed as part of the psalms to which they are attached. Frequently there is contained in them much food for the soul. "The chief musician": who is he? Is it not Christ? When He gets all His heavenly redeemed around Himself in the Father's house above, He will be *the leader of their everlasting song of* praise; and when He surrounds Himself with His earthly redeemed in this lower scene, He will be the leader of their song also. (Cf: Psa. xxii:22; Heb. ii:12.) He will enjoy more deeply than any the fruits of His own past toil and woe. "The sons of Korah": who were they? These were the family of the man who led the disastrous revolt in the

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wilderness described in Num. xvi. When he and his company were swallowed up, God in His mercy spared his sons, as we read. "Notwithstanding the sons of Korah died not" (Num. xxvi:11). These, snatched as it were by sovereign mercy from the very brink of destruction, were afterwards brought into God's sanctuary, and given places of honorable service there (1 Chron. xxvi). How remarkably typical of our own case! We were once standing on *the brink of a more dreadful destruction than they, but God* has saved us in His Grace, and brought us into His own presence, and given us the privilege and joy of ministering before Him. Are we not justified therefore in claiming a spiritual interest in every psalm dedicated to the sons of Korah? "Alamoth" means "maiden's voices," and has reference to the custom of publishing victory by means of maidens in the song and dance (Ex. xv; Psa. lxviii:11). This psalm is therefore one of deliverance and victory. Prophetically it celebrates just that for Israel by-and-by; spiritually, it celebrates for us the even greater deliverance that we have experienced at the hands of our God.

Keeping for the moment to the prophetical aspect of things, Psalm xlvi seems to find its fulfilment immediately after the appearing of the Son of man, and before Israel's deliverance from her foes is completed. The beast and his western hosts have been dealt with (Rev. xix:11-21), and this they joyfully proclaim; yet the horizon is far from clear, a black cloud threatening from the north (Ezek. xxxviii, xxxix); but in spite of it they are calm and confident, feeling assured that [illegible] has done so much for them already will not fail to complete what He has begun. So they say, "God is our refuge and strength, a very good 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; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah" (v:1-3). Tremendous language this! The "mountains" and "the sea" may be viewed symbolically here, as in other parts of the prophetic word (Rev.

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viii:8; Lev. li:25; Dan. vii:2-3), general revolution and subversion of authority is referred to. The people of Israel will see much of this *before* the appearing of the Lord Jesus; *here* they say that if *yet more* of it is to be witnessed, they will not fear, because of what God is for His people. Let everything that is stable be overthrown, their hearts will be confident. *How different the experience where God is* not known—"distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi:25-26).

Here let us pause, and apply this to our own hearts. We are living in troublous times, when those who seek to be "men of God" have in many things a very painful path to tread. Are our hearts restful and calm *simply* and *solely* because we know *what God is* for us? Or do we suffer our hearts to be discouraged by reason of the way? Mark, He is "a very present help"—One always at hand. This cannot always be said of human helpers. In a time of distress and need, one's truest friend might chance to be in the Antipodes, and so be inaccessible when most wanted, but this could never be true of our God. Oh, to grasp the fact with a more simple faith that we have to do with a *"living"* God, and a *"very present"* God! (Read 1 Kings xvii:1; Heb. xiii:5, 6.)

God our refuge is a sweet thought, but in 1 John iv:16 we have what is yet sweeter, and transcendently higher. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Dwelling in God! God our home! What do we know of this in our practical experience? To turn to Him in trouble is one thing; but to make Him the very home of our souls, both in sunshine and in storm, is quite another. It should be as natural to our hearts to turn to God as it is *for a labouring man to turn his steps towards* the place he calls home when the toil of the day is done. And what home is to such—a haven of rest from all the vexations and trials of the work-a-day world, a centre where his heart finds comfort and peace, just *that*

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should our God be to us at all times. Would that we all knew more of it.

In verses 4-7—the second section of our Psalm—restored Israel celebrates the blessedness and the security which result from having God in Zion once more. "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her when the morning appeareth. The nations raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Israel is our refuge. Selah." Blessing necessarily flows from God's presence, hence the "river," which will have a literal as well as a spiritual fulfilment in the coming day (Ezek. xlvii:1). Power is there also: "She shall not be moved." Israel may then say, "If God be for us, who can be against us?" (Rom. viii:31.) "When the morning appeareth" (v:5; see margin); *i. e.*, when the Sun of Righteousness arises, this will be experienced by Israel (Mal. iv:2). Then "His voice" will be sufficient for the dissipation of all their enemies, however numerous and powerful; no battle need be fought. See Rev. xix:15-21 for their hosts; and 2 Thess. ii:8, Isa. xi:4 for the Antichrist.

Here again we may find an application for ourselves. While Zion is divinely forsaken, the Christian assembly is the temple of the Holy Ghost (1 Cor. iii:16). Of her it may be said, as in our Psalm: "God is in the midst of her." What a wonderful fact is here! Yet what unbelief has long prevailed in Christendom as to it! To the practical oversight of this great truth may be traced most, if not all, of the evils that have afflicted the Church from the days of the apostles until now. But the presence of the Holy Ghost is an abiding fact, however unbelieving we may have been as to it. Where His presence is confessed in faith, blessing is experienced (see v. 4 of our psalm), and there is power (v. 5). In 1 Cor. xiv:24, 25 the apostle states what ought to be; the fact that it is little more to us to-day than an ideal should humble us into the dust before God.

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To proceed with Psalm xlvi. In the concluding section, delivered Israel says, "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire" (v. 8-9). War is not yet at an end, the sorrowful events of the present time being witness. But when the last great crisis has come and gone, with all its unparalleled horrors and bloodshed, men will delight in instruments of destruction no more. Under the beneficent reign of the Great King "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii:4). Happy time for this poor distracted scene!

God's voice is now heard. "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (v. 10). Here we have the object and result of all the discipline through which Israel and the world have passed. God is known by the works that He has wrought, and His universal supremacy is undisputably established. Then will be fulfilled the words: "Thy kingdom come, Thy will be done on earth as it is in heaven" (Matt. vi:10).

The psalm closes with a repetition of faith's confidence in God. "The Lord of hosts is with us; the God of Israel is our refuge" (v. 11). The first clause reminds us of Elisha's words to his terror-stricken servant in Dothan, when the Syrians besieged the city in order to take him prisoner: "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi:16-17). This guardian care of God is as true for us to-day as for the prophet then; He is always with and about His own that the enemy may do them no harm.

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But why does the psalmist twice say "God of *Jacob*!" In xlvii:9 we read "God of *Abraham*." There is surely instruction in the difference. Think of the contrast between the two patriarchs, and the meaning is plain. Abraham was the pre-eminent man of faith and obedience, leaving himself and his affairs in the hands of God in a way that draws forth our admiration to this hour (though he was not perfect); Jacob, on the other hand, though as truly a saint of God as he, was a poor wayward schemer whom God had to pass through much painful discipline ere his heart could really find its all in Himself. After ages of *Jacob-like wandering in the earth*, Israel will *by-and-bye* find comfort in the fact that Elshium is Jacob's God as well as Abraham's. Do *we* hesitate to put ourselves down alongside of Abraham, feeling that we find the reflection of our own history rather in Jacob? Well, be it so. He is the God of Israel, and will never give up even the feeblest and most unbelieving of His people, though He may chasten them sore for their good and blessing in the end.

W. W. FEREDAY.

LOVE.

L. M. Cannon, in "Our Hope." T. C. Smithers.



An Analysis of the Apocalypse.

By W. J. Erdman.

i:1-8	The Prologue	I THE SEVEN CHURCHES
i:9-20	The Son of Man	
ii:1-3:22	The Seven Churches	
		II THE SEVEN SEALS
v:1-5:14	Introduction	The Throne, the Lamb and the Book
vi:1-17	Progression	The Six Seals
vii:1-17	Episode	The Sealed and the Saved
viii:1	*Consummation*	*The Seventh Seal*
		III THE SEVEN TRUMPETS
viii:2-5	Introduction	The Angel and Incense
viii:6-9:21	*Progression*	*The Six Trumpets*
x:1-11:14	Episode	The Angel, the little Book, the Two Witnesses
xi:15-19	Consummation	The Seventh Trumpet
		IV THE SEVEN PERSONAGES.
xii:1-13:1a	Introduction	The two Signs in Heaven
xiii:1 b-18	Progression	The Great Tribulation
xiv:1-13	*Episode*	*The First Fruits and the Three Angels*
xiv:14-20	Consummation	The Harvest and the Vintage
		V THE SEVEN VIALS
xv:1-8	Introduction	The Overcomers and the Seven Angels
xvi:1-12	Progression	The Six Vials
xvi:13-16	Episode	The Gathering of the Kings
xvi:17-21	Consummation	The Seventh Vial
		VI THE SEVEN DOOMS
xvii:1-18	Introduction	The Babylon and the Beast
xviii:1-24	Progression	The Doom of Babylon
xix:1-10	Episode	The Four Hallels
xix:11-20:15	Consummation	The Six Final Dooms
		VII THE SEVEN NEW THINGS
xxi:1-8	Introduction	
xxi:9-22:5	The New Jerusalem	
xxii:6-21	The Epilogue	

NOTES.

1. The Analysis is an attempt to group the contents of the Book according to what seemed to be the lines of its Structure.

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2. An explanation concerning the so called Episodes may be necessary. They are *in each instance both Retrospective and Prospective.*

Three are most notable as coming between a 6th and 7th of the Seals, Trumpets, Vials; but it is plain that 14:1-13 is also episodical for it retrogresses to the very beginning of the great tribulation which is viewed in 13:1-18 as past, and thus as an Episode it is Retrospective in its warnings *against the Worship of the Beast* and in its word of comfort to the Martyrs. It is also Prospective in announcing the Judgment to come. Likewise in 19:1-10 two of the Hallels are Retrospective to Babylon as *fallen*, and two Prospective to the Marriage Supper of the Lamb and the Inauguration of the Kingdom.

The Episode, ch. 7, telling of certain "sealed" ones, again alluded to in 9:4, and of others who were in a great tribulation, is not only thereby Prospective or anticipatory, but also Retrospective in evidently pointing back to the 5th Seal and its prediction of a complement of martyrs who were to appear before the Consummation.

3. The Seven Objects of the Scene in Heaven in chs. 4-5 are God on the Throne, the twenty-four Elders, the living Beings, the Seven Spirits of God, the Angels, the Lamb and the Book.

4. The Fourth of the Seven Sections of the Structure of the Book is the Center and the Culmination of all; its theme the great Tribulation of the last "three and half years," and to it as to the focal point the Seven Personages are related; the Woman, the Child, the Dragon, the Archangel, the Remnant, the ten horned Beast, the two horned Beast or False Prophet.

5. The Doom of Babylon preedes the Dooms of Beast, False Prophet, Kings, Dragon, Gog and the Dead.

6. The Seven New Things are the New Heaven, Earth, Peoples, City, Temple, Luminary, Paradise.

7. The Advent of the Lord is announced in both Prologue and Epilogue.

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Revelation.—Chapters i-iii.

Letter to Sardis.

If the Lord's word to His dear people in Thyatira has clearly put before them His Return as their only hope; then, since Thyatira is thus to go down to that end, whatever church may be addressed after this will only present certain marked characteristics that may develop in, or from that church of Thyatira, and also go along concurrently with it, to the same end. A consideration of the letter to Sardis will tend in this way greatly to strengthen our conviction as to the correctness of our interpretation of the whole; for, in it we shall see a condition contemporary with Thyatira, and not replacing it altogether.

The name Sardis is doubtless, as all the others, significant; and we can discern that significance if it be derived from a Hebrew root "*sahrad*," to escape, and would mean "those escaping." The letter is addressed to those at least escaping; they were on the road to perfect liberty; they had been awakened at midnight, even in the stronghold of Roman Catholicism, and were escaping.

We have, in that Nazarite of old, such a clear pattern of the course and life on earth of the church that the "prophetic word" in these letters ought indeed to be "the more sure" to us. Here, once more, is a Samson who has been in Gaza, the stronghold (as "Gaza" means) of Philistinism (Roman Catholicism), and at midnight, in the very darkest moment of the dark ages, when Jezebel was even selling *permissions to sin*, in her so-called "indulgences" (*could the night be darker?*), *has been awakened; and in* recovered Nazarite energy has burst all bonds, and in that one truth of God and His word for His people, or "justification by faith," has taken away the gates, and posts, and bars of Rome, and is "*escaping*."

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Thus the very word Sardis suggests to us the time of the Reformation; and yet not the first moment of that time; for this was so peculiarly and alone the work of God, and not of men, that it is not judged at all. God does not judge His own work; why should He? It is perfect. But when that work is in man's responsibility, then He looks upon it with those all-searching eyes of fire, and tells what *He sees.*

This corresponds with the first letter. Ephesus does not represent the church in the bright, fresh morning-glow of the early chapters of Acts; but when, the apostles being gone, man's responsibility is seen, with results as already looked at.

In full harmony with this correspondence is the way the Lord presents Himself:

"*These things saith He who has the seven Spirits of God and the seven Stars.*"

Some may at once ask, "are there seven Spirits of God, I thought there was but one?" To which we may answer by another question: Light—is it single or sevenfold? Both. One ray; but let that ray be broken up by the prism of a rain-drop, and lo! there are seven beauties and perfections seen, and each is a light. The seven lights are one Light. Exactly so here; the seven spirits are the seven perfections or powers of the One Spirit. He who speaks has them all. Here is our true High Priest with the Urim and Thummim, the Lights and Perfections, in Himself.

Sardis needs to see Him thus. Thyatira is still going on; Jezebel has dominated it, and her fanes are on every side. But there has been an *escape* from Jezebel, and a new beginning, a Re-Formation. But has this been maintained in its early beauty? The way in which the Lord presents Himself answers this; for His people need again to learn that *there is no spiritual power—no life nor light—apart from Him.*

And as a matter of fact, notorious enough to be beyond controversy, National Protestantism soon developed an in-

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dependence of Him far more prominent than in Thyatira, as seen in its beloved remnant. Confidence in re-awakened *human learning* soon usurped the place of dependence on the Spirit of the Lord. Trust in the arm of flesh, in the governments of earth, in the armies of its Protestant princes —soon took the place of a boast in His arm alone, as "the *thirty years war," deluging Europe in blood, may witness.* The Church is now entering upon a path of confidence in the flesh that will end in her complete reprobation.

This will surely appear a hard saying to many; but if we *keep our thoughts not on the comparatively "few," at whom* we shall look directly; but at the vast mass that compose the Protestant nations of Europe, the application of this letter to such will not appear strained.

For we may surely ask, have not these State or National Churches that sprang from the Reformation, still retained Philistine bonds to control Nazarite energy, in substituting men's ideas of fitness and propriety for the free unhindered action of the *Spirit?* Every "service" in every church confirms it. Where can we find anything that fairly answers to the unhindered working of the Spirit as is revealed in the divine order of 1 Cor. xii, xiv? Where is the Church in which the Spirit of God is even recognized at all as being really present and free to minister through whom He will (1 Cor. xii:11)? Is the appointment of one single individual, however gifted in some lines he may be, who is salaried to be a pastor, a teacher, a governor, an evangelist all in one—is *this* consistent with "the manifestation of the Spirit being given to *every man to profit withal*"—that is, for every member of the Body to minister in absolute dependence on Christ the Head for the common good? The answer is that it is to avoid confusion and disorder that this arrangement has been made; and the result certainly is attained, if a well-dressed *corpse* be a satisfactory expression of "decency and order;" for this, like too many of our congregations, is quiet enough, evidences no excitement, and makes no confusion! Oh my reader, "decency and order" apart from true living, dependence on Christ

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the Lord, is but the highest disorder, as of *death*. And it is to this Sardis is likened.

The Church of Sardis was escaping from Jezebel, but only escaping. As with Samson, Philistine bands will soon again be upon her, and we may surely see strong suggestions of these in the power of appointment to all positions of authority and light-giving claimed by the Protestant governments. We, in this country, perhaps know little of this particular phase of abomination, for we have no State or National Church—and such are in view here. But take England as an example. The King nominates whom he will to be a bishop, or his government appoints the rulers of the church. Nobles and the titled great ones of earth have so many *"Livings,"* as they are called, or *"Benefices,"* as part of their hereditary estates, and they may place in them, in a position of authority over the professing people of God, whom they may choose. *They* claim the stars—those rulers of the night (Ps. cxxvi:9)—to be in their power. These positions of clerical authority and emolument are too publicly proclaimed for sale in the public newspapers. How grand the answer to all this the word, "He that hath the Seven Stars." All true light-giving or rule is *His*, and His alone.

Yes He has the Seven Stars. As the stars are the angels of the churches, these seven represent the church as a whole, *in its responsibility or ability to give light in the night.* He alone has them thus. There is no *shining* apart from Him. Nor can we fail to note another correspondence in this to His presentation to the first church as having the Seven Stars in His Right Hand. In this Reformation the same truth of complete dependence on Himself for light-giving needs to be enforced, for it is again being lost.

"I know thy works, that thou hast a name that thou livest, and art dead."

Of what worth, beloved, are all the praises we give each other in view of this "I know?" Sardis has the reputation of being a *live* church, as Smyrna of being *poor*, and Laodicea of being *rich;* and lo, with a word, He subverts all,

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and declares Smyrna rich, Laodicea poor, and Sardis—live Sardis—intelligent, respectable, National Protestantism—what?—*dead!*

The works (not the person, it is a different idea here to Eph. ii:1) declare this. They lack the one quality of *life.* They are not spontaneous. They spring not up naturally and irrepressibly as from a fountain of light and love, urged forth by the very life of God; but by machinery, in which even dead ones can be quite useful. Thus has Protestantism resulted; there has been no real, permanent recovery of the foundation truth as to God's great Idea: *The Church;* its absolute unity, its heaveoly strangership on earth, the affianced Bride of a rejected, yet exalted Bridegroom, with her heart—her all—where He is, in another scene altogether. Baptism is falsely assumed to admit into the Church; and, as all born in Christendom were baptized, all the nations of the earth became "the church." *It is* not now as in Thyatira, a false harlot-church governing the world—not the pope over kings; but the opposite; the world governing *the church; primarily the national State churches of Europe,* but morally wherever the world dominates.

Be watchful, and strengthen the things that remain that were about to die.

The words clearly imply that the church in Sardis—Protestantism—is so quickly degenerating that she is in grave danger of losing everything that made her distinctively Christian at all. She is on the road to apostacy! There are, indeed, things that still remain to her, but these are sickly and ever drawing nearer to death. Few will scan these lines that will not in their consciences confess that this is a divinely true picture of the professing mass of Protestantism. Who can picture the joy with which the Bible was recovered from the hiding-places to which Jezebel had forced it; and the chief work of that timely and providential contemporary invention of human ingenuity, the Printing press, was to multiply its pages aod to send them broadcast.

But Satan's resources are not exhausted by the Inquisition and its fires. More subtly now he would steal away

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that priceless treasure, God's word, from poor man by clothing his servants in Christian—nay, in Protestant-Christian—guise, giving them titles of reverence and learning, filling them with *his family character of pride, in claims to* greater perspicuity (Higher Criticism), and they cast such doubts upon its divinity as to rob it of its power over the *conscience and comfort or balm for the heart—this is ready* to die. *Is it not divinely true?*

Subtly now too has he undermined that bulwark of Evangelic *truth:* "Justification by faith." It "remains;" but it is from Protestant pulpits that it is being proclaimed that all men are the children of God, *without faith at all!* The catch-word cry of "The Fatherhood of God, and the Brotherhood of man," having just that grain of fact in it that makes it the worst form of lie, has brought the Truth itself, as far as its power over conscience and heart goes, to the very gates of death.

Atonement: the central truth, the corner-stone of Christianity—it remains; thank God it remains; but it is attacked, and slurred, and nullified, not now by popish priests, but by Protestant doctors of divinity, by the most popular preachers of the day; men who can hold the largest audiences and so command the highest salaries; these are they who use Satanic ingenuity in vacating the plain meaning of the clearest, simplest Scriptures, till the Cross is but the expression of the highest form of martyrdom! The *precious Blood—so infinitely precious to God as speaking* such "better things" that He only can appprehend—its divine virtues must not be proclaimed now-a-days; for this (oh blasphemy *reserved for Protestant pulpits!*) is *"the doctrine of the shambles!"* What is this but counting that Blood an unholy thing? Christ's Atonement—as the one Hope of a lost individual, of a lost race, of a lost universe—is "ready to die." Shall we not do well to hearken, to be humble, and strengthen those things? Oh my dear reader, never mind where you are or what you are, but may the remnant of your life be given to strengthen the things that still remain.

"For I have not found thy works complete before God."

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Mark it well. Before men who look at its quantity and religious claims, church work may have a very fair appearance, but He judges all *before God*, and there, what is highly esteemed amongst men is abomination. Once again He is sitting, as it were, over against the Treasury, and rich Sardis is casting in her gifts, the lack of one quality renders them less than the two mites of the poorest little church of two or three, that is "a widow indeed," having little, and giving that little to Him. Well for us, again permit me to say, my beloved brethren, if we judge *ourselves* as having our full part in all this, rather than condemning others, for thus only shall we hear His Word.

Remember how thou hast received and heard, and keep and repent.

Here is another striking correspondence to Ephesus. The counsel in both cases is to look back to the divine work with which both began. Both were to contrast their present condition with that first bright day of their espousals, which the Lord never forgets. "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest *after Me* in the wilderness in a land not sown (Jer. ii:2). Remember, O Sardis, that day when there was no elaborate revolving system that enabled thee to get along very well without thy Lord, no armies of human warriors upheld God's awful cause in the earth, no kings were its foster-parents, but one poor, feeble man, alone and unprotected by any human power, stood for God's truth against all this. Whose arm sustained His poor servant Luther, *then*? O, Remember!

One personal word here, dear reader, between us: for all spiritual deadness let us remember how we "have received and heard," for so, exactly so, do we—you and I—need to receive and hear this very hour. Our needs were great then, but not a whit greater than they are now. We need the same One, His love and power, as we need breath or food. Oh let us keep the truths, nay the Person, we then had before us, and *repent* in self-judgment that we should have strayed a hair's breadth from undivided confidence in Him.

F. C. J.

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The Lesson on Righteousness.

ARTHUR T. PIERSON.

Rom. iii:9-26.*

One complete unfolding of righteousness, the center of the whole teaching not only of this epistle, but of the New Testament and of the Bible. No subject so important to understand in its relation to our salvation. God is first of all righteous and must, by his very perfections, demand righteousness in man. Yet man is first of all unrighteous and cannot make himself righteous. Here is then the problem of the ages: "How can man be just with God?" *And here is God's answer:*

This passage contains seven complete statements or propositions, and within their compass the whole theology of righteousness is embraced. Somewhere once for all every great truth is fully set forth.

I. *Unrighteousness of man is universal. Doubly so.* Every man is a sinner. "There is none that doeth good, no not one." And man is wrong in everything, his eyes and hands and tongue and feet—inclusive of his whole being. Sin and guilt and need are universal.

II. *Righteousness is by the law impossible.* "*By the* deeds of the law there shall no flesh be justified in His sight, *for* by the law is the knowledge of sin." A sinner is always a sinner. He has broken the law as Moses did the tables and he cannot mend it. The law offers him no remedy, as a court offers no asylum to a criminal; it is there that he is confronted with his sin and is compelled to see his guilt. Law, far from being a cleansing power, is only a search light revealing the hopelessness of self-justification.

*This is intended only as an outline study. Hence, the form of structure of the sentences.—A. T. P.

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III. Righteousness is provided. Redemption apart from Law. God has made provision for sin not by Law, but by Grace. Since the Law could provide no remedy, love has devised a deliverance. It is through substitution of the innocent for the guilty. His own Son has assumed our sin and atoned for our guilt. It is "through the redemption that is in Christ Jesus" (verse 25).

IV. Righteousness is offered to all men and imputed to all believers. "Unto all and upon all them that believe." There is no difference. All have sinned and come short of the glory of God, and God will have mercy on all. This white robe is offered to every sinner, and actually *invests every one who believes on Jesus.* The offer is as universal as the sin; sufficient for all, efficient to all believers.

V. Righteousness is free and by grace. Grace is favor to undeserving sinners. It is the highest exhibition of God's love. Love gives and gives freely. We have nothing to do but to accept a free gift. In the nature of the case it cannot be conditioned on any works of man; otherwise it would not be of grace but debt, not a gift but wages. It is free also in God—an unconstrained exercise of love.

VI. Righteousness provides for the remission of sins that are past through the forbearance of God. There is not only propitiation but probation. For the sake of Christ God passes by transgressions, suspending judgment and penalty for the time to see whether we repent and believe. If so, He never returns to take up and judge our past sins. If not He is compelled to judge us for them and for the added sin of our rejection of pardon. *Propitiation affords ground for probation.*

VII. Righteousness is in God preserved from compromise with sin. God can remain just and yet justify the sinner. He has provided for vindicating broken law and upholding its sanction, and yet pardoning and justifying sinners. Love and law are in harmony.

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We are told that this system of imputed righteousness is "witnessed by the law and the prophets." We may find all these various sevenfold truths forecast in the Levitical system of sacrifices.

1. All the people had to appear before God as sinners—even the high priest must present a sin offering (Heb.).

2. Legal righteousness was impossible to all, and there was no provision for access to God but by blood. The hand of the offerers, laid on the vicarious victim, expressed for them the coming deliverer; the slain lamb expiated guilt, and the scapegoat bore away the remembrance of it from before God.

The ark and mercy seat expressed the fact that the law was in Christ preserved unbroken, and that in Him was the meeting place between man and God. He magnified the law in obedience, satisfied it in penalty, justified it in substitution. The law witnessed that there is no approach to a holy God, and no remission of sins without blood. So also the prophets.

We may put these same seven truths in another form, and illustrate them by the figure of a garment. Sin is a final forfeiture of all inherent righteousness. We are told of God that He "covers himself with light as with a garment" (Psalm civ:2). Adam may have originally been so clothed, and his sin stripped him of this glorious covering and left him naked.

2. Hence righteousness must be derived from another, imputed, imparted; it could not be recovered. The Lord God made coats of skins and clothed them (Gen. iii:21). Compare Rev. iii:4, 18. Only so can we walk with Him in white, clothed in white raiment.

3. *Man is, even as a believer, incapable of self-righteousness.* All his own righteousness is but filthy rags (*Isa. lxiv:6*). As a native preaching in Uganda said, When God weighs man's work, all goes into the debit scale even what we most pride ourselves on, and Christ's meritorious obedience alone, in the credit scale. When

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man weighs his own works he puts his good deeds in one scale and his evil deeds in the other hoping the good may outweigh the evil.

4. The Adam life and Christ life eternally and essentially differ. It is the infinite distance between law and grace. Law says "This do and thou shalt live." Adam had life and was to keep it by obedience. But grace says "Live and thou shalt do." Sin has forfeited life and in by faith we once more *live*, all works but dead works are impossible. Adam's righteousness was inherent, hut not derived; ours derived but not inherent. With him obedience was the condition of life, with us life the condition of obedience.

5. The starting point therefore of all true work for God is the cross and the tomb of Christ. There is a beautiful significance in the displacing of the seventh day Sabbath by the Lord's day rest. Old Testament saints worked six days and then rested the seventh; we have learned to rest in the finished work of Christ and so prepare for all true work.

6. *Redemption is due to grace, and grace is not an attribute of God but a voluntary exercise of love.* It is not a matter of debt. God is under obligations to be holy and just and true; but he is not bound to be gracious and this constitutes the charm of grace.

7. All boasting therefore is excluded. We can glory only in the Lord.

Benjamin Wills Newton suggests a grand lesson to be learned from the three crosses on Calvary. On one side of Christ an impenitent thief dying in sin; on the other a penitent thief believing and saved. As we therefore look from one to the other, "We pass from death unto life through Jesus Christ our Lord." One cross stands for sin both in as guilt and on as penalty; the other, for sin in but not on; and the Holy One between, for sin laid on, but not found in.

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The Heir.

Deut. viii:7-9.

"Heirs of God; joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may be also glorified together."—Rom. viii:17.

Heir of glory! hold the story
Of thy Lord's rich love to thee
Let its blessing, on thee pressing,
Fill thy life with ecstasy.
For the Faithful One is He!

He, in grace it's joy to trace it,
Chose thee, helpless, worthless, lost,
Then, to have thee, died to save thee,
Glad for Thee at any cost,
Nothing can such love exhaust.

Chosen early, prized most dearly,
Ere the Morning Stars foreknown;
Ere creation's own foundation,
To the ages to be shown
As peculiarly His own!

Grasp this, know it; His ways show it;
Thou art formed from His own heart;
To Him fairer, goodlier, rarer
Than the universe thou art!
What, then, Him and thee can part?

Ah, confessedly, thou'rt blessed!
Above angels is thy place;
Made to inherit, through His merit,
All that's His, and to His praise;
Such dimensions has His grace!

Once revolted, now exalted;
Once an alien, now a son;
Once all friendless, bound to endless
Pain; but now with Himself, one;
This His perfect work hes done!

How He loves thee, while he proves thee,
Through the desert's toilsome coad;
How He's waited, heart elated,
Making ready thine abode!
For His own nothing's too good!

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And He's coming, face all blooming,
With anticipation sweet,
Of beholding thee He's moulding
For His presence to be meet;
How He feels for those tired feet

Ah, but ponder, that just yonder,
In that glowing, growing bliss,
He will fold thee, as He told thee
To His bosom, ever His;
Nothing, nothing's beyond this!

This forever, and still ever
Learning and delighting more;
Him attending, days unending,
Whom thy soul leaps to adore!
Storing heaven's sublimest lore.

All its pages, through the ages
Studying, with Himself the key,
Guide and meaning; oo Him leaning,
What employment will that be!
This, O favored one, for thee!

Seem thy trials poured out vials?
Seems there wormwood in thy cup?
Do not think it strange, but drink it;
To the dregs He drank it up,
Lo, the bottom's near the top!

Hast thou sorrow? Lo, the morrow
Presses, eager to be born!
Does the dreary night make weary?
Courage! the next moment's morn;
See, its beams the sky adorn!

Greet it singing, for 'tis bringing
Him and thee together now;
And the gladness where no sadness
Mingles with its ceaseless flow;
Contrast, this, with all below!

This, whate'er it is, to bear it,
Thy capacity is His;
And the measure of this treasure,
God's Christ, thine, just as He is!
This suffices, only this!

—*Malachi Taylor.*

Question Column.

No. 178. In reading Deut. iv:29-31 and xxx:1-6, I find that the return of Israel to their own land depends upon their repentance and return to God. I had always thought they would return in unbelief.

The fulfilment to Israel of the promises made to Abraham does depend upon their repentance and return to God, and only to such as do repent will those promises be fulfilled. But there will be a previous return of Jews to the land in unbelief. The present Zionist movement is going on altogether apart from any thought of repentance towards God and faith towards our Lord Jesus Christ. While, therefore, this movement may result in a return to the land, they will never possess it until they are put in possession by their true Messiah. But, previous to that, they will receive the false Christ, who will come in his own name (John v:43). But he, instead of giving them the deliverance from the Gentile yoke which they seek, will only fasten it more firmly upon them; and the covenant which he will make with the beast—the last head of the revived Roman Empire—to guarantee Jewish polity and worship for seven years, will be broken in the midst of the seven, and all worship and recognition of the true God will be prohibited; so that what true believers there are in Judea will have to obey Matt. xxiv:15-21, and, fleeing, will leave the land to the apostate part of the nation, and the great tribulation will then begin. So much for the return in unbelief. Then, immediately after the tribulation, the Son of man will appear in the clouds of heaven with power and great glory, and He will gather His elect together, and fulfil to them all the earthly promises made to the fathers (Matt. xxiv:29-31).

For the restoration of Judah and Benjamin in the land read Zech. xiii:8, 9. For the return of the ten tribes, Ezek. xx:33-44.

No. 179. While the kingdom will not be set up until Christ comes, is there not a spiritual kingdom going on at the present time? Please expound Matt. vi:33; Rom. xiv:17; Col. i:13.

The parables of Matt. xiii prove that there is a spiritual kingdom

at the present time, composed of those who have been born again by *the word of God—those who have received the seed into good* ground. The good ground is ground prepared by repentance towards God; while receiving the seed is faith towards our Lord Jesus Christ. Repentance without faith only produces a temporary *reformation, while faith without repentance is merely the belief of* the natural man, not the true reception of Christ as the Saviour from our sins (John ii:23-25). But these, mere professors though they be, are all in the kingdom, as well as the tares, at the present *time, until the end of the age, when they will be gathered out of it* and cast into a furnace of fire.

But the true children of the kingdom are those who have been converted. "Verily, I say unto you, except ye be converted, and *become as little children, ye shall not enter into the kingdom of* heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii: 3, 4). "Except a man be born of water and of the Spirit, he cannot *enter into the kingdom of God*" (*John iii:5*).

Matt. vi:33 is our Lord's exhortation to seek first the interests of God's kingdom, and He will look after our interests. Rom. xiv:17 shows the true character of the kingdom of God; it does not consist *in eating and drinking, necessary as these are for the body; but in* spiritual things, "righteousness and peace and joy in the Holy Spirit." Col. i:14 reveals that the kingdom is that of the Son of His love; a love which we share with Him. Blessed contrast to the kingdom of *darkness. The kingdom is indeed a spiritual one.*

No. 180. Please explain "The like figure whereunto baptism doth also now save us" (1 Peter iii:21). I meet men who preach baptism to save; now I know I was saved before I was baptized, how then does baptism save?

It does not save; it is a figure of what saves. A figure can never *save, or be efficacious to do anything. It has been Satan's untiring* effort to attach to ordinances the efficacy which belongs only to that which is signified by them. Peter's teaching is that the ark going through the water of the flood, and baptism, are two similar figures *of salvation. The word figure is antitype, and Christ's death is the* antitype of both. That is what saves us; not the type, but the antitype. It is sometimes said that baptism is for the remission of sins, but Scripture does not say so. It says: "Repent and be baptized in *the name of Jesus Christ for the remission of sins*" (Acts ii:38). The first mention of baptism explains this. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke iii:3). Baptism is the expression of repentance. *Baptism in the name of Jesus Christ is therefore the* expression of repentance towards God and faith towards our Lord

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Jesus Christ. To repentance and faith, remission attaches. This explains Mark xvi:16. He that believes and makes confession of his faith by baptism shall be saved. But in Luke xxiv:47 baptism is entirely omitted, and remission is connected with repentance without it. God doubtless foreseeing this perversion of the truth with regard to baptism, Satan and his ministers do not hesitate to teach baptism in or by water for remission of sins; but they will never preach repentance and faith. It is these spiritual realities within the soul of which baptism is the outward expression. That is what is meant by the baptism of repentance for the remission of sins. Baptism without repentance and faith leaves the person still in the "gall of bitterness and in the bond of iniquity." It gives nb part nor lot in the kingdom, the heart not being right in the sight of God; and although Simon is said to have believed, it was a belief without repentance. Compare Acts viii:13 and 22. He is still exhorted to repent. His false profession by his baptism had only added to his guilt, not saved him. This man is a foreshadowing of what a baptized but unrepentant Christendom comes to. Nothing could be more solemn than Peter's words to him. Compare also Acts viii:18, 19; 2 Peter ii:3; Jude 11.

No. 181. Where do the departed spirits stay until our Lord comes?

As regards the spirits of believers, the Lord's words to the repentant malefactor reveal where they have always gone, whether before Christ or since. "Verily, I say unto thee, To-day shalt thou be with me in paradise" (Luke xxiii:43). The reason the Lord said "to-day" is that the man had asked the Lord to remember him when He comes into His kingdom. The Lord's answer is a new revelation of the blessedness, between death and resurrection, of those who have, from the foundation of the world, died in the faith of God's elect. For that blessedness they have not had to wait for the kingdom to be set up in power at the Lord's coming, but have entered into it at once at death.

Paradise is the paradise of God. It is spoken of in Rev. ii:17 and xxii:1-5. Paul was caught up to it. The throne of God and the Lamb shall be there, and they shall see His face and His name shall be in their foreheads. It is in the third heaven (2 Cor. xii:2). But where is that? will be asked. The first heaven is the firmament which surrounds the earth, in which we live. The second heaven is the starry sphere beyond the clouds, which are the waters above the firmament (Gen. i:6-8 and 14-17). The third heaven is beyond that, beyond the range of human vision, however aided, in which the conditions and the bliss are altogether spiritual, so that Paul could not speak of what he had seen and heard there when he returned again to bodily conditions (2 Cor. xii:4), while even beyond that we read

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of One "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power and eternal might. Amen" (1 Tim. vi: 16). See also Phil. i:23; 2 Cor. v:6-8, where we see that what filled Paul's heart with joy was not heaven only, blessed as that is, but being with Christ. This departing to be with Christ at death must not be confounded with what will take place at the Lord's coming and the first resurrection. See 1 Thess. iv:16-19; 1 Cor. xv:23.

No. 32. Is it wicked to converse with departed spirits? Samuel came back, and 1 John iv:1 tells us to try the spirits. Do you think the spirits can leave the living body and return to it?

We read in inspired Scripture, which cannot be broken (note carefully John x:35), "The Body without the Spirit is dead" (James ii:26). Death is the reason of the spirit leaving the body; it cannot leave the body without the death of the body; and it can only return to the body at resurrection. This is true of both saved and lost. There can be no converse or any kind of communication, therefore, between the spirits of living and dead men. Samuel came back unexpected by the woman (1 Sam. xxviii:12). She expected the demon spirit which was her familiar spirit and cried out with fear when she saw Samuel. Like those of a later day, the presence of a legion of demons was more tolerable than the presence of the Lord (Matt. viii:34). So here; the demon she expected to come, and deceitfully personate Samuel, would have given her no fear: but when Samuel himself came she was terrified for he was a man of God, whose presence the demon possessed always dread. When the spirits of the dead have come back, it has always, except in this exceptional case of Samuel, been accompanied by raising the body from the dead. This can only be by the power of God (Matt. xxii:29. Rom. i:4).

The pretence, therefore, to communicate with the spirits of the departed is false. When there is any communication at all with spirits (which is not always the case when it is pretended to) it is with demons, who falsely personate the spirit of the departed one that it is desired to speak to. The knowledge the demon may have of this person when living may enable it to tell many things that are true, which accredits to the listeners the false message from the unseen world. Scripture condemns such intercourse utterly. Ex. xxii: 18; Lev. xx:27; Deut. xviii:9-12. The Lord Jesus has the keys of hades and of death (Rev. i:18). That is the authority over the souls and the bodies of the dead, whether saved or lost (John vi:39, 40; Rev. xx:13); and none have ever returned except in the few instances of resurrection, which showed His power over death. While

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Satan, the prince of the power of the air, has his legions of demons, or fallen angels, all around us (Eph. ii:2; Rev. xii:9).

The text "try the spirits whether they are of God," does not refer to human spirits, of the living or the dead, but to the Holy Spirit of God on the one hand, and to Satan on the other. As the Holy Spirit empowers servants of God to witness to the truth, so Satan seeks to oppose that by false teachers. The test is the confession of Jesus Christ come in flesh—His deity and humanity; a confession a false teacher sets himself against. Compare 1 Cor. xii:3.

No. 183. If Saul was not able to commune with God, why was he able to converse with Samuel through the witch of Endor? (1 Sam. xxviii:11), and how does this compare with the spiritism of the present time?

Saul had been rejected from being King, because he had rejected the word of the Lord to him, and done his own will instead. (1 Sam. xv:23). And when in his extremity at the end, God having forsaken him, and would answer him no more, he again disobeys God's command by having recourse to a woman possessed by a demon, God allows Samuel to appear and pronounce his doom. It differs from the spiritism of either that day or this, in that they have no power to bring back the dead. What the woman expected, and what is done to-day is that evil spirits, or demons, personate the departed, while a great deal of it is not even that, but pure imposture.

No. 184. Do you consider the exhibitions given by so-called magicians forbidden by such scriptures as Deut. xviii:10, 11?

These Scriptures refer to real demonism, whereas such men's performances are mere tricks produced by mechanical means. Their pretence to what is called the black art is unreal, but the pretence is black enough and no child of God should have the smallest doubt of the wickedness of such entertainments. They can only entertain the flesh, or evil nature, to which we are dead.

No. 185. Is the name "Nephilim" used for fallen angels?

No. It means giants. It occurs in Gen. vi:4. Num. xiii:33. See the Rev. Ver. Some Jewish authorities hold it to refer to the progeny of the Sons of God (angels that kept not their original estate in which God created them. Jude 6; 2 Peter ii:4), and daughters of men. But this is not borne out by the texts.

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The Heart of the Lesson.

(International Sunday School Lessons for July.)

By Geo. L. Aldrich.

JESUS AND THE CHILDREN.

(July 1. Matt. xviii:1-14.)

I. Lesson Outline.

1. A question about greatness (verse 1). 2. Christ's answer about lowliness (verses 2-4). 3. The way of the child (verses 5-10). 4. The Saviour of the child (verses 11-14).

II. The Heart of the Lesson.

Seven times the word child or its equivalent is used by our Lord *in the fourteen verses that form our lesson.* Four times our Lord uses the same term that John uses twice in his first epistle, pointing *to the little children in view of their training.*

The disciple's question grew out of ignorance of the true place and state of *all the followers of Jesus, and was only up to the* world's standard of greatness. This is the spirit our Lord corrects.

Our entrance into eternal life is by regeneration, and we have practically become children; new-born babes at first. This is our conversion, as it is here termed. From that point on to the glory our Lord would have us retain this childlike spirit; in humility, faith, teachableness, and all else good that characterizes the child. Apart from such a beginning by birth there can be no entrance into the kingdom or into salvation at all. The self-seeking, proud spirit of the unsaved ones indicates that the man who is swayed by it has never as yet taken the first step in the way of salvation. Moreover, he who would be greatest there in the glory, must be most childlike here; such a walk alone can prepare one for the throne.

The world with its pride and self-seeking, is full of offences against those who are walking in the way with the Humbled,

Emptied One. *Nothing can save us from participation in these offenses*, except the childlike spirit and walk, that can only be had from above in the new birth. These words about offences are very solemn and weighty ones, and call for a careful heart consideration, and a corresponding walk of humility.

The way into this life and place of blessing as well as the sustenance for it, are found only through our Lord Jesus Christ; and His great work of redemption. In the fulfillment of His Father's *will He has come all the way from the glory to seek the* lost and erring; and to give life and blessing to them.

THE DUTY OF FORGIVENESS.

(July 8. Matt. xviii:21-35.)

I. Lesson Outline.

1. A question as to foregiveness (verse 21). 2 Divine forgiveness (22-27). 3. Human failure to forgive (verse 28-30). 4. The Divine Judgment upon the unforgiving one (verses 31-35).

II. The Heart of the Lesson.

Peter's query about the forgiveness of wrongs done to us introduces the subject which is the heart of this lesson. The Greek word used by our Lord and also by Peter is a suggestive one; it means to send away, to let go, dismiss. The image is that of God dismissing or sending away from the Divine record, our many transgressions and sins. At the same time they are dismissed from His memory. (Isa. xliii:25.) So that now there is no condemnation, no Judgment, no record of sin against the one who believes in Christ. (Jno. v:24; Rom. v:1, viii;1, etc.)

Yet must we keep clearly in mind that this Divine forgiveness, *in all its completeness has for its righteous law honoring basis; the* atoning work of Christ—in the shedding of His own blood on Calvary. Had that not been done none could have ever been forgiven the smallest sin committed (Rom. 1:17; iii:23-26). Apart from faith in that finished work of Christ, God is not forgiving any man's sins to-day. Grip this fact firmly, and press it faithfully upon the hearts of your scholars. But in Christ and through Him there is the abundant forgiveness of all (Acts xiii:38-39; Ephes. i:7, etc.).

Yet again, only the Divinely forgiven one can truly enter into the spirit of forgiveness; and only in proportion as we are enjoying the heart-experience of this Divine Mercy, are we ready to deal with an offending brother as we should. The servant of the lord of our lesson, knew very little of his lord's heart in forgiving him

the great debt he owed, and hence his own hardness in dealing with his fellow servant.

The proportion of the amounts is deeply suggestive. The Lord of the parable forgave a debt of about $7,500,000; while the forgiven one refused to do the like for a fellow servant in the matter of a debt amounting to $17. We have never yet been called upon to forgive up to the measure of what God has forgiven us.

THE GOOD SAMARITAN.

(July 15. Luke x:25-37.)

I. Lesson Outline.

1. A lawyer's question from the new point of the law (verses 25-28). 2. Christ's answer from the standpoint of grace (verses 29-35). The enabling command of the Gospel (verses 36, 37).

II. The Heart of the Lesson.

John i:17 supplies us with the truth that is central in this lesson. It is practically Law vs. Grace, with the Incarnate Son of God there, on His way to the cross, on the side of Grace.

As with so many of the precious sayings of Christ, this rich Gospel parable is evoked by a query of one who was well versed in the law. Who could better answer the lawyer's question about the law than the Lord God, who had given the law at Sinai? He it is who speaks to the heart of this man. He sums up the whole law for him in two great words: Supreme love to God, and an outgrowing heart love for men.

But the law utterly failed to give the needed power for obedience; it was weak through the flesh. None so fully understood this as He who was then present in the flesh, and He had come to bring the Divine remedy for the poor, suffering, sin-sick one, even His own sacrifice on the cross.

The parable unfolds to us the failure of the law to help the needy one, both in the person of the Priest and the Levite. All the law had done for them was to make them fear lest anything should defile their *self*-righteousness. Yet in truth even the law itself could not touch the sinner to help him lest it lose its integrity and contract defilement. It could only hale him to judgment and to death.

It needs scarcely any suggestion to help us to see Christ in the person of the Good Samaritan. Every word is deeply suggestive: Came where he was—had compassion on him—went to him, etc., etc. Every step of grace in the work of our Lord Jesus in the salvation of the sinner is more or less clearly before us here.

Then the enabling command of the Gospel to him who has had a heart insight of the grace of God, "Go and do thou likewise."

JESUS TEACHING TO PRAY.

(July 22. Luke xi:1-13.)

I. Lesson Outline.

1. The disciples' request about prayer (verse 1). 2. Christ teaching to pray (verses 2-4). 3. Christ's illustration of prayer (verses 5-10). 4. Christ's assurance of answer to prayer (verses 11-13).

II. The Heart of the Lesson.

One word furnishes us with the Heart of the Lesson at this time—pray. What a theme! What a competent Teather! What unfoldings of the theme itself by Christ!

The need of these disciples is the need of every believer for all time to know how to pray; even in the way that reaches the ear of our Father and obtains the needed blessings.

To the woman at the well of Sychar (John iv) Jesus revealed the fact that the Father was seeking for worshippers. Here His precious word about prayer begins with the worship of the Father; and, after seeking in prayer for His glory and honor, goes on to speak of the needs of the petitioner, which are summed up in the one word, "Daily Bread." Recognizing God as the source of all good and blessing to the soul and body, other important things of our relation to others follow, showing that everything should be the subject of prayer upon the part of God's child.

In the parable that follows we have the importunity of faith before us. Such persistency our Lord would have us imitate; only He would have us remember that we have no need to compel an unwilling friend, but that we have access to a Heavenly Father and a Throne of Grace. It would be well to note in this connection that the petitioner of the parable is a suppliant because of another's need and his inability to meet that need (1 Tim. ii:1-3).

Yet further our Lord assures us that no suppliant is ever sent away empty from the Father's presence, but that every prayer has an answer most fitting and satisfactory. Moreover, the Father's love and wisdom are seen to be fully exercised in the bestowal of what is in keeping with our relation to Him as His children, and what adequately meets our need as such. But we shall scarce reach the end of our learning to pray till we have eternally done with prayer at our home-going.

JESUS DINES WITH A PHARISEE.

(July 29. Luke xiv:1-14.)

I. Lesson Outline.

1. Jesus reproving legalism (verses 1-6). 2. Jesus rebuking pride (verses 7-11). 3. Jesus warning against selfishness (verses 12-14).

II. The Heart of the Lesson.

Our golden text is for us the centre about which gather the precious thoughts of the lesson. Foremost of all, however, we must remember what the Holy Spirit writes concerning our Lord Jesus Himself in Phil. ii:5-9. He who sat at meat that day in the Pharisee's house was eternally in the bosom of the Father, and had left all the glory, humbling Himself, and ultimately going to the cross for our salvation.

Legalism had grown righteous overmuch in the matter of Sabbath observance in the days of Christ. Human safeguards, prohibitions, and interpretations of the law had been erected about the Sabbath to such an extent you could scarce see that the Sabbath was made for man. The healing of this poor diseased man was the rebuke to this legalism by the Lord of the Sabbath Himself; while at the same time He shows them the awful error into which legalism was leading them, *in making an animal of more value than a man.*

The full brother to legalism is pride, and the legalist is one of the first to show it. He is the holy one, he is the good one, and all others are proportionately despised. He is the one to whom great honor is due, and he is offended if what he conceives to be his worth and merit are not recognized. But grace in Christ puts a man at the antipodes from such a spirit. Ever lower and lower in humility bends the *ripening stalk of wheat, while the tares stand erect.*

In continual fellowship with legalism and pride we find selfishness. The spirit of getting as much as possible for self, at the least cost of effort, and holding all that is gotten. This spirit holds a greater sway over the hearts and lives of men than that of all the crowned heads and rulers of the world. The keynote of grace was struck at Calvary. God *gave* His Son, and the Spirit of God would key our hearts and lives *to this Divine note.*

Bible House of Los Angeles.

It is an evangelical, interdenominational work begun in Los Angeles in 1901, under the name of Los Angeles Bible Institute, which has recently been changed to Bible House of Los Angeles as better setting forth their present work.

For three years Bible training classes were carried on for intending missionaries and others who desired a more thorough knowledge of the Scriptures.

But for the past two years the work of the Bible House has been altogether that of publishing and sending forth the Scriptures. The *Underscored New Testament in Spanish*, printed on good paper and neatly bound, is the principal work of the Bible House. This Testa*ment has been marked with a special view to reaching Roman Catho*lics, as nearly all Spanish-speaking lands are under the sway and dominion of the Romish Church. Passages referring to the Atonement are underscored in red ink. The only language used thus far has been the Spanish, and with this language the Bible House is sending the Gospel throughout South and Central America, Mexico, Spain, Cuba, Porto Rico, Philippine Islands, besides the large Mexi*can population in the southwestern part of the United States.*

Urgent requests have been received that the Bible House should also publish their Underscored Testament in Italian and Portuguese, with a view to reaching the 2,000,000 Italians in this country and the 2,000,000 Italians in South America; the people of Brazil, South America, speak the Portuguese language.

The Underscored Spanish Testament has reached its tenth edition, *making a total of 60,000 complete Testaments and over 320,000* separate portions of the Testament.

This, of course, is a benevolent enterprise and is sustained entirely by voluntary offerings of the Lord's people. No direct appeal for funds has ever been made, but in the five years of its history over *$40,000 has* been received in answer to prayer.

Though a price has been placed upon the Testaments and Gospels, it is only about *one-half the actual cost of the books. Besides this,* more than one-half of the editions printed have been sent out as free grants to needy fields, Christian friends in this country and England supplying the funds to cover the cost of books or transportation.

The secretary of the Bible House made a trip last year to Spain *in the interests* of the work there. The Bible is a forbidden book

so far as the customs officers in Spain are concerned. In this they are encouraged by the priests, which makes it next to impossible to send Testaments from any other country into Spain except in very small packages through the post. A good work has already been accomplished in Spain by the missionaries and colporteurs, but the need there is still far greater than the supply. The cost of printing in Spain is only about half what it is in this country. It is hoped, therefore, that it will soon be possible for the Bible House to print an edition of these marked Testaments in Spain. There would then be no duty to pay, and the expense of distributing them through the post would be less than half what it costs to send them from this country. There are also good facilities for sending by freight from Spain to many parts of South America, the West Indies, etc.

A missionary at Gibraltar has done good work in distributing several thousand of these marked Scriptures to the Spanish workmen employed on the British docks at Gibraltar. These workmen carry the books back into Spain in their pockets, and thus the good seed has been sown.

A freight shipment of 1,300 Testaments and 6,300 Gospels has lately been sent to Bolivia, South America; also about 5,000 Portions to Ecuador, South America; also 1,500 New Testaments and several thousand Gospels to the Philippine Islands.

Further information concerning the work will be cheerfully furnished by R. D. Smith, secretary, 505 Mason Building, Los Angeles, Cal.

"Freely as ye have received, so give,"
He bade who hath given us all;
How shall the soul in us longer live,
Deaf to their starving call,
For whom the blood of the Lord was shed,
And His body broken to give us Bread,
"If we eat our morsel alone!"

Notes on Prophecy and the Jews.

The great prophecy in Joel concerning the outpouring of the Holy Spirit upon all flesh seems to be not quite clear to many readers of the Bible. We receive often private inquiries about that passage. It reads as follows: "*And it shall come to pass afterward that I will pour out* my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions. Also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord has said, and in the remnant whom the Lord shall call" (Joel ii:28-32). In several of our works, especially in "Studies *in Zechariah*," we speak of this passage as having not been fulfilled on the day of Pentecost. But, as some one writes us, "if this prophecy was not fulfilled, why then does Peter quote it in his sermon and refer to it that all which happened then was foretold by Joel and fulfilled?" The Holy Spirit in quoting the passage through Peter guards it carefully by avoiding the use of the word "fulfilled." If the readers will turn to Acts ii they will find that the word "fulfilled" is absent. That the events on the day of Pentecost were a partial fulfillment of what Joel foretold, a kind of a little prelude to the great end—fulfillment of that marvelous prophecy,

no one could deny. But it is wrong to say that Joel ii:28-32 was fulfilled then.

Other Christian believers have made the declaration that we witness the larger fulfillment of this prophecy in our day. Such interpretation is wholly unwarranted. *Some well-meaning teachers with a good deal of natural* enthusiasm making some sweeping statements, speak of the "Welsh revival" or some other revival as a greater manifestation of the Holy Spirit's power, than that which was manifested in Jerusalem and others endorse and repeat such unscriptural utterances.

The Holy Spirit was poured out once in the beginning of this Christian age, and there is no other outpouring of the Spirit promised for this present age. We are therefore not to pray for a new and larger outpouring of the Holy Spirit. We may pray for the manifestation of His power, but not for a repetition of that which took place on the day of Pentecost.

But when is the prophecy in Joel to be fulfilled? And is there a larger fulfillment? Certainly there is; every word written in that passage will be fulfilled, and it will be literally fulfilled. A time is coming when He will be poured out upon all flesh and when this outpouring will be accompanied by the outward signs, when wonders will be seen in the heavens, the sun will be darkened and the moon turned into blood.

Notice where we find this prophecy in Joel. It stands at the close of the second chapter. In the first chapter of this prophetic book the locust judgment is described as it happened in the days of the prophet. The second chapter takes us into the future. The invasion of a hostile army coming from the north is described. A careful reading will convince the reader, who believes in dispensational truth and knows something of the teaching about the different ages, that the second chapter has not yet been fulfilled. It refers to the time when Israel's land will be invaded for the last time and when God is merciful to His people and to His land. After that time of

deliverance and restoration, His people shall *never* be ashamed. Then follows our prophecy. The fulfillment of it falls therefore in that great prophetic period when God delivers His people Israel and has mercy upon them.

The third chapter which follows reviews the mighty events which are connected with the day of the Lord, the judgment of the nations and the glorious reign of the Lord.

But some one might claim that it says the prophecy is to be fulfilled before the great and the terrible day of the Lord. There is no difficulty in that, for the day of the Lord is a thousand years. Its beginning and its end is with fire.

✠

The three days in the beginning of the Gospel of John and the three manifestations of the risen Christ at the close of the Gospel have a prophetic significance. First, John the Baptist beheld Him and cried out, "Behold the Lamb of God which taketh away the sin of the world." This is the message of the Old Testament; the Prophets *point to Him, the Lamb of God and His great work* He was to do. Then we read, "Again the next day after John stood, and two of His disciples. And looking upon Jesus as He walked, he saith, 'Behold the Lamb of God.'" Then two followed Jesus and they came and saw where He dwelt and abode with Him that day. This day is typical of the present dispensation. Our preaching is no longer "Behold the Lamb of God which taketh away the sin of the world." He has done it and all we declare now is "Behold *the Lamb of God.*" *And he that believeth the message* becomes united with the Lord, dwells with Him.

The day *following something else happens* (*John* i:43). Nathaniel (meaning the gift of God) hears the message. At first he is *unbelieving. Can there any good thing* come out of Nazareth? But when he comes in touch with the Lord *he crieth out, "Rabbi, thou art the Son of God; thou art the King of Israel."* The Lord gives him that significant word of an opened heaven. This day stands

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prophetically for that time when the present church age is ended and when the remnant of Israel, unbelieving like Nathaniel, comes face to face with the Lord and when they will accept Him as their King and heaven will be opened. In the beginning of the second chapter we have the third day. "And the third day there was a marriage in Cana of Galilee." The events of that day and the marriage there point to the coming of the age of the kingdom, the age of the marriage, when Israel's land will be called "Beulah," which means translated "married." Then He will show forth His Glory and the water will be turned to wine. And now turning to the close of the Gospel we find three manifestations *of the risen Christ marked off.* The first is in the xix chapter. Read verses 19-23. *Here we see Him in the* midst and speaking peace to His disciples and breathing with them, sending them forth and giving power to discipline. This corresponds to the day in the first chapter, where the two disciples are with Him, or this present age. Then follows a second manifestation, when He appears again and shows Himself in behalf of the unbelieving one, Thomas, who falls at His feet and cries out, "My Lord and My God." Thomas corresponds to Nathaniel in the first chapter, a type of unbelieving Israel. In *the beginning of the xxi chapter there is the third mani*festation. There is the miraculous draught of fishes and the net was not broken. The fishes are numbered. This shows us the Kingdom age in type and corresponds to the marriage in Cana, the third day in the second chapter. They caught 153 great fishes. Add the great dispensational numbers; they just make 153. These are 7x12x24x 40x70:153. It is the age of consummation, when all will be brought together. How wonderful and harmonious the Word of God is.

✠

Our brother, Mr. K., of Egypt, writes us that he has recently made some very successful missionary trips throughout Egypt, talking with many Jews and distrib-

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oting large oumbers of our tract on "Joseph and His Brethren." They were very well received by the Jews. He has also sent out parcels of the tracts to Palestine, Syria and Tunis. A number of our translation of the asme tract in the Arabic language were given by bim to a gentleman from the City of Aden, who took them aloog for use among the Arabic speaking Jewa of that distant city. *May it please the Lord to use this booklet in its* eleven differeot languages more and more, that through the story of Joseph the eyes of many more Jews may be opened, and that they may behold the beauty of Him whom they hate without a cause. Pray for this bread we cast upon the waters.

Should any of our readers be not acquainted with this little book on Joseph we wrote ten years ago, we wish to say that we have it in ao English translation.

✠

What will it be when He comes and takes us home to *Himself?* Let the Word give us the answer.

Then shall we ever be with the Lord (1 Thess. iv:17).
Then death is swallowed up in victory (1 Cor. xv:54).
Then shall every man have praise of God (1 Cor. iv:5).
Then we shall kn[illegible]w as we are known (1 Cor. xiii:12).
Then shall we ap[illegible] with Him in glory (Col. iii:4).

✠

In the year 1798, over one hundred years ago, there was made an anonymous appeal by a Jew for a national revival. This appeal is extremely interesting and, of course, coming at the close of the eighteenth century at the time when *Napoleon I*, that sinister personage, came to the front, it was very significant. The text of the appeal is as follows:

We take from the Maccabean.

"Brothers,

"You have groaned for so many ages under the weight of the cruelest persecutions, do you wish to burst from the state of degrading humiliation in which intolerant and barbarous religions

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have placed you? Contempt accompanies us everywhere. Our sufferings are unpitied and despised. The unshaken constancy with which we have preserved the faith of our ancestors, far from procuring us the admiration due to such a conduct, has only increased the unjust hatred which all nations bear towards us. It is only by affecting the exterior of baseness and misery, that we are enabled to secure our property, and preserve our unhappy existence. It is at least time to shake off this unsupportable yoke—it is time to resume our rank among the other nations of the universe. Vile robbers possess that sacred land which our ancestors were compelled to yield to the Romans. They profane the holy city which we defended with so much courage. Posterity has preserved a dreadful remembrance of the struggle—we, surely, have not forgotten it. That courage has only slumbered; the hour to awaken it is arrived. O my brethren! let us rebuild the temple of Jerusalem.

"An invincible nation, which now fills the world with her glory, has shown us what the love of country can perform. Let us implore her generosity—request her assistance, and we may be assured, that the philosophy which guides the chiefs of the nation, will induce them to give our demand a favorable reception.

"We are more than six millions of people scattered over the face of the earth; we possess immense riches; let us employ the means that are in our power to restore us to our country. The moment is propitious, and to profit by it is our duty. The following are the *means best suited for carrying this holy enterprise into execution*:—There shall be established a Council, the members of which shall be elected by the Jews who are spread over Europe, Asia, and Africa."

"The fifteen deputies of these tribes shall form the Council, which shall hold its sittings at Paris. When they shall have assembled to the number of nine, they may begin to deliberate on the object of their mission. Their decisions shall have with all the Jews the force of laws; they shall be obliged to submit to them. The Council shall appoint an agent, to communicate to the Executive Directory of France the propositions which it may think proper to make to the French government.

"The country we propose to occupy shall include (liable to such arrangements as shall be agreeable to France) Lower Egypt, with the addition of a district country, which shall have for its limit a line running from Ptolemais, or Saint John D'Acre, to the Asphaltic Lake, or Dead Sea, and from the South point of that lake to the Red Sea. This position, which is the most advantageous in the world, will render us, by the navigation of the Red Sea, masters of the commerce of India, Arabia, and the South and East of Africa, Abyssinia, and Ethiopia, those rich countries which furnished Solomon with so much gold and ivory, and so many precious stones, will trade the more willingly with us, that the greater part of their

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inhabitants still practice the law of Moses. The neighborhood of Aleppo and Damascus will facilitate our commerce with Persia; and by the Mediterranean we may communicate with Spain, France, Italy, and the rest of Europe. Placed in the centre of the world, our country will become the entrepot of all the rich and precious productions of the earth.

"The Council shall offer to the French government, if it will give us the assistance necessary to enable us to return to our country, and to maintain ourselves in the possession of it,

"1. Every pecuniary indemnification.

"2. To share the commerce of India, etc., with the merchants of France only.

"The other arrangements, and the propositions to be made to the Ottoman Porte, cannot yet be rendered public: We must, in these matters, repose on the wisdom of the Council, and the good faith of the French nation. Let us choose upright and enlightened deputies, and we may have confidence in the success of this undertaking.

"O, my brethren! what sacrifices ought we not to make to attain this object?—We shall return to our country—we shall live under our own laws—we shall behold those sacred places which our ancestors illustrated with their courage and their virtues. I already see you all animated with a holy zeal. Israelites! the term of your misfortune is at hand. The opportunity is favorable—take care you do not allow it to escape."

The death is announced of Rabbi David Salomon Slouch, the revered Rabbi of Odessa, who was set upon by the rioters in the November outbreaks. He had been left for dead on the floor of his room after the miscreants had emptied the poor-box which the rabbi had heroically tried to save from their fury. The deceased was a firm Zionist, and his sons are well known in the movement in Paris, as Hebrew writers.

SCRIPTURES.

Search them. Acts xvii: 11; John viii: 10.
Commit to memory. 2 Tim. iii: 15.
Reverence them. Ps. cxix: 161.
Illustrate them. Rom. vi: 17, marg.; Ps. xxxvii: 7.
Prize them. Prov. iii: 15; Ps. cxix: 162.
Talk about them. Deut. xi: 18-20; Mal. iii: 16.
Understand them. Ps. cxix: 18; Luke xxiv: 32; John xvi: 13.
Remember to *do* them. 1 Sam. xv: 22.
Enjoy them. Ps. cxix: 14; Jer. xv: 16.
Shew them forth. Phil. ii: 16; Josh. i: 8.

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Daily Scripture Calendar.

JULY, 1906.

July 1. "I was in the Spirit on THE LORD'S DAY" (Rev. 1:10).*

It is not of prime importance to settle whether this was the *First Day* of the week. The main fact is that John was transported into the *future* majestic scenes of that "Day of the Lord," foretold in the Old Testament. John plainly had a *series* of visions, requiring *several days*. Judging from the prostrating experiences of Ezekiel and Daniel, physical endurance would collapse were such awful visions all crowded into *one* day.

July 2. "I am ALPHA and OMEGA, the beginning and the ending, saith the Lord" (Rev. 1:8).

The Apocalypse is constructed of *metaphors, symbols, and actuals*. Each are quite distinct. There are no *types*, because the book is *final*. The first part of this passage is metaphor. The last is literal. The Lord was not actually any letter of the Greek alphabet. But as the characters of the alphabet stand for *knowledge*, He thus announced Himself as the One "in whom are hid all the treasures of *wisdom and knowledge*."

July 3. "I heard behind me a great voice as of a TRUMPET" (Rev. 1:10).

This is *metaphor*. No actual trumpet was seen. John would immediately be reminded of the former use of trumpets as connected with *alarm* and *judgments* (Ex. xix:19; Zech. ix:14). It would also impress him that he stood in the presence of the *glorified* Christ. In the days of His humiliation He neither cried nor lifted up His

*This present Calendar is devoted entirely to the *symbols* of the Apocalypse, without any attempt at prophetic interpretation.

A voice. Here a mighty herald, His own confidential angel, attends Him to proclaim *His exalted dignity.*

July 4. "One LIKE UNTO the Son of Man, clothed with a garment down to the foot" (Rev. i:13).

John's recognition was doubtful. He appeared like a *man.* Later He was symbolized as a *beast.* Thus we are to learn that the Apocalypse is not for revealing the *person* of the Lord Jesus, but His *official acts* in redemption. The human *form*, the linen *robe*, the golden *girdle* would remind John of His *present office* to His church, as "the Great High Priest of our confession, passed into the heavens, at the right hand of God."

July 5. "Out of His mouth went a sharp two-edged SWORD" (Rev. i:16).

This symbol leads on a step further. It shows the *Kingly* side of priesthood. Aaron was a priest of *compassion.* Melchisedek was a *fighting royal* priest. No one individual of the past was allowed to blend the *two phases* of authority. Korah and King Uzziah attempted it to their ruin. Here then is seen the true *Aaron-Melchisedek,* He who "shall strike through kings in the day *of His wrath.*"

July 6. "I am alive forevermore, Amen; and have the KEYS of hell, and of death" (Rev. i:18).

Everywhere in Scripture the mansions of the dead are *represented as securely locked against profane intrusion. How awful* then the doctrine of Spiritualism, which assays to fling *wide open* the gates of hades. *To hold a key in classic language was to sway* official authority. How sweet to know concerning our departed *that they entered the unseen world at His permission, and will as* surely be *released* by His hand.

July 7. "To him that overcometh will I give to eat of the TREE OF LIFE which is in the midst of the Paradise of God" (Rev. ii:7).

This is literal language, though what *kind* of trees grow in a spiritual world we cannot now conceive. Enough to know that *feeding* will be the mode of spiritual existence. The first *sin* in Genesis is connected with the Tree of Life. The first *promise* in Revelation is about the Tree of Life. But mark the immense *gain* in blessing and glory. The first tree was in Adam's Paradise. The second tree is in God's Paradise. One is *earth*, the other *heaven.*

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July 8. "I * * * will give him a WHITE STONE, and in the STONE a new name written" (Rev. ii:17).

Familiarity with the Old Testament is the chief requisite in understanding Revelation. This symbol is not drawn from the classic use of white stones of *acquittal*, but relates to Jewish *priesthood*. There was no diomond in the Breastplate. There was a shining white stone in the Urim. In the order of future eternal priesthood, *every Saint* shall be in the *confidence of God;* bearing his own inscribed stone of "Lights and Perfections."

July 9. "Him that overcometh will I make a PILLAR in the temple of my God" (Rev. iii:12).

This is plainly metaphor. No *resurrected, glorified, cherub-winged* creature will ever actually become a *stony, inanimate, immovable* pillar. But for *fixedness* and conspicuousness of honor, no figure of speech could better describe the Saints coming memorials of victory. A *pillar* led Israel. Jeremiah was called an *iron pillar*. James, Cephas and John were *pillars* in the church.

July 10. "After this I looked, and behold a DOOR was *opened in heaven*" (Rev. iv:1).

What a contrast from the *closed door* where the patient Lord stands, barred out by *His own Household*, to *this open door of* glory and judgment. Henceforth the view point of John is *heaven*, not earth. How sweet to realize, amid these scenes of our earthly humiliation, that only a *door* divides us from the presence of the Lamb and the fellowship of the holy. Oh, for Stephen's eyes to pierce the rent veil.

July 11. "A THRONE was set in heaven, and ONE sat on the THRONE" (Rev. iv:2).

This does not symbolize heaven as it *now is*, but as it "must be *hereafter*." John was not gazing upon the Almighty God who "was," or "is;" but He who "is to come." So the redeemed company are seen *above;* and the Seven Spirits once in the *church* are removed there too. A *sea* of fixed holiness takes the place of the cleansing *laver;* there is no *sacrifice*, but *worship;* with the whole *emancipated animal creation memorialized in the "four beasts."*

July 12. "And round about the throne were four and twenty SEATS, and upon the seats I saw four and twenty *elders sitting*" (Rev. iv:4).

These are not symbols, but actual representative men on actual

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lesser *thrones*. They declare themselves *redeemed men*. Their number *suggests the twelve patriarchs*, and the twelve *Apostles*, and the twenty-four courses of *priests*. Taken all together, their maturity of *experience*, their *dress*, their *crowns*, their *positions* about the *center throne*, and their *adoration* picture forth the coming priestly role of the Messianic Kingdom.

July 13. "Round about the throne were four BEASTS full of eyes before and behind" (Rev. iv:6).

These "living ones" are a *complex* symbol. They *voice* the praise of all *animate creation*, delivered from the blight of man's transgression. They combine characteristics of the *cherubim*, *seraphim*, four *ensigns* of Israel, the four *species* of animal creation, the four features of the *Gospels*, and the phases of *Providence*. More intrinsically interested than the angels, they represent the triumph of *everything* once humiliated by sin.

July 14. "I saw in the right hand of Him that sat on the throne a BOOK written within, and on the back side, sealed with seven seals" (Rev. v:1).

Imagine a parchment wound round a cylinder and *sealed down thoroughly*. Imagine *seven* such scrolls wrapped and sealed separately. Such was the "book" John saw. Now think of Isaiah writing and sealing one such portion, and Daniel another (Isa. viii:16; Dan. xii:4); while Ezekiel, Joel, Zechariah and Malachi would add their portions. That the book was of some such character is plain, since each seal revealed *judgments* long before recorded.

July 15. "Who is worthy to open the BOOK and to loose the seals thereof?" (Rev. v:1).

John saw a picture book, illustrated like rare manuscripts of his time. The four colored *horses*, the skeleton *death*, the falling *stars*, were as *illuminations* to the scroll, and would the more vividly impress upon John's mind the awful character of the judgments that he was to hear read out from those mysteriously sealed and precious parchments that no angel or demon or man dared touch.

July 16. "In the midst of the throne * * * stood a LAMB as it had been slain" (Rev. v:6).

Throughout Revelation, *Lamb* must be taken as a *proper name* of the Lord Jesus. *The symbolic resemblance lies only in His sacrificial meekness*. Beyond that the symbolism fails. No actual lamb could wear seven horns, marry a woman, make a feast, or receive adoration. But, as a proper name, like "Lion of Judah," the term

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"Lamb" blessedly identifies the incarnate Son as the fulfilment of all past sacrifices.

July 17. "And I saw, and beheld a WHITE HORSE, and he that sat on him had a bow" (Rev. vi:2).

To imagine this *horse* illustrated anything *beneficent*, like the victory of the Gospel, would violate all laws of symbolism. The accessories point to *judgment*. This horse heads a procession of *horrors;* Ezekiel's four sore plagues, sword, famine, pestilence, wild beasts. The figure is from military life, and indicates *imperial conquest*. The crown the rider wears is not a *diadem*, and stamps him as a spurious or ignoble king.

July 18. "And there went out another HORSE that was RED" (Rev. vi:4).

This symbol is self-declaring. It betokens *war*. *Red* may suggest *blood;* but more accurately the *horse* was *fire colored*, like the splendid Red Dragon, which was not *bloody;* and the *glowing* serpents in the wilderness (Num. xxi:6; Rev. xii:3). The *horse* was no *common* symbol. They were not in John's day put to ordinary uses; but were either consecrated to the sun (2 Ki. xxiii:11), or as oracles became the exclusive prerogative of sovereignty.

July 19. "And I beheld, and lo, a BLACK HORSE; and he that sat on him had a pair of BALANCES in his hands" (Rev. vi:5).

Famine pinches the countenance to blackness (Lam. v:10). Note the irony of this judgment: "Hurt not the oil and the wine." When wheat and barley, the *staples* of life, are cut off, there shall remain abundance of *luxuries*, things that cannot feed the hungry. The *balances* are *not* scales for *weighing*, but a *yoke*, indicating oppression (Deu. xxviii:48; Jer. xxvii:12, 13; Gal. v:1). This symbol may be called, The Seal of the *poor* man's judgment.

July 20. "And I looked, and behold a PALE horse, and his name that sat on him was Death, and Hell followed with him" (Rev. vi:8).

This beast was *livid, ghastly green*. In the four symbolic pictures there is a rational sequence. Military *power* is usually connected with *war, famine, pestilence*. Death and Hell are not persons, but *agents*. Therefore the three preceding riders are *impersonal*. Later (chapter xiii), one personage, the ruler of the beast power, combines the acts of these four in himself; he acquires *power*, makes *war, oppresses*, and *kills*.

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July 21. "I saw under the ALTAR the SOULS of them that were slain for the Word of God, and for the testimony which they held" (Rev. vi:9).

This scene is *neither* symbol nor metaphor, but *hieroglyph. Rational* souls are pictured as beneath a *literal* altar. By phonetic hieroglyph they *speak*. Their cry shows they were not *Christian* martyrs. Stephen did not thus cry. Their *stoles* were *pledges* of their resurrection. The hieroglyph shows them as *burnt*, and their ashes fallen into the ash-pan of the altar. What John heard would lead him to expect to see *another picture* of similar, future martyrs.

July 22. "And I beheld when He had opened the sixth seal, and lo, there was a great EARTHQUAKE" (Rev. vi:12).

The language describing this *seal* is borrowed from Isa. xxxiv: 2-4. *The explanation is found in* Matt. *xxiv:29, 30. Such a notable earthquake* is mentioned *nine* times (Joel iii:15, 16). The symbol of *sackcloth* is very striking. It is the fabric of *mourning;* of indelible *blackness*. We recognize the unity of the Church. Here is the sympathetic unity of *Nature*. Heaven's bright luminaries put on *mourning* for the sorrow of their sister Earth.

July 23. "And after these things I saw four angels standing on the FOUR CORNERS of the earth" (Rev. vii:1).

This is no geographical error. The *symbol* doubtless comes from the proud claim of the dominant Roman Empire, that its vast territory lay a *perfect square* with Rome in the centre. The forces of nature are *literal*. Everywhere in the Apocalypse they are the *agents* delegated to the use of avenging angels. The *sweet fact* pictured forth is, that all creation must stand still till God graciously rescues His own precious elect from coming wrath.

July 24. "And I saw another angel ascending from the east, having the SEAL of the living God" (Rev. vii:2).

There are "seals" and "marks" in Revelation. The *seal secures, protects, authenticates*. The mark only *designates*. Always in the New Testament the "mark" means some graving by *man's hand* (Acts xvii:29). At this time a "beast" power was *marking* men for *blasphemy* (xiii:17). At the same time an angel is *sealing* others for *safety*. One is secret, the other open. The blessed difference between the "seal" and "mark" would soon be manifested.

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July 25. "Hurt not the EARTH, neither the SEA, nor the TREES, till we have sealed the servants of our God in their foreheads" (Rev. vii:3).

It is not necessary to make the "earth" *symbolic* of settled government; the "sea" of restless nations, and the "trees" their proud rulers. Taken literally, the effects of judgment amount to the same result. Whatever hurts the earth, hurts the peoples on it. Aforetime, *literal* angels, good and bad, employed *actual winds* to destroy Job's children; to smite Egypt; to slay Sennacherib's army; and "chase the wicked *from the earth*" (*Job* i:19; 2 *Ki.* xix:7, 35).

July 26. "And I heard the NUMBER of them which were sealed" (Rev. vii:4).

There is no mystery about the *persons* sealed. Men represent their own order. They are a company of literal Jews distinct from the "*living ones*," the "*elders*," and the "*great multitude, which no man could number*." Yet there is mystery in the *numeration*. The tribes of Israel were twelve, yet *thirteen*, Joseph becoming two. The Apostles were twelve, yet Paul made *thirteen*. When the Lord companied with the Twelve, there were *thirteen*—Himself "THE Apostle." The order of the tribes here is new and peculiar.

July 27. "A great multitude * * * clothed with *WHITE ROBES, and PALMS in their hands*" (*Rev. vii:9*).

Dazzling white *garments* of sumptuous material and ample dimensions were the *regular* accessory of all occasions of *festivity* or *triumph*. They *covered the entire person*, and hid all the under dress. On account of its varied characteristics, the *palm* is a common symbol in Scripture. Here it is chosen because of its great *elasticity*, whereby it rises superior to the strongest force used to bend it down, and persistently becomes *upright*.

July 28. "Salvation to our God which sitteth upon the THRONE, and unto the Lamb" (Rev. vii:10).

There is a *royal throne*, and a *priestly* throne (2 Ki. xix:15; Psa. cxxii:5). Here we are amid visions of the *sanctuary*, after which the earthly tabernacle was copied (Heb. ix:23). Hence every piece of furniture in the *earthly temple*, save *the rent veil*, is brought into the symbolism. There is *worship* and drawing near about this emerald throne. There is *judgment* and *fleeing* away from the great white throne of chapter xx.

July 29. "These * * * have WASHED their robes, and made them white in the blood of the Lamb" (Rev. vii:14).

This exalted metaphor is designed to render highest honor to the merits of atoning sacrifice. The word stands unique; a *kind of washing* without a parallel, save in the prerogative of the patriarch Judah (Gen. xlix:11). *Red* was the indelible color. Naturally, nothing washed in crimson became *white*. "The things which are impossible with men are possible with God." The metaphor itself shows that all the acts of redemption are *supernatural*.

July 30. "They * * * SERVE Him day and night in His temple; and He that sitteth on the throne shall spread His tabernacle over them" R. V. (Rev. vii:15).

These are literal persons in symbolic *circumstances*. To the Hebrew there was sharp distinction between temple and tabernacle. These *serve*, not *reign*. They are *permanently* attached to the priesthood, but for evangelistic *itineracy*. They *come out* rather than *go through* the Tribulation. Of old, priests hastened *from* the *hot* altar to the *cooling* laver. By strange symbolism, the sacrificial Lamb Himself leads to *fountains of water*.

July 31. "The Lamb which is in the midst of the throne shall FEED them, and shall LEAD them unto living fountains of waters" (Rev. vii:17).

The *metaphors* here are very beautiful. One predicted long before as "the Foolish and Idol shepherd" was to "leave the flock to *destruction*" (Zech. xii:15-17). He whose proper name is THE LAMB is here seen gently *tending* His sheep. The form of speech is in marvellous *opposites*. He does what no other lamb ever did. They are *fed*; He *feeds*. They are *led*; He *leads*. They are to be *eaten*; He provides a *feast for them*. They dwell in lowly *sheepfolds*; He sits in highest glory on a *throne*.



Book Reviews.

Ephesians. The Heavenly Calling and Walk. An exposition by Dr. H. R. Welton. Toronto, L. S. Haynes, publisher. Bound in cloth. 131 pages. 50 cents.

This is a short but most helpful presentation of the great doctrines contained in this wonderful epistle. The language is clear and to the point. It ought to be helpful especially to young Christians.

Where Pussies Grow. Songs of childhood and nature by Harriet Lee Grove. Drawings by Ella D. Lee. Beautifully bound and illustrated with handsome colored drawings. Eaton & Mains, New York. Jennings & Graham, Cincinnati, O. $1.50.

This volume of songs for small children contains eight choice songs with music. The volume no doubt will cheer the hearts of many a little one. Both words and music are good.

Sound, O sound the Gospel trumpet,
Ere shall close the day of grace;
Lest ashamed and empty-handed
Thou behold Thy Saviour's Face.

(John ix:4; xii:35, 36; Matt. xxv:23).

See, the evening shades are falling,
Use the moments as they come;
Soon we'll hear our Saviour calling
Us to glory, rest, and Home.—*Selected.*

OUR HOPE.

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Editorial Notes.

The First Place.

Concerning our Lord it is written in the first chapter of Colossians, "that in all things He might have the pre-eminence" (*1:18*). *He is to have the first place.* Such a place is His. The words which precede this statement in Colossians tell us of the first place, which He occupies. "Who is the image of the invisible God, the firstborn of all creation." This great declaration makes known both His Deity and His incarnation. He could never be the image of the invisible God, if He were not one with God. In incarnation He takes the first place in creation. Then we notice how carefully the Holy Spirit has guarded this term, "the firstborn of all creation." Is He a creature after all, though God's highest creature? Some have said so and have robbed Him of His Deity, while others said He became divine after completing His redemption work. All these evil doctrines are contradicted by the words which the Holy Spirit adds, "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist." He is the head of creation. He has the first place in the mighty, unfathomable universe, with its countless worlds and unmeasurable space. He created all, and all He created He upholds. Without Him all would be

chaos. What a place He holds! But He is more than that. "And He is the head of the body, the church; who is the beginning, the firstborn from the dead." He is the head of the new creation. In the realm of redemption He has likewise the first place. Without Him redemption is impossible. But He has done it and has made peace through the blood of His cross, that the things in earth and the things in heaven, defiled by sin, alienated from God, might be reconciled unto Himself. His has now the first place on the throne of His Father; as the Heir of all things. His will be the first place, in the day when the heavens will be silent no longer. In that day His pre-eminence will be made known in visible Glory, and every knee must bow at the name of Jesus and every tongue confess that He is Lord. Then it will be fulfilled what John saw in his great vision. "And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him, that sitteth upon the throne, and unto the Lamb forever and ever."

May this day soon be when His pre-eminence is thus revealed.

And now a question to you, dear reader. Do you give Him the first place in your heart, in your daily walk, in your life? This is an important question. He has the first place in all things; He is head over all and of all. He wants to be all in all to His people for whom He died. He craves the first place in our hearts, in our lives. If we do not give Him that place we dishonor Him and rob ourselves of the joy, the peace, the comfort, the strength, the blessing and the power which we might enjoy and which He wants us to have. Could He be satisfied with a secondary place in our

hearts and lives? Never. He must have the first place; anything less does not satisfy His loving heart. Are we fulfilling His desire? Is He uppermost in our hearts? Do we think of Him in the early morning and as we go on during the day? In all we do and undertake, are we truly considering Him? Do we ask ourselves the question, "Will it please Him? Will it be to His Glory?" Do we acknowledge Him in all our ways?

Alas! how we fail! How little He has that place which belongs to Him and how often we act in self-will! If we were more in His presence, pondering more over His own Word, meditating upon the Glory of His Person, we would give Him the place which belongs to Him. Happy, indeed, are our lives if He has the first place. The time is short and getting shorter. Soon He will come again and we shall share His Glory. Let us use the little while to give to the Lord Jesus Christ the first place in our lives.

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Opportunity.

Our Lord wants opportunity to show His tender love and sympathy, His strength and His power to His own and then through them to others. Do we give Him this opportunity? Often we do not. We rush on with the hurrying world and take little time to listen to His voice as He wants to speak to our hearts through His written Word. We are so much occupied with the things seen, the passing things, the unreal things, that we give Him no opportunity to lead us on and to lead us deeper. He cannot manifest Himself as He desires, because we give Him not the opportunity. May He show us that all the present day hurry and worry connected with it is the flesh indeed and that it robs Him of the opportunity to bring us in close touch with Himself as well as to use us in blessing for others.

We often speak of our opportunities. Let us think about the opportunity He wants with us. May we be more silent before Him, resting at His blessed feet, crying out, "Speak Lord, thy servant heareth."

Sea Cliff Bible Conference.

We returned with grateful hearts from Sea Cliff, where we conducted, from June 30th to July 8th, the sixth Sea Cliff Bible Conference. Our gracious Lord was with us and gave rich blessing through the ministry of His Word. The fellowship of the saints was likewise very precious. The attendance was larger than ever before; the accommodations more satisfactory. Especially were we glad to have with us a number of friends who used to be regular attendants of the Niagara Bible Conference of blessed memory.

Addresses were given by Walter Scott, F. C. Jeonings, G. Alrich, C. I. Scofield, J. M. Carnie, Charles Ross, of Chicago; Arthur T. Pierson, A. C. Gaebelein and others. The imminency of the Coming of the Lord was emphasized from beginning to end.

The ministry of our dear brother Mr. Scott was much used; besides speaking a number of times he also conducted a daily Bible class.

We expect great blessing as a result of these meetings. As already announced, a number of addresses will be published in the September issue of OUR HOPE. The issue will have 10,000 copies. It will be a fine number to circulate among your friends. We send one dozen copies for one dollar, postpaid.

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Spurgeon's Verdict.

While we were in Winnipeg a few weeks ago a brother showed us a letter written by the late C. H. Spurgeon some twenty years ago. It interested us much, and we had a copy made. Among other things Mr. Spurgeon wrote: "Be sure I know what I have been talking about. The modern infidel spirit is deeply seated and widely spread. Many of our ministers who pretend to be evangelical are not so at heart. Many doubt the inspiration of the Scriptures and would make better Buddhists than Christians. There is no mending the rotten ship; we must get out of it."

This was written almost twenty years ago, and Spurgeon

grasped the situation. What would he advise and say to-day were he living? Matters are worse to-day than ever before. The latest is that a Canadian Christian University conferred the Doctor title upon a cultured *theist* and enemy of the cross of the Lord Jesus Christ. Awful, is it not? *What next?*

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Millennial Dawnism Again.

This system, full of the most subtle errors, denying the absolute Deity of Christ and His physical resurrection, *teaching restitutionism and other unscriptural* doctrines, has poisoned large numbers of Christian people throughout this land. The harm these evil teachings have done in other countries can hardly be estimated. We are thankful to know that the 150,000 copies of our pamphlet warning against the Millennial Dawn delusions have been used to deliver a good many Christian people out of this snare. We have heard from quite a number whose eyes have been graciously opened to the soul-destroying errors taught in that system. Only recently we had a communication from a brother, Mr. R. Ranson, of St. Augustine, Fla., which we print herewith:

"About Christmas in the year 1900, after having been for many months in a very unsettled state of mind on religious matters, a friend asked me to read a series of books known as Millennial Dawn.

"My recollection is that I commenced with the fourth volume, then read the second, then the third and lastly the first; some time after I read the fifth and sixth volumes.

"I was so fascinated by these books that I hardly took time to eat or sleep until I had read them through. They awakened an interest in God's plan of the Ages, and *seemed* to not only awaken me to a new life, but to convince me that I had at last a firm foundation on which to place my faith, and that the time so long prayed for had arrived, when I was no more to be tossed about with every wind of doctrine. I threw away all that I had ever learned in the Episcopal or other churches, burned my bridges behind me and started out to convert the world. Occasionally I met some one who told me that these books were dangerous doctrine, but never did I find any-one who would specify the danger, and accordingly I considered it

a jealous feeling against a man who had had such remarkable success in his propaganda.

"The most difficult theological questions were solved with an ease that called forth my admiration, difficult passages in the Bible were explained with great ingenuity, while subjects rarely if ever touched upon in the church pulpits were handled without fear and with great interest.

"It is true, many of the old standard Bible texts were cut out entirely, retranslated, added to, or taken away from, to meet the sense Mr. Russell desired to put upon them, but this I overlooked at the time, feeling sure that anyone so disinterested in spreading latter day truth, could be trusted to change only something that was radically wrong.

"After reading and studying the Bible from Russell's standpoint for nearly five years I found that I was making no spiritual progress at all nor was I able to satisfy myself on many important things either from my own study or that of fellow students along the same lines. I also noticed a strong trend among the followers of Russell to exalt him to a point of worship. Criticisms from various sources on Russell and his followers came to my notice from time to time, but as they were of a personal nature and did not attack his doctrines I considered them unworthy of more than a passing notice. Your little pamphlet *Millennial Dawnism* was the first and only printed work in which I have seen the Dawn books critically examined and their falsity exposed. I believe to-day not less than three-fourths of the Dawn readers are totally unaware of the fact, that Russell has robbed them of a real divine Christ, and substituted therefor a comglomerate Being, part spiritual, part man, part divine, part created, part begotten and part born, and who appears in many different shapes both before and after His resurrection to fit in the different parts of Russell's philosophy as he is needed, and who after having served these purposes is finally endowed with a patent of divinity of Mr. Russell's own creating.

"The One True and Living God, who tabernacled in the flesh and was thus manifested to men for their salvation is a monstrous absurdity to Russell, and the Holy Spirit, that other great manifestation of God for the guidance of His Church, is another incomprehensible riddle to this astute and learned man. Why? because, forsooth, it fails to agree with Mr. Russell's sanctified commonsense. The whole thing in a nutshell: Mr. Russell has started out to prove spiritual things with an intellectual measuring rod. If it is impossible to demonstrate a proposition in the mineral kingdom by referring it to the vegetable or animal, how much less is it possible for a carnal man to demonstrate a spiritual proposition?

"Christ told Nicodemus that a man must be born again to comprehend the things of God. Russell, by his own repeated assertion,

has not been born again. He tells his followers that they are only in a begotten state and only at the resurrection will they enter on the new birth.

"Thus they are, of course, not responsible beings in this embryo state. The different apostles refer at times to people in various stages of spiritual growth, as children, young men and fathers, but Russell says they are not born yet. Having started on a wrong foundation, "a false Christ," it is not surprising that a vast and intricate structure has been built thereon, and one that will fall upon the heads of all who are taking shelter in it at no distant date. Rom. 1:25 gives an awful picture of those who have worshipped the creature and ignored the Creator.

"A sin-sick world, hungering for something more substantial in the way of food than the skim milk of the Word, dished out nowadays by up-to-date preachers in fashionable churches, will jump at anything that bids fair to allay their hunger, and when a man like Mr. Russell comes along he soon gets an audience. Having turned the nominal churches all upside down and shown their falsity, the interest is increased and intellectual people are delighted to be told that all these things, long spoken of as mysteries, are not mysteries at all but all capable of conception by ordinary commonsense. As a rule, Russell's followers are very intellectual people, and the hope that those who fail to qualify for heaven the first time may try again with better results, is very attractive doctrine.

"Should any Dawn or Tower reader see these lines, please remember they are written by one who would have fought to the death for Russell and his books for four long years, but who today thanks God that his eyes have been opened to the poison they contain. I further thank God that I have sowed very sparingly this error, and in all cases where possible have recalled and repudiated it."

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Monthly Meetings.

We have it on our heart to conduct in different cities monthly meetings for Bible study during the fall and winter. Such meetings have been held for several years in Boston, Buffalo and other places, and the Lord has owned these meetings. We held several such meetings in Philadelphia during last year, but circumstances, not having the right location forced us to abandon them. However, the requests from our friends have been so numerous that we hope to take up Philadelphia as early as possible. Besides Boston and Philadelphia we hope to hold such meetings monthly in

New York City, Albany, N. Y., Baltimore, Md., and other places. We will gladly correspond with any who have an interest in such meetings.

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The Olivet Discourse.

Many inquiries have reached us concerning the second volume of our exposition of the Gospel of Matthew. As known to most of our readers, the first volume, containing chapters I-XIII, was published several years ago. We feel convinced that the publication of the second volume would be a service to God's people, but circumstances make it impossible to do this at this time. We have returned the money to those who ordered the second volume. We hope to issue the exposition of the Olivet discourse, which closes in the current issue, in a neat volume, praying that it may be as much used as the pamphlet on Matthew xiii.

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The Editor is at present in the Northwest. The first two weeks in August he hopes to spend in Chicago teaching in the *Moody Bible Institute*. Among other future engagements we mention September 17 to 21 in the Toronto Bible Training School, College avenue, and the whole month of October, which we hope to give to California. We will be pleased to hear from our readers on the Pacific Coast who desire a visit from us.

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Our new little volume, "His Riches—Our Riches," a Gospel message, has been published, and all who have seen it are much pleased with it. We hope soon to have the entire first edition in circulation and are planning larger editions for the early fall. We will be glad to correspond with any who desire to assist in this work.

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Several hundred of our readers are in arrears on their subscriptions. To many we have sent bills for months. This is expensive and costs us quite a little. Be kind enough and attend to this matter and do not delay it any longer.



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The Gospel of Matthew.

Chapter XXV (Continued).

In the closing verses of this chapter (v. 31-46), we find the third part of the great prophetic discourse of our Lord. It relates to the Gentiles. Quite often this part is spoken of by expositors as a parable, just as some call the description of the future state of Dives and Lazarus in Luke xvi, a parable. But neither is a parable. Both are solemn descriptions of events and conditions which are real.

The King here gives us the picture of a great judgment, which He Himself conducts while He occupies the throne of His glory.

"But when the Son of man comes, and all the angels with Him, then shall He sit upon His throne of glory, and all the nations shall be gathered before Him; and He shall separate them one from another, as the shepherd separates the sheep from the goats; and He will set the sheep on His right hand, and the goats on His left" (v. 31-33).

It is evident that these words must be connected with chapter xxiv:30, 31. The scene takes place after His visible and glorious appearing as Son of Man and after His elect (the remnant of His earthly people; that is, the "all Israel") have been gathered. Leaving out the central portion of the discourse, the three parables, relating to the Christian profession, we have in chapter xxiv:3-41 and chapter xxv:31-46 chronological events relating to the end of the Jewish age and the judgment which follows immediately after the Lord has come.

And will He occupy a literal throne? Some take it as being only a picture. But such a conception is totally wrong and dangerous. The angels will also appear with Him and will be seen by the inhabiters of the earth; what

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reason could be given that the throne, which He occupies, is a *spiritual throne?* No, the throne will be a literal throne, and it will be "His throne of Glory." To this same throne He referred when He answered Peter in chapter xix:28, "And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of Man shall sit down upon His throne of Glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." The "Regeneration," the *"Paligenesio,"* of the coming age, begins with His second visible coming, and the first great event which takes place after He has sat down upon His own throne will be the judgment, as described by *Himself in this part of the discourse.*

The church is not seen here in Matthew. He will bring His own with Him and the church will take part in the scene pictured here as well as in the government of the earth and the universe. "Do ye not know that the Saints shall judge the world?" (1 Cor. vi:2). The angels will have their definite work in this judgment scene (Matt. xiii:41-42). The question which arises now is who the persons are, who will be judged. What judgment is it, which the Lord here describes? There should be little difficulty in ascertaining this and the person who closely adheres to the text, without consulting the traditional views of the professing church will see at a glance who will be judged. The Lord says *"all nations"* will be gathered before Him. The persons judged must therefore be the nations, which are living in the day when the Lord appears in His Glory.

This excludes at once the true church. The church is with Him. No such judgment can be for the true church. The judgment seat of Christ (not of the Son of man) before which all true believers have to appear, either for approval or disapproval, is, when this judgment of the nations takes place, a thing of the past. The judgment seat of Christ, before which believers have to appear, is not upon the earth, but in the air, in the place to which the church had been caught up.

Generally the great scene our Lord unfolds here of this

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judgment of the living nations is applied to a universal judgment. Such a judgment in which Jews, Christians, saved and unsaved, every member of the human race, all the heathen will participate is often preached from this passage, and another judgment scene, which is recorded in Rev. xx:11-15 is strangely identified with this one. We say at once there is not a line of Scripture which teaches such a universal judgment and no line of Scripture which teaches a universal resurrection, which is also taught by those who teach a general judgment. We repeat, a general judgment and a general resurrection is nowhere taught in the Word of God. However, we do not want our readers to think that we deny judgment and resurrection. We fully believe that every person who ever lived will be judged at some time, and every person who lived on this earth and died will be raised from the dead; but there are different judgments and two distinct resurrections.

If we turn to Rev. xx:11-15, the passage which is so often quoted with Matt. xxv:31-46, we find it totally different from the judgment scene which our Lord describes here in His Olivet discourse. In Rev. xx we do not behold a throne of Glory upon which the Son of Man sitteth, but it is a great white throne. Nor does that great white throne stand upon the earth as in Matt. xxv, but the earth and heaven fled away and there was no place found for them. The subjects of the great white throne judgment are not living nations, but *"the dead."* As the context shows the nations, which were rebellious at the end of the thousand years were devoured by the fire from God out of heaven (verse 9). The great white throne judgment is that of the wicked dead and their eternal abiding place will be the lake of fire. This is the second resurrection or the resurrection of the unjust as our Lord calls it in John v.

There is a first resurrection in which all the saved have a share, which begins when the Lord comes for His Saints, and the dead in Christ rise first and we which are alive are caught up together with them to meet the Lord in the air (1 Thess. iv:15-17). To this first resurrection belong

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likewise the martyrs during the great tribulation. All this is made clear by a few verses in the 20th chapter of Revelation. "And I saw *thrones, and they sat upon them,* and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Rev. xx:4, 5). This proves clearly that *there are two resurrections, one of the just and the other* of the unjust, and they occur not at the same time, but there is a space of a thousand years between them.

Again let us remember that it is said of all such who have believed in the Lord Jesus Christ that they *have* everlasting *life and shall not come into judgment.* For the true believer there is no more judgment, because the Lord Jesus passed on the cross through the judgment as his substitute. The judgment seat of Christ of which we read in 1 Cor. v and *before which all have to appear who are Christ's, concerns* works, service, rewards, etc., and not an eternal destiny.

In our passage here an entirely different judgment is described. Not a word or a hint is given about resurrection; in fact, there is no resurrection at all in connection with the event pictured by the Lord. When He comes in His Glory, His church with Him, attended by the holy angels, He finds upon the earth His own earthly people Israel. The Israel which is left and passed through the fire and great tribulation has received *Him* as Redeemer and King and He turned ungodliness from Jacob. But He also finds living nations on the earth and these nations will be separated by the Son of Man sitting upon the throne of His glory. They will be parted by Him and the sheep put at His right hand and the *goats at His left.*

The place of the judgment of these living nations will no doubt be the land of Israel.

Zech. xiv:1-5 and Joel iii throws light upon this judgment

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scene. Let us theo bear thia clearly in mind. Matt. xxv:31-46 describes a judgment, which takes place immediately after the Lord's second coming in power and in glory. The persoos concerned in it are not Jews, nor the church, nor the dead, but the nations which are living in that day. And now after the separation hes taken place the King speaks: "Then shall the King say to those at His right hand, Come blessed of my Father, inherit the kingdom prepared for you from the world's foundation; for I hungered and you gave me to eat; I thirsted and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was ill and ye visited me; I was in prison and ye came to me. Then shall the righteous answer Him saying, Lord, when saw we Thee hungering, and nourished Thee; or thirsting and gave Thee to drink? and when saw we Thee a stranger and took Thee in; or naked and clothed Thee? and when saw we Thee ill or in prison and came to Thee? And the King answeriog shall say to them, Verily, I say to you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then shall He also say to those on the left, Go from me cursed into eternal fire, prepared for the devil and his angels; for I hungered, and ye gave me not to eat; I thirsted and ye gave me not to drink; I was a stranger and ye took me not in; naked and ye did oot cloth me; ill and in prison and ye did not visit me. Then shall they also answer saying, Lord, when saw we Thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered to Thee? Then shall He answer them saying, Verily, I say unto you, inasmuch as ye have not done it to one of these least, neither have ye done it to me. And these shall go away into eternal punishment, and the righteous into eternal life."

And now in the first place, Who are the oations who are righteous and who figure here as sheep? That they do not represent the church and are oot church saiots, members of the one body, we have already demonstrated. It can easily be proven from the text itself. These righteous nations are called "the blessed of the Father," believers who con-

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stitute the church are more than blessed of the Father, they are *in fellowship with the Father and the Son.* These nations inherit a kingdom which is prepared from the foundation of the world. The inheritance of the church is higher than that. Our inheritance is with Himself. We are the *joint heirs with the Lord Jesus Christ. Furthermore of the* church it is said that God has chosen us in Him "before the foundation of the world." Other proofs that these nations do not represent the church we pass by.

These nations are saved nations and their acts of righteousness are given here. They were merciful to the least of the King's brethren; they fed them, gave them to drink, clothed them and visited them. What they did to the brethren of the King, they did unto Him.

How great the confusion is among Christians on the meaning of these words! Often the interpretation given strikes at *the very fundamentals of the Gospel. Generally* charitable acts, such as hospitals and prison work, feeding the hungry and clothing the naked in connection with church work or philanthropic institutions, are thought to be meant by our Lord.

If any one does these things and is faithful in them the King will approve of them in the judgment and many a soul builds upon *this foundation* of sand. *All this is* absolutely wrong. The words have an entirely different meaning.

Who are the Brethren of the King whom these righteous *nations treated with such kindness and mercy? They are the* brethren of the Lord according to the flesh, in other words they are Jews. If this is grasped, the whole judgment, the righteousness of the nations at the King's right hand and the unrighteousness of the others, the goats will be clear.

Let the reader turn back to the first part of this discourse. There we read, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." What the Gospel of the Kingdom is, when this Gospel is to be preached (during the great tribulation, who is going to preach this last great witness

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we have shown at length in our exposition of the preceding chapter. The preaching of the Gospel of the kingdom among all nations takes place during the end of the age. Up to this time this Gospel is not yet preached. The preachers of this Gospel during the ending years of the Jewish age will be the Jewish remnant. These are "Brethren" of our Lord according to the flesh. They will move among the nations of the world and give their startling witness in the proclamation of that Gospel, which will herald the nearness of the coming of the King and the Kingdom. How will they be received among the nations? Will their testimony be universally believed or will it be rejected? The words of our Lord here at the close of the discourse give us the answer.

Some of the nations will receive their testimony. They believe the Gospel of the Kingdom, this last great witness. They manifest the genuineness of their faith by works. The preachers who are going about are persecuted and hated by others, suffering, hungry, and some cast into prison. These nations who believe their testimony show their faith by giving them to eat, clothing them, visiting them in prison, and by showing love to them. The case of Rahab may be looked upon as a typical foreshadowing. She believed. It was at a time when the judgment was gathering over Jericho (the type of the world). "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." And again it is written of her, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" She had faith and manifested it by works. And so these nations believe the messengers and treat them in kindness. Grace thus covers them because they believed.

They enter into the Kingdom and inherit the same; as righteous they go into eternal life. In other words, they remain throughout the kingdom age on the earth and pass on into the eternal state. That they will occupy with saved Israel a special position in the Kingdom we fully believe; nor can they share the resurrection which takes place after the thousand years, when Satan is loosed for a little while.

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The question may arise who these nations are, who will receive the Gospel of the Kingdom. This can hardly be answered now. One thing seems certain that the nations which heard the Gospel of Grace preached, who had a chance to believe *will not have another chance** to accept the Gospel of the Kingdom. Most likely the far off nations such as China, India and African nations will gladly listen to the messengers, which appear in the troubious times of the end.

And now the other side. There are nations in the presence of that throne of Glory who will be put at the left side of the King. The messengers came to them and they refused to believe their message and because they did not believe they did not treat the messengers in kindness and mercy. These nations continued in wickedness and unbelief; they rejected the last offer, and now their eternal destiny is to be forever settled. The King says unto them, "Go from Me, cursed, into eternal fire, prepared for the devil and his angels." At the close the Lord says, "And these shall go away into eternal punishment." How solemn are these words! Awful words! Go from Me! And where to? Into eternal fire. He does not say "Cursed of my Father," but simply "Cursed." The Father does not "Curse;" He does not want any one to be in the place of eternal distance and darkness. Nor is the place, the eternal fire, prepared for these nations, but it is prepared for the devil and his angels. By rejecting God's love and mercy, by continuing in unbelief they sided with the devil and his angels and now there is no other remedy for them but to share for all eternity the place prepared for the devil and his angels. At the close of the thousand years the devil is put into the lake of fire (Rev. xx:10). Previously the beast and the false prophet were cast into that place before the millennium (Rev. xix:20). The order of punishment then is the following: 1. The beast and the false prophet. 2. The unrighteous nations. These go there before the millennial kingdom. 3. The devil

*We are sorry to find this unscriptural theory of a second chance spreading in our day among many good people. Beware of it!

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with his angels. 4. The wicked dead from the great white throne judgment. This takes place after the thousand years. Oh! the folly which tries to explain away the eternity of punishment of the wicked. Yet this is done in our present day as never before. God is too good, too merciful to do that; and others claim that while there is punishment, it is not eternal, but only age abiding. All these fanciful, philosophical theories, so popular in our day, are completely answered by the solemn words of our Lord, "And these shall go away into *ETERNAL* punishment, and the righteous into *ETERNAL* life."

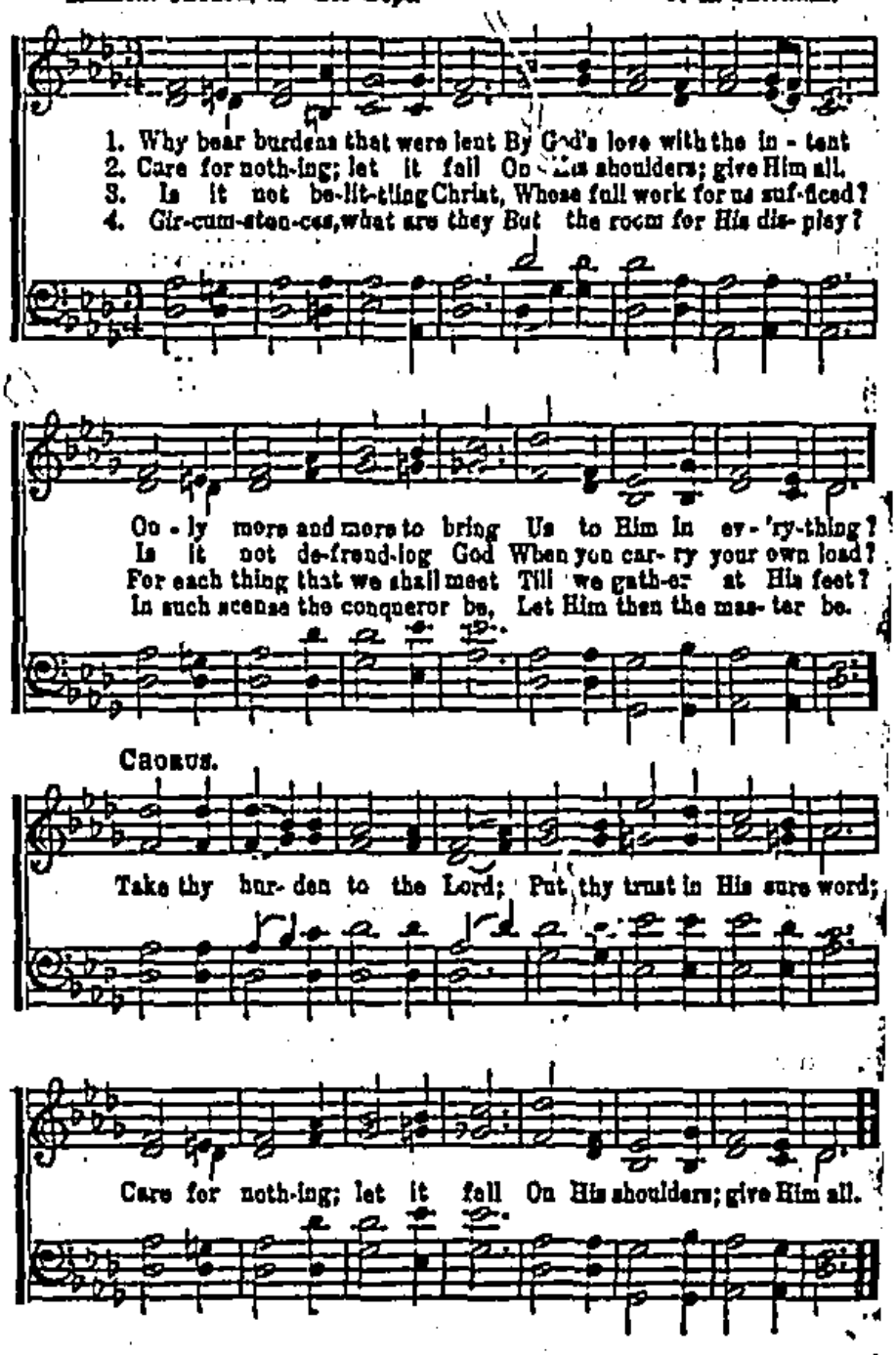
Thus ends the last great discourse of the King in this Gospel and ere long all that which He predicted, sitting upon the Mount of Olives, will be reality. Reader! Let us live in the light of these solemn truths.

We have little idea of how much we lose by not leaning more on the arm of Jesus day by day. We are so easily terrified. Every breath of wind, every wave, every cloud, agitates and depresses us. Well may He say to us, as He said to His disciples, "Why are ye so fearful? How is it that ye have no faith?" (Mark iv:40). But, oh! His tender love! He is ever near to shield and succor us, even though our unbelieving hearts are so ready to doubt and suspect. He does not deal with us according to our poor thoughts of Him, but according to His own perfect love toward us. This is the solace and stay of our souls in passing across life's stormy ocean homeward to our eternal rest. Christ is in the vessel. May there ever be, at the very center of our hearts, that deep repose which springs from real trust in Jesus; and then, though the storm rage and the sea run mountains high, we shall not be led to say, "Carest Thou not that we perish?" It is impossible we can perish with the Master on board, nor can we ever think so, with Christ in our hearts.—*Selected.*

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IN NOTHING BE ANXIOUS.

MALACHI TAYLOR, in "Our Hope." T. H. SMITHERS.



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Revelation.—Chapters i-iii.

Letter to Sardis (*continued*).

"If therefore thou shalt not watch, I will come as a thief, and in no wise shalt thou know the hour I will come upon thee."

Oh, my dear reader, this is indeed a most solemn warning, and if we, who are in Protestantism, do not tremble at it, then is there the greater danger of its applying to us. For its solemnity consists in the Lord foreseeing the sure end of Sardis—of worldly Protestantism, and faithfully warning in view of that end; so that, if among the mass, there are any who will heed; these at least, may benefit by the warning, but the end of the mass is *sure;* they will not watch, so shall His coming be to them exactly as it is to the sleeping world, as unexpected and unwelcome as that of a thief in the night; see 1 Thess. v:2; Luke xii:39.

If there is one thing emphasized in Scripture in connection with the coming again of our Lord Jesus Christ, it is both its certainty and its uncertainty: the fact as certain as divine reiteration can make it; the *time* of that fact equally uncertain. Hear Him in that solemn prophetic discourse on Olivet: "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Yet the prevailing teaching in the sleeping church has been, for centuries, that the Lord cannot come during any watch of the night at all; but only when a converted world is bathed in millenial sunlight! I assume that most of the readers of these lines have long rejected this paradoxical folly; yet have we heard a subtler falsehood lately, coming

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from those who, with clearer light, reject "post-millennial-ism," as it is technically called; but assure us that not till Jacob's day of trouble (Jer. xxx), which must be shared by the Church, is past: not till the man of sin is revealed can the Lord return for His people. Whether it be this error or that, the effect is the same. If the good man of the house had known surely that the thief would *not* come till after a certain time, then would he have taken his ease until that time had come. Similarly, if any single event be interposed between this moment and the Lord's Coming, then the motive for watching this moment is taken away, and we say in effect, "my Lord delays His Coming," with all the consequences of that weighty error. *We sleep, as do others.*

And the apostle carries on the same figure that the Lord uses when he writes: "For yourselves know perfectly that the Day of the Lord cometh as a thief in the night; let us not sleep as do others, but let us watch and be sober."

But some will surely ask, Do not the Scriptures unequivocally teach that some events must necessarily occur prior to the Lord's appearing? For instance, to be specific, let my readers turn to 2 Thess., chap. ii. Are there not events here that must necessarily intervene between this moment, and the Lord's appearing?

Most certainly, and yet notice that when these words were *written, another step in the progress of doctrine, another* word in God's revelation, had been given; so that His people might not, by what is here said, lose the attitude of constant watchfulness. Before the Day of the Lord is manifested at all—before the apostasy of Christendom, before the man of sin is revealed—a tremendous event must take place—what? "The Lord Himself shall descend from Heaven with a shout and we shall be caught up *to meet Him in the air.*"

Oh, my beloved brethren, we belong to the Day, as we belong to Christ; for as there can be no natural day without the sun, so there *can* be no Day of the Lord without the Sun of that Day being manifested; and "when He is manifested, we shall be *manifested with Him.*" *For this, we must be* with Him first, and when that shall be, none can tell; *at any moment.*

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Thus the hope and the constant watchfulness of the Lord's people is preserved. So it is the loss of this hope that leads to sleep and evil doing, as the revival of it ever awakens to watchfulness, sobriety, and holy living. Sardis—worldly Protestantism—has lost the hope, and sleeps. To this Sardis He shall come as a thief.

"*Thou hast a few names in Sardis, that have not defiled their garments, and they shall walk with Me in white, for they are worthy.*"

A few? Only a few compared with the mass. Is it not so in Protestantism? Take any so-called church, is there not ever a little remnant only of truly devoted ones, while the mass are—dead? The few are "*in* Sardis." They are known as belonging to her *in outward profession;* but that is all; they themselves are quite separated, for they have not defiled their garments.

What do the garments figure? They are what we are accustomed to put on day by day, and in which we live and move. If then the fine linen is the "righteousnesses of the Saints, their right doings, then the garments must be the conduct, the walk, or, to use a word that covers both figure and fact, the *habits.*

What defiles? The touch of this world where death reigns, for it is away from God. The mass of Sardis was, and are, fully in touch with the world; a few were, and are, in holy separation from it. Not one soul is forgotten, or lacks appreciation. Misunderstood upon earth, reproached, scorned, yet He knows them by name, they are His.

Nor are they told to leave the church in Sardis—they are in it, and stay in it, and this does not affect or weaken, in the slightest degree, the word of appreciation. This, which is unquestionably true, has been made the basis of a plea for remaining in association with evil, or in connection that is acknowledged to be contrary to Scripture. It is a thoughtless plea. How *could* the Lord's people leave the professing church in Sardis? What would be left to them but the heathen world? Nor is it possible for any saint to-day to leave the professing church unless he apostatize

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altogether. But, mark, to remain in a *sectarian* position in the church—a position upon which the light of God's word has shone, and shows its true character, is quite a different thing. I do not leave the church when I leave an unscriptural division in it. I am fully as much in the church on earth *when out of the sect, as I ever was. If this were not* the case, you must tell me, with divine certainty, which of *these 1,500 sects (more or less) is the one true church, for every one not there must be outside it.*

Again, too, let me say in passing, that not a letter of God's blessed Word authorizes separation between His true people apart from discipline. I do not separate from Christians, any more than from the church, when I leave that which, by its very nature—from its very existence—*separates* Christians. A separation from saints is filled with the gravest dangers, leads to a baneful pharisaism, a spirit of "I-am-holier-than-thou," which is ever held up in Scripture as the object of peculiar divine hatred. A refusal to recognize division, on the contrary, permits our obedient recognition of the true unity that exists, as a divinely established fact, between all living saints everywhere. This is the divine path of self-judgment and lowliness, the other Satan's imitation of it is in self-complacency and pride.

"They shall walk with Me in white for they are worthy."

Has this no music or sweetness for you and me? Think of walking in a scene where there is no fleck of defilement; *no shadow can be cast from passing night; where no stain* is possible, no girding necessary, for no sin! No watchfulness *for no foe!* "With Me." In His own blessed company and to hear Him speak just what we even then need to *hear, as He did to His own when they walked up and down* the land with Him. We shall—we surely shall, if we be overcomers in keeping our garments unspotted from the world in the "Sardis" in which we undoubtedly are.

"He that overcometh shall be arrayed in white garments, and I will in no wise blot out his name from the book of life, and I will confess His name before my Father and before His angels."

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A threefold promise: and again is there a suggestion of the *trinity* of man's being; first *personal*, his bodily clothing; second, his name, or the character he bears in relation to his *fellows;* third, his name in relation to *God.*

But is it possible to be written amid the living in God's book, and yet the name blotted out? Our Scripture does not say so directly; we infer that it implies this; but inferences from Scripture are not always safe or true. "If I will that he tarry till I come" certainly seemed to *imply* that that disciple should not die; but he himself carefully draws attention to the exact words used which necessitate no such inference. So here, the Lord says "I will *not* blot out his name."

The interpretation too must hinge largely on what the Book of Life really is; and there is no safer way of answering this than by carefully considering how the term is used in the Scriptures.

You will remember that Moses, in his tender pleading for sinning Israel, says, "If not blot me I pray Thee out of Thy Book." The Lord answers, "Whosoever hath sinned against me, him will I blot out of my Book."

Now this is positive, the sinner shall be blotted out. In the New Testament the term occurs exactly seven times, once in the epistles, and six times in our book of Revelation,* and in no case, outside of the one that we are considering, could that Book include any false profession. Take Phil. iv:3, "With Clement also and other my fellow-laborers whose names are in the Book of Life." If this were true of all who profess—true or false—there would be nothing distinguishing in the expression, and no point or force in it. It reminds one much of the Lord's words to His disciples, who had also, we may say, been fellow-laborers in the gospel: "Notwithstanding, in this rejoice not, but rather rejoice that your names are written in heaven;" surely this could never be said of false professors. Then no false professors' names are really ever written in God's

*Rev. xxii:19 should read *tree* of life, not book.

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Book, and certainly, if not there, can never be blotted out. Will He then blot out the names of His own true people? Was it because of their faithfulness that their names were written there? Will unfaithfulness cause Him to blot them out? "Life" is from its very nature a free gift, entirely of grace. If its beginning be of grace, can its subsistence be of works? Most surely not.

If one does not overcome in Sardis—if he is really *of* the world, as well as *in* it—it is simply clear evidence that his name was never in the Book of Life at all; he is really *dead*, not alive, and although he has taken the place of living—has a "*name* to live," this shall be evidenced as a mere vain claim; for his name is not found written in the Book of Life at all.

But is not this "evidence" the key of the difficulty? In these letters to the churches, we have to do entirely with responsibility and government (very much in the line of the Old Testament). All who *profess* to accept Christ as Lord are taken up on the ground of that profession. True and false are thus commingled; and the Book of Life in this connection only, may be a kind of transcript, or assumed duplicate, of that which He keeps. Men, in figure, write their own names there when they assume the responsibilities of professing faith in Him. Their works show whether that profession is true or false; and the blotting out is this solemn fact being evidenced to themselves and to all; their names are not found in the Book of Life, and they are cast into their own place of the dead: the Lake of Fire: the *second death!*

Oh, solemn word for the professing myriads of Protestantism, well calculated to speak in clear loud trumpet tones to every professing world-loving Christian. A name to live thou hast. Thy fellow men know thee as a "church-member;" thou hast an external form of godliness; thou attendest decently the meetings of the Lord's people on Sundays; but this world has thy heart; its pleasures are thy delight; its wealth, its honors, are thy aim. Wilt thou deceive *Him?* When that Book is searched where He

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writes the name of each self-judged and penitent believer, will *thine* be there? Oh, *can* thine be there? If not, where must thou be for all eternity?

The third promise, of confessing the overcomer's name before His Father and the angels, is also in strict harmony with that overcomer's confession on earth. He has, not with drooping eyes and bowing head repeated His name in the creed: "I believe in Jesus Christ His Son;" but by a life that has, without any boasting word, spoken plainly as Abraham's, that he was not at home here, but sought a heavenly country; and that Jesus, the despised Jesus—whose name must not be intruded into the scenes of pleasure and festivity of world-loving "protestants"—is the Son of God who satisfies the deepest longings of man's heart—yea, who satisfies the desire of every living thing (Ps. cxlv:6). "Having Him," the overcomer cries, "I lack nothing: to Him I go, nor will I be ought but a pilgrim till I reach Him." Oh, my dear brother, my sister, do our lives in their separation from this world declare this? Is Christ our *all*? Thus only shall we be overcomers.

F. C. J.

The Dress of the High Priest.

Lev. viii:1-9. Ex. xxviii.

God uses many types in the Old Testament to show forth the atoning and sacrificial work of Christ, and also His mediatorical work as High Priest.

In His sacrificial work we have the many sidedness of His blessed Person revealed in the different offerings.

The bullock, the beast of burden and labor, was used as a type of Christ, the Father's servant who labored among men. The lamb portrayed His submission and meekness, the goat showed the substitutionary character of His work on the cross, while the dove was emblematical of His purity and gentleness.

So in the Priesthood which was instituted by God we have

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Aaron as high priest entering into the holiest once a year, *not without blood, which he offered for himself and for the* errors of the people, typical of our Great High Priest who has entered into heaven itself "with His own blood," now to appear in the presence of God for us (Heb. ix:7-24). "For such an High Priest became us, who is holy, harmless, undefiled, *separate from sinners, and made higher than the* heavens; who needeth not daily as those high priests to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself" (Heb. vii:26, 27).

The *sons of Aaron who ministered in the priest's office are* typical of the church of the first born. If we turn to Ex. xxviii, we have there the priesthood formally brought before us, showing how man could approach God, foreshadowing one who was to come, the Great High Priest, the Mediator between God and man, the Man Christ Jesus (1 Tim. ii:5).

When Israel was redeemed out of Egypt God told them, through Moses, that His purpose concerning them was that they should be to Him a kingdom of priests and a holy nation (Ex. xix:6). Redemption and priesthood were the means by which they could draw near to God, although the latter was not to be carried out just then.

Before God instituted the priesthood there were men who exercised the priest's office, not called priests, generally the first born in a family. Abel offered sacrifices, so did Noah, Abraham, Isaac, Jacob, also Jethro (Gen. iv:4, Gen. viii:20, Gen. xxii:13, 14, Gen. xxvi:24, 25, Gen. xxxi:54, Ex. xviii:12). But after Israel came out of Egypt, God gave Moses the law on Mt. Sinai, and revealed His holiness, that the least breaking of the law brought judgment upon the offender (Deut. xxvii:26, 27).

He then gave Moses the pattern of the tabernacle as the place where He would meet with His people, and with the giving of the tabernacle, the priesthood was instituted, and Aaron and his sons were chosen by God to minister in the priest's office, and draw near to Him, on behalf of the nation, and to present to Him their offerings and sacrifices. The

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stranger that came nigh and was not of the seed of Aaron was put to death (Ex. xxviii:1, Num. iii:3-10-38.

Having seen the purpose of the priesthood and why it was ordained by God, let us look at the vestments of the high priest, which were called "garments of glory and beauty," and were distinctive from the white linen dress which was worn by the ordinary priests.

This holy and beautiful clothing of the high priest was to show further the glorious character of Christ of whom he was but a type.

Before Aaron could array himself in these splendid garments he had to wash in water, showing he was a sinner and needed cleansing. Christ, though made like unto His brethren, needed no washing, as He knew no sin, did not sin, and in Him was no sin (2 Cor. v:21, 1 Pet. iv:22, 1 John iii:5).

We will study these garments as Aaron put them on in Lev. viii, but for their description we shall turn to Ex. xxviii.

There were seven garments—the coat, the girdle, the robe, the ephod, the curious girdle of the ephod, the breastplate, and the mitre.

The Coat. Lev. xiii:7, Ex. xxviii:39.

The coat was made of fine white linen and was worn next to the person of the high priest. Josephus says of this vestment that it reached down to the feet, and fitted close to the body, the sleeves being tight to the arms.

This coat was embroidered and was not the same as the white linen coat which was worn by the high priest on the day of Atonement when he divested himself of his garments, of glory and beauty, and put on the plain white linen dress. The embroidered white linen coat is typical of the purity of our Great High Priest (Heb. vii:26). The embroidery shows that the coat was worked and pierced with needles; may not this typify the suffering the righteous One had to endure?

This righteousness He now gives to all those who come to Him. (2 Cor. v:21, Rom. x:4.)

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As the ordinary priests the sons of Aaron wore plain white coats without being embroidered; might not this show that by faith we receive the righteousness of Christ, not of works, lest any man should boast, it is the gift of God? (Eph. ii:8, 9.) We are clothed with a righteousness not our own, but another's, even Christ's.

John Bunyan says: "Christ is like the man with two coats. He has His own intrinsic righteousness as God, and the righteousness He has worked out as man, which he hands to the poor sinner, who is in need of it."

As all the priests were dressed in the same manner, so every sinner who has come to the Lord Jesus Christ, whether he be rich or poor, degraded in sin, or living an outward moral life is alike covered with the righteousness of Christ, for there is no difference (Rom. iii:22).

THE GIRDLE. Lev. viii:7, Ex. ii:8.

The high priest wore two girdles, the white linen girdle that matched the white linen coat and bound it tight to his person, and white was worn also by the ordinary priests (Ex. xxviii:40).

The other was the curious girdle of the ephod, which matched the golden vestments and was made of blue, purple, scarlet, and fine twined linen, with a gold thread running through it and worn over the ephod (Ex. xxviii:8, Ex. xxxix:2, 3, 5).

The girdle is an emblem of service, or ministry; it gives strength and support to the wearer.

In the East when a servant is going to do any work he tightens his girdle, or if he has taken it off he puts it on again.

Now the linen girdle worn with the linen coat may typify Christ's work on earth. Did He not give Himself for service when He set His face as a flint for the work of redemption (1 Sam. 1:7). He set His face toward Jerusalem when He was going to offer Himself as a sacrifice for sin (Luke ix:51). In John we have Him getting up from the supper table and girding Himself with a linen girdle, type of His humanity, to wash His disciples' feet (John xiii:4, 5).

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The curious girdle, belonging as it did to the golden vestments, may typify the golden girdle which John saw Christ wear in the vision at Patmos. As our Great High Priest in heaven, His wearing that girdle shows He is still engaged in active service for His people, only He has exchanged the linen for the golden girdle, type of His glorified humanity.

What is His ministry for us in heaven? Cleansing His people through the washing of water by the Word, and interceding for them (Eph. v:25, Heb. vii:25). Not only was the high priest girded with a linen girdle, but this was also worn by the ordinary priests, of whom the church is a type. Our Lord said to His disciples after He had washed their feet, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John xiii:14).

How *are we* to carry out this injunction? By the love and kindness one member can show another, being ready to minister in every good word and work (Gal. ii:13).

If we see inconsistencies in the lives of fellow believers, let us intercede for them, not proclaiming their failures to the world, which, alas, we too often do, but to our Great High Priest, asking Him to cleanse them by the washing of water by the Word; or, if necessary, and He appoints us as His ministers to apply the Word for their cleansing, let us do it lovingly and gently, not in a fault-finding spirit, considering ourselves lest we be also tempted, but in the spirit of meekness show them what is the failure, or blemish, which is soiling their priestly garments, and so through our prayers and intercession the fallen ones will be restored.

THE ROBE. Lev. viii:7, Ex. xxviii:31-35.

On the white embroidered coat was placed the robe of the ephod, so-called, because the ephod was worn over it. The robe was a long loose garment reaching to the feet and blue in color. It had no seam, but at the top there was a hole for the head to pass through, and "a binding of woven work round about the hole," that it might not rend. On the hem of the robe there was a rich fringe of blue, purple and scarlet

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tassels, shaped like pomegranates, and next to every pomegranate was a golden bell. "A golden bell and a pomegranate" was all around the hem of the robe.

Now what did this robe typify?

Blue is the heavenly color, and the robe of the ephod being entirely of blue signified the heavenly character of our Great High Priest.

The pomegranate on the hem of the robe is typical of fruitfulness, it is one of Canaan's fruits, and is as large as an orange, and of a bright red color; when the fruit is cut open it is found full of seeds in a red fluid. Is not this full of spiritual suggestion to us? Christ said Himself "except a corn of wheat fall unto the ground and die it abideth alone, but if it die it bringeth forth much fruit" (John xii:24).

It was after Christ had shed His precious blood, died and risen again and gone into heaven, that the seed He had sown brought forth abundantly. We have the first results of the fruit, through His death, at Pentecost.

The golden bell beside the pomegranate gave forth a tinkling sound as the high priest moved about the sanctuary.

So the Gospel message of salvation to all the world did not ring out until our Great High Priest went into heaven, after having purged our sins, and the tongues of fire at Pentecost might be likened to the outburst of the salvation bells (Mark xvi:15-19, 20, Matt. xxviii:18, 19, Luke xxiv:46-51, Acts ii:1-4). And whenever the Gospel bells ring out a true sound, fruit follows, by bringing many souls to glory (Heb. ii:10, Acts iv:29, 30).

The fruitfulness of the pomegranate was displayed by our Great High Priest as in no other; when He went about doing good and His gracious words like the golden bells gave forth a true and tuneful sound, the one kept perfect company with the other like harmonious music (Acts x:28, Luke iv:22).

As some one has said, "All the sounds He sent forth was golden." Would we follow in the footsteps of our Great High Priest, then we must like Him abound in fruitfulness, our conversation golden and our walk fruitful, brightly wit-

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nessing for Him. But in vain will be our words, and the profession of our lips, if our lives are unfruitful, the one must correspond with the other, otherwise we shall be "like *sounding brass and tinkling cymbals;*" *faith, without works,* is dead in the sight of God and man (Jas. ii:26).

H. Forlong.

Outline of the Book of Revelation.

By JAMES H. BROOKS.

It is needless to say that the Sacred Scriptures would have been incomplete without this last book. It impugns the wisdom of our heavenly Father to suppose that He made a mistake in placing it among His living oracles, and it surely grieves Him when His children treat it, as too many do, with studied neglect and almost with undisguised contempt. It is "The Revelation of Jesus Christ [not of St. John the Divine, as the uninspired title falsely asserts], *which God gave unto him, to shew unto his servants things which* must shortly come to pass." As He gave it, therefore, to show *His servants what is certainly coming to pass, it cannot be His* will to have them turn from its solemn testimony in utter unconcern.

The plea that is constantly urged as an excuse for indifference to this portion of the inspired word is our inability to understand it. But, as if God foresaw the excuse, and determined to sweep it out of the way of obedience to His command, He says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." It will be observed that nothing is said about *understanding* it, but there is a blessing for him that readeth, and for them that hear. Any child of God can get this blessing, and every one should desire it. "*He* that readeth" implies that it should be read personally, and "*they* that hear" indicates that the people should have an opportunity of listening to it. Even if they cannot read, it is blessed to hear and to keep the words of this prophecy.

After all, is not the trouble in the heart rather than the head, when professing Christians complain that they derive no profit from that which God has been pleased to make known as a revelation, apocalypse, or unveiling of Jesus Christ? No matter what the seals, trumpets, and vials mean: it is enough for the loyal believer to know that his Lord stands before him unveiled, even in the midst of strange symbols, to call forth his loving interest and adoring gratitude. It may be safely asserted that those who

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find nothing here worthy of their attention must neglect the book; and on the other hand, they who most frequently and prayerfully read it receive constant pleasure and instruction and blessing.

Even a casual acquaintance with the Bible shows a striking similarity in many respects between the prophecy of Daniel and the book of Revelation; and it is suggested that the two be read together at a single sitting. There is this difference, however, that what the former is said to shut up and seal to the time of the end, the last of the New Testament prophets, now that the time of the end is at hand, is told to reveal. Moreover the Lord Jesus Himself gives up a key to the general meaning and design of the book in the three grand divisions which He makes of its contents. He says to John, "Write the things which thou hast seen," that is, His walking in the midst of the seven golden candlesticks, arrayed in the robes of a priest exercising judgment; "and the things which are," that is the things which were going on in John's day and during the present dispensation; "and the things which shall be hereafter," or literally "after these things," that is, after the present dispensation.

Hence the book gives us first the revelation of Jesus Christ, looking into the state of the churches, chap. i.; second, in prophetic outline the history of the churches, chaps. ii., iii.; third, the church, the real church, made up of quickened souls, in heaven around the throne set for judgment; and the investiture of the Lamb with the title deeds to the earth, chaps. iv., v.; fourth, the outpouring of successive judgments upon the earth, growing sharper and severer, but only hardening men in iniquity, until the evil heads up in the antichrist, and a monstrous ecclesiastical system of corruption, chaps. vi.-xviii.; fifth, the marriage supper of the Lamb, and His descent with the saints to inflict personal vengeance upon antichrist and his armies, chap. xix.; sixth, the resurrection of the *righteous dead, the millennial kingdom, during which Satan is* bound, and the final judgment of the great white throne, chap. xx.; seventh, eternal glory and millennial joy, chaps. xxi., xxii.

Scarcely do we open the book before we find that we stand upon different ground from other portions of the New Testament. The invocation is addressed to God, to Jesus Christ, and to the Holy Spirit, but in all the epistles grace and peace are implored only from the Father and the Son, because the Spirit is viewed as the abiding Comforter of the church, dwelling in believers. Here He has taken His place in heaven, as before His descent on the day of Pentecost. This is immediately followed by a Christian song and a Jewish wail in view of the coming of Christ with clouds; and this again by His revelation as in Dan. vii., where He is about to take the kingdom, chap. i.

But before His final appearing the history of the professing body

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of His followers is given, to explain the subsequent events sketched in the book. That the seven churches actually existed in John's day is certain, but it is equally certain that they were symbolical, as shown (1) by the fact that Jesus speaks of "the mystery" connected with them; (2) by the fact that there were just seven, the word *seven* occurring at least fifty times in the book, and always elsewhere as symbolic; (3) by the fact that our Lord confines His messages to these seven, although there were hundreds and thousands of churches then established; (4) by the fact that there are marked differences in the messages, though the churches were founded at the same time and composed of the same people, and lying almost in a circle within a few miles of each other; (5) by the fact that there is no explanation of the change that occurs in the mode of address to the first three and the last four, unless they are symbolical; (6) by the fact that the promises and warnings are evidently continuous, the blessings being restored in the order in which they were lost, and the whole seven answering to seven successive periods of Israel's decline and fall; (7) by the fact that the prophetic view corresponds precisely with events that have occurred in the history of the Church. Ephesus shows the giving up of the first love; Smyrna the period of persecution that followed the days of the apostles; Pergamos the corruption of the church by union with the world under Constantine and his successors, and the prevalence of Nicolaitanism or clerical pretension; Thyatira, increasing evil through the idolatry of popery in the dark ages. Here it will be observed, the warning, "He that hath an ear" succeeds the promise, and it does not precede as in the first three epistles; and here "the rest" or "remnant" are addressed in a great mass of empty profession; and from this time on the coming of Christ is mentioned as the motive and hope of the faithful, chap. *ii.*

This is followed by Sardis, or the state of Protestantism, with much that is good and much that is formal and dead; and this by Philadelphia, or revived interest in the person and word of Christ, leading to the promise, "I will keep thee from out of [the hour of] temptation, which shall come upon all the world, to try them that dwell upon the earth;" and this by Laodicea, the last state of the professing body, outwardly prosperous, but inwardly corrupt, *excluding the Saviour from His own house, and at length spued* out of His mouth, chap. iii.

At some unnoticed point after the message to Philadelphia, and it must have been unnoticed by the very nature of the case, the real Church is caught up to heaven, for it was said to John, "Come up hither, and I will shew thee things which must be hereafter," literally, "after these things" recorded in chap. ii and iii. From that time the Church is seen no more, until she descends with her divine

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Bridegroom in chap. xix. But her representatives are seated upon thrones, while the Almighty, a title given to God nine times in the book, though it occurs but once elsewhere in the New Testament, is preparing His judgments, chap. iv.

Then we have the Lamb, literally "a great little lamb," a term of endearment given to Christ about thirty times in the book, and *never elsewhere. He is seen to be the center of God's counsels,* and He alone is worthy to take the seven-sealed book, and to exercise *lordship over creation, while the saints ascribe redemption* solely to His blood, and the angels on the outer circle echo their praise, chap. v.

So the seals are opened, as the cry is heard to the executors of God's righteous judgments, "Come;" and wrath descends upon the fourth part of the prophetic earth. Here the prayer for vengeance from the souls of them that are slain for the word of God, and for the testimony which they held, cannot be the prayer of saints in the present dispensation. But it will be noticed that there is an interval between the sixth and seventh seal, as there is between the sixth and seventh trumpet, and the sixth and seventh vial, chap. vi.

During the interval an hundred and forty and four thousand of all the tribes of the children of Israel are sealed, the very names of the tribes being given, marking them as God's own; and a great multitude which no man can number of Gentiles are redeemed, though they do not constitute part of the Church. Multitudes were saved before the Christian Church was formed on the day of Pentecost, and multitudes will be saved after the Church, composed of all who are baptized by one Spirit into one body, and united to the living Head, shall have been caught away to heaven, chaps. vii.

The opening of the seventh seal is the signal or preparation for *the sounding of the trumpets, that indicate sorer judgments over* a wider field, even the third, or Roman part of the earth. Let it be borne in mind that these *judgments are yet future,* although no doubt there have been events in the past that are typical of them, as "history ever repeats itself;" but the very purpose of God in connection with the second advent of His Son would have been defeated if He had been more explicit in details and explanations. Six trumpets sound, but those who are smitten only harden themselves, as did Pharaoh of old, chaps. viii, ix.

Then comes another interruption, during which a mighty angel descends from heaven, declaring "that there should be time no longer," or, rather, "that there should be no longer delay," in winding up the awful scene, chap. x.

Meanwhile, Jerusalem comes distinctly into view, the temple, the altar, the court of the Gentiles, the holy city, being explicitly mentioned, *the two witnesses consuming with fire and smiting with*

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plagues, which the saints of this dispensation are forbidden to do; and at length their dead bodies lie "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Their ascension to heaven is followed by a terrible earthquake, and the sounding of the seventh trumpet, announcing that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," chap. xi.

But this naturally leads to a rehearsal of God's purpose and plan in connection with the Son of His love, from His birth in Israel, or, rather, in Judah, to His sitting down on the throne in heaven, the casting out from the heavenly places, where our conflict is now, of the devil, and his baffled purpose to destroy the Jews and the believing remnant, chap. xii.

Therefore his last attempt in his old game to counterfeit God, and hence we have an infernal trinity after the Church is caught away, Satan counterfeiting the Father; an imperial infidel government in the restored Roman empire combined with a blasphemous ecclesiastical power, substituting culture for the Gospel of Christ; and a base imitation of the Holy Ghost, working miracles, and deluding the whole world to worship antichrist, chap. xiii.

But there will be an elect remnant, another hundred and forty and four thousand, refusing to bow the knee to man, the first-fruits of a glorious harvest afterwards to be gathered in. This is followed by a swift succession of angelic ministries, cheering the faithful to meet death, and marking seven distinct results of God's dealing in grace and in judgment, chap. xiv.

Then come seven angels having the seven last plagues, for in them is filled up the wrath of God. But before they proceeded to inflict judgment, the martyred and yet victorious Jewish remnant is heard singing the song of Moses the servant of God, and the song of the Lamb, giving praise to the king, not of saints, but of nations, chap. xv.

The outpouring of the vials or bowls in the next act in this startling drama of the world's closing history, denoting still more terrible disasters that are coming upon the Christ-rejecting earth, and thus bringing the testimonies of the last book of the Bible into perfect harmony with all preceding prophecies; for they all predict that fearful judgments will usher in millennial glory. But there is a pause between the sixth and seventh vials, as between the seals and trumpets, chap. xvi.

This brings us to the overthrow of Babylon, the false ecclesiastical system, by the false civil system upon which she rode into power. But if Babylon means popery, it must not be forgotten that she will be destroyed only by the personal advent of Christ, and that she is "the mother of harlots," having many daughters clothed, it may be, in a Protestant garb, chap. xvii.

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So important, however, is the part Babylon plays, as the counterfeit of the true Church, the bride, in the causes that lead to the calamities of the last days, her destruction is more minutely described. God's people are called to come out of her, and all her luxury and power and splendor make her degradation and punishment the more appalling, chap. xviii.

Immediately upon the judgment of the great whore, the marriage supper of the Lamb is celebrated in heaven, and the crowned King of kings descends with His saints, who have been with Him during these terrible events, for the destruction of the antichrist and all opposing powers, chap. xix.

Satan is then cast bound into the abyss for a thousand years, all the righteous dead before Christ, during the present dispensation, and after the Rapture of the Church, are raised up, and share with Him kingly and priestly dignity through the millennium, after which Satan is to be loosed for a little season, only to be finally and forever cast into the lake of fire; and the judgment of the great white throne introduces eternity, chap. xx.

A glimpse of eternal blessedness is given, and only a glimpse, for we could stand no more; but the rest of the book is occupied with *an entrancing description of the glory of the Lamb, the beauty of* the Lamb's wife, and the unalloyed happiness of the saved nations of earth, walking in the light of the celestial city and of the bride's shining garments, chap. xxi, xxii. That we may have our hearts fully and intently set upon the revelations of this wondrous book, three times in closing does Jesus say, "Behold, I come quickly;" "Behold, I come quickly;" "Surely, I come quickly;" and well may we respond with the eager cry—

"Lord Jesus, Come!
Nor let us longer roam
Afar from Thee, and that bright place
Where we *shall see Thee face to face:*
Lord Jesus, Come!"

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Question Column.

No. 186. In question No. 168 you make a difference between the first resurrection and the rapture. Where may I find this distinction in Scripture?

In the following scriptures we have both: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." This is the first resurrection; it includes all who have died in the faith of God's elect from the foundation of the world to that moment. Old Testament saints and New are all included in "the dead in Christ." "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Theas. iv:16, 17). This is the rapture, the being caught away to meet the Lord in the air.

There are several other scriptures which predict the first resurrection out from among the dead of all that are Christ's; and one other scripture which states that "we shall not all sleep" (or die), but that we who are alive when the Lord comes "shall be changed" into the same immortal condition as those who are raised from the dead (see 1 Cor. xv:51, 52). But there is only this one scripture that tells us that when the Lord comes for us we shall be caught up to meet Him in the air, except as 2 Thess. ii:1 alludes to it: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him." The same event is put before us in John xiv:3, Phil. iii:20, 21, etc. The resurrection of the dead in Christ and the change of living believers is *followed* by being caught away to meet the Lord in the air. This last is what we speak of as the rapture, which means being carried away in a transport of ecstacy. This is the true Christian hope and is the next event that is to take place, before the prophecies relating to the day of the Lord can begin to be fulfilled.

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No. 187. Did Paul in Phil. iii:11 refer to the first resurrection, or to the rapture?

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

No. 188. Did Paul in 1 Cor. ix:27, where he speaks of a castaway, think of missing the rapture, the first resurrection, or life eternal?

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

No. 189. What is the meaning of "Else what shall they do which are baptized for the dead? If the dead are not raised at all, why are they then baptised for them?" (1 Cor. xv:29.)

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

No. 190. Please explain: "And now why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts xxii:16).

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Some excellent authorities read this passage, "And now why tarriest thou? arise, and get baptized, and have thy sins washed away, calling on His name." It is the application to the individual believer of the baptism of repentance for remission of sins. Ananias knew from the Lord Himself that Saul was a true believer (Acts ix:10-19). So he exhorts him to express his repentance for his sins by baptism and his faith by calling on the Lord. To this repentance *and faith, thus expressed, remission attached. Had Saul* refused to be baptized, he would simply have refused to own the Lord Jesus as his Lord and the Christian faith as his faith. He could not then have been owned as a fellow-believer. It is the one Christian baptism, in which the one Lord is confessed, and the one faith professed, of which Paul himself wrote in Eph. iv:5. Hence the importance of the Lord's words in Mark xvi:16.

No. 191. Will you kindly explain what the apostle Paul means when he states that we are delivered from the power of darkness, and are translated into the kingdom of the Son of the Father's love (Col. i:13). Also explain how the apostle John, while on the isle of Patmos, was in the kingdom (Rev. i:9). Does the kingdom exist at the present time?

Darkness is spiritual darkness. It is the condition we were in before the light of the Gospel shone in and revealed the truth to us: the truth as to ourselves—our condition as lost and guilty, and the truth about God and His grace. The power of darkness is Satan's power to keep men in that condition (2 Cor. iv:4). It is for this reason men do not understand the Gospel; they are in darkness (it may be religious darkness), and do not see their lost condition. But Satan would have no power to keep men there if they did not love darkness rather than light (John iii:19-21), and were willingly in darkness. Satan, to have power over us, must have the co-operation of our wills.

The kingdom of the Son of His love is Christ's kingdom in the character in which it is our privilege to know and enjoy it. The Father's love to the Son is that in which we share (John xvii:26). What must not that kingdom be, and what must it not contain of every spiritual blessing, heavenly and earthly, when it is the Father's gift to the Son of His love—the reward of the travail of His soul? The result to us of being in it will be that, when Christ our life shall appear, then shall we also appear with Him in glory (Col. iii:4), besides all the other blessings in the epistle.

John, and all believers now, are in the kingdom and patience of Jesus Christ. That is the present character of the kingdom while

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it is being formed by the sowing of the seed—the Word of God, by which souls are born again, and thus made children of the kingdom (Matt. xiii:38). It is in contrast to the time when the kingdom will come with power (Mark ix:1-10). At present Christ is on the Father's throne, waiting until His enemies shall be made His footstool. His being at the Father's right hand shows that He is the Son of the Father's love. Soon He will sit on His own throne, and we with Him, and Rev. xi:15 will be accomplished.

We are quite aware that wild and reckless teachings concerning the Kingdom are afloat, even to denying its existence altogether at the present time. If Paul had held such views would he have written Eph. v:5; Rom. xiv:17; 1 Cor. iv:20; vi:9, 10; Gal. v:21; Col. iv:11; 1 Thess. ii:12; 2 Thess. i:5? See also Acts i:3; viii:12; xix:8; xx:24, 25; xxviii:23, 31.

If we are not in the Kingdom now, where are we? What is there in this world outside the Kingdom of God? Of course there are false professors in the Kingdom (Matt. xiii:25), but what is outside it? or what has become of it if it does not exist now? Has the church displaced it? Then how is the parable of the pearl of great price a similitude of the Kingdom of heaven? The pearl is undeniably the assembly which is His body, and the parable being a parable of the Kingdom, shows that they who compose it also compose the Kingdom at the present time. Acts ii: 14-36 is the Gospel of the Kingdom, as is Rom. x:6-13, Acts xiii: 32-41, xvii:7, Mark xvi:15, 16, Luke xxiv:47, while Acts xx:21, 24, 25, shew that preaching repentance and faith and preaching the Gospel of the Grace of God is nothing more nor less than preaching the Kingdom of God. They are different aspects of the same thing. We cannot preach the whole counsel of God without preaching the Kingdom of God. It is the lack of this that makes so much of the preaching of to-day such an attenuation of the true Gospel. We must have wider thoughts of the Kingdom, and take in both its heavenly and earthly spheres, to think adequately about it.

No. 192. Can spiritists repent and be saved; or are they under the condemnation of "speaking injuriously" of the Holy Spirit? (Matt. xii:31.)

Intercourse with demons usually denotes a condition of apostasy and abandonment to Satan; but there have been rare instances of deliverances, after fierce conflict and struggle, Satan being unwilling to release his captive from his power. But Matt. xii:31 is the sin of ascribing the work of the Holy Spirit to demons. The work of the Holy Spirit is God's last effort with men to bring them

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to repentance; if that fails, God's resources are exhausted, and there is no forgiveness for such. Israel rejected Christ when He came to them, but the Holy Spirit then pleaded with them through the apostles in the Acts; but when they rejected that testimony God turned to the Gentiles, and judicial blindness came at length upon them (Acts xxviii:26-28).

No. 193. Please give me light on the following: This dispensation of God's free grace will be followed by one of law, for sacrifice and oblation will be resumed, or the Antichrist could not stop it in the midst of the week. Now the law we are told is a shadow of good things to come, but Christ is the substance. Please explain this apparent retrogression.

The resumption of sacrifice and oblation in the last week of Daniel will be by unbelieving Israel, who have not received the true Christ. The new dispensation for believing Israel will begin with the new covenant of Jer. xxxi:31-34, a covenant which includes the new birth and remission of sins. But even then sacrifices will be resumed to teach them what Christ has done for them; when the glory of the Lord will return to the new temple (Ezek. xliii: 4, 5, 18-27, etc.).

No. 194. In Malachi iv:5 it says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." What does that mean to us—the church—believers?

Elijah the prophet will not be sent to the church, but to Israel. But it will not be Elijah literally, but just what John the Baptist was, a testimony in the spirit and power of Elijah (Luke i:17); yet John did no miracle. Compare Rev. xi:3-13.

No. 195. If the ten commandments do not belong to the church in this age, have we a right to appropriate any other part of Old Testament Scripture?

It depends what is meant by appropriate. "All Scripture is given by inspiration of God, and is profitable" (2 Tim. iii:16). And we see by verse 15 that the apostle refers to the holy Scriptures of the Old Testament. The ten commandments themselves are of this character. They are God's requirement from man of that which He created him to be; and their use is to stop our mouths

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and bring us in guilty. There are also in the Old Testament the things concerning Christ (Luke xxiv:27) which surely we are to appropriate. On the other hand, we are not to apply to ourselves promises which belong exclusively to Israel; but we are to learn all about them. See Paul's list of what belongs to Israel in Rom. ix:4, 5. If we had not the Old Testament, how much of the New Testament would be unintelligible to us!

The reader is earnestly requested to read the answers with his Bible beside him, and to verify every reference to Scripture by reading it *in full*.

His Own.

"Keep me as the apple of the eye; hide me under the shadow of Thy wings."—Ps. xvii:8.

Lord! be Thou all, in all, to me;
My spirit keep, in meekness,
'Midst all the ills that fall to me
And all the foes that call to me,
For I am naught but weakness;
Hold Thou me up when failing,
Defend from all assailing;
Be Thou, alone, a wall to me!

The way *on* earth is drear to me,
The lights on earth grow dimmer,
Things in this scene, once dear to me,
As hindrances appear to me,
And I, a feeble swimmer,
The world's deep current breasting,
Its treacherous power testing,
Must know Thee, Christ, then, near to me!

In everything I fly to Thee,
O Thou, my Shield and Guerdon!
Thy love holds me so nigh to Thee,
I need not even cry to Thee,
My want becomes Thy burden;
Thou knowest ere the telling,
The wish my bosom swelling,
Clear is Thy loved one's sigh to Thee.

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Break sight's delusive spell to me,
And break earth's idols, wholly;
Reveal all that is well to me
In Thy pure sight, and tell to me,
To occupy me solely,
More of Thy cross and glory,
Heaven's deepest, richest story;
And all things else expel to me!

The wealth of Thy futurity
Is mine, with Thee, up yonder;
So here, amidst impurity,
Happy in my obscurity,
A little while I wander;
For Thy dear sake a stranger,
Glad that, in every danger,
Thou art my full security.

The world would be too strong for me,
But ah, its glory's blighted!
Above, all blisses throng for me
And beckoning transports long for me,
By faith already sighted;
To faith a real possession;
This is my glad confession
And fills life, here, with song for me! —M. T.

Exodus.

THE THEME: REDEMPTION. Key verse, iii:8.

The Central Figure: Moses, Emancipator and Educator.

Main Divisions:

I. *The Enslavement.* i:1-22.
II. *The Emancipator.* ii:1—iv:31.
III. *The Emancipation.* v:1—xv:21.
IV. *The Education.* xv:22—xl:38.

THE ANALYSIS.

I. THE ENSLAVEMENT. i:1-22.

1. The Prologue. i:1-6.
2. The Oppression. i:7-22.

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II. THE EMANCIPATOR. ii:1—iv:31.

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

III. THE EMANCIPATION. v:1—xv:21.

1. *The Preliminaries.* v:1—xi:10.
   a. The Refusal of Pharaoh. v:1-23.
   b. The Encouragement of Moses. vi:1-30.
   c. The Hardened Heart. vii:1-13.
   d. The Plagues. vii:14—xi:10.
2. *The Redemption by Blood.* xii:1—xiii:16. "Passover." xii:13 (1 Cor. v:7, 8).
   a. The Ordinance. xii:1-28.
   b. The Death of the First-born. xii:29-36.
   c. The Exodus. xii:37-42.
   d. The Law of the Passover. xii:43-51.
   e. The Law of the First-born. xiii:1-16.
3. *The Redemption by Power.* xiii:17—xv:21.
   a. The Journey from Egypt. xiii:17-22. "The Pillar."
   b. The Deliverance by Power. xiv:1-31. "The Red Sea." (xiv:30.)
   c. The Song of Moses. xv:1-21.

V. THE EDUCATION. xv:22—xl:38.

1. *The Education of the Wilderness.* xv:22—xviii:27. "Experience."
   a. The Wilderness of Shur. xv:22-27. "Marah." "Elim."
   b. The Wilderness of Sin. xvi:1-36. "Manna."
   c. The Wilderness of Sinai. xvii:1—xix:25.
      (1) Rock. xvii:1-7.
      (2) Amalek. xvii:8-16.
      (3) Jethro. xviii:1-27.
      (4) God Himself. xix:1-25.
2. *The Education of the Law.* xx—xxxi. "Instruction." Cf. John i:17 (a) (b).
   a. *The Moral Law.* xx:1—xxiv:18.
      (1) The Decalogue. xx:1-17.

(2) The Lesser Law. xx:18—xxiii:33.
(a) Law of Worship. xx:18-26.
(b) Rights of Person. xxi:1-32.
(c) Rights of Property. xxi:33—xxii:15.
(d) Various Enactments. xxii:16—xxiii:19.
(e) Various Sanctions. xxiii:20-33.
(3) The Covenant Ratified. xxiv:1-18.
"Visions of God."

b. *The Ceremonial Law.* xxv—xxxi.
The Tabernacle and the Priesthood. Cf. John i:14, 17.
"Hebrews" the Inspired Commentary.

3. *The Education of Rebellion and Restoration.* xxxii—xl
"Experience."

a. *The Rebellion.* xxxii.
b. *The Mediation.* xxxiii.
The Mediator: Moses (Gal. iii:19).
c. *The Results.* xxxiv—xl.
(1) New Tables of Law. xxxiv:1-4.
(2) New Revelation of God. xxxiv:5-28.
(3) New Experience of Moses. xxxiv:29-35.
(4) New Instruction Regarding the Sabbath. xxxv:1-3.
(5) New Commands Regarding the Tabernacle. xxxv: 4-19.
(6) New Consecration of the People. xxxv:20-29.
Alacrity and Liberality.
(7) New Power in Service. xxxv:30—xxxix:43.
"The Spirit of God."
(8) New Separation to Service. xl.
Tabernacle and Priesthood Sanctified and Glory of God filling the Sanctuary.

A. EXODUS: "*Way out*," "*Redemption*," which in Scripture signifies not only "Purchase," but also "Release." Cf. Eph. i:7; Rom. viii:23; 1 Cor. i:30. "Redemption of the body" includes the actual release of the body from the power of the grave. In all cases it is "Emancipation from Bondage."

B. EXODUS: "Redemption," "Emancipation," is twofold, viz., Redemption by *Blood* (Ex. xii:13), and Redemption by *Power* (Ex. xiv:30). It is Emancipation through the *Death* and *Spirit* of the Lord (Eph. i:7 and ii:1-6. Col. iii:1). Justification and Regeneration—the *penalty* of sin met and the *power* of sin broken (Rom. viii:2).

C. EXODUS: *Emancipation* must precede *Education* (cf. John iii:2, 3; Matt. xxviii:19, R. V.), whether of *Experience* (xv:22, xvii:27) or *Instruction* (xx—xxxi). Cf. Ex. xx:2, 3.

—*Elmore Harris.*

The Heart of the Lesson.

FALSE

(Aug. 5. Luke [illegible]-24.)

I. Lesson Outline.

1. A prepared feast (verses 15, 16). 2. A pressing invitation (verse 17). 3. Manifold excuses (verses 18-20). 4. The Lord's way of obtaining guests (verses 21-24).

II. The Heart of the Lesson.

The Gospel word of invitation—come—holds for us the heart of the lesson. It is the word of the householder bidding guests to a great feast; above all, it is the word of the Lord bidding men to a soul feast upon the best of spiritual blessings. A feast that cost Him the gift of His well beloved Son to the agonizing death of Calvary, so that He could say come to all.

In many ways, by persistent grace and mercy all through the centuries He has been saying come to all men; and not once nor twice but again and again has He called aloud "Ho, every one that thirsteth, come ye to the waters." And this to each individual within the sound of the Gospel. He would have guests to enjoy the bounty of His provision of merry and grace in Christ Jesus.

But the chosen parable of our Lord in reciting the excuses offered for non-attendance mirrors forth to us the way in which men are voluntarily shutting themselves out from the blessings of the Gospel here, and the joy and glory of heaven hereafter. The merest reading of the excuses shews how utterly at enmity with the Lord are the hearts of men to-day; valuing more highly the things of this life and their own ways, than the things and ways of God. All excuses are only heart exposures of deep-seated enmity and hatred of God. And what adds to the heinousness of this sin, is that men are putting the blessings of God and the necessary things of this life before them as gods, while they turn away from the finished work of Christ and God's offer of salvation in and through Him.

Shut out by their own folly these men are not to have a future probation, a second chance; their sentence of exclusion is irrevocable. But the Lord will not be thwarted in His purpose of having guests at this feast; His preparations shall not be in vain. The streets, lanes, alleys, out of the way places of the earth are full of the needy, the destitute, the hungry, spiritually, as well as physically; these will furnish those to whom the invitation specially comes. And the compulsion of grace and love brings them in till the house is full. For many centuries now the house has been filling; very soon the last guest will have been called; and then—the coming of our Lord Jesus in power and great glory.

THE PARABLE OF THE TWO SONS.

(Aug. 12. Luke xv:11-32.)

I. Lesson Outline.

1. The younger son (verses 11-24). A. Self-willed (verses 11, 12). B. Self-seeking (verse 13). C. Self-humiliated (verses 14-16). D. Brought to himself (verses 17-19). E. Returning home (verse 20). F. Welcomed by the Father (verses 20-24). 2. The elder son (verses 25-32). A. Proud (verses 25-28). B. Self excluded from joy and blessing (verses 29-32).

II. The Heart of the Lesson.

Verse 24 of our portion for study at this time reveals to us the heart of love of the Father, about which cluster the manifold precious teachings of this more than glorious parable.

In the wandering prodigal we see pictured to us, not merely the unsaved, unregenerate sinner, but also the backslidden child of God. Self-will and self-seeking characterize both these classes, and nothing but the grace of God can ever make us and keep us otherwise than this. As here, God allows us often to have our own ways to the bitter end, and when we have come to the end of ourselves He can step in by Divine grace. But we must see the end of self in some way or other ere we are willing to allow God to have His way of blessing with us. Yet all through our wanderings His eye is upon us and *His heart is going out to us, while His love never* fails. The loss, the famine, the poverty, all, all are His ministering angels to call us back to Himself.

The returning prodigal found a waiting father with a welcome of love that manifested itself in bestowing the best robe, shoes, a ring, a feast; but, above all, the embrace of love and kiss of reconciliation that told the aching heart of sin put away. So our God welcomes all who come to Him, in nowise casting out any poor soul.

The picture of the elder son completes the story as showing

another view of the love and grace of God in bearing with the legalism in service, the hardness and coldness of heart, the spiritual perverseness of the one *who never went astray, who never sinned*, but who had failed again and again to enter into his full possessions as a son. All that the Father has is ours, beloved. How many spiritual feasts on the good things in Christ have we had? How much of what is ours in Christ have we ever fully possessed? And yet, withal, how patiently and lovingly does God bear with us. It is worth noting that the scoff of the hard heart which sneeringly said *"thy son"* is answered in the fulness of reproving love by the Father's word, *"thy brother."*

THE JUDGE, THE PHARISEE, THE PUBLICAN.

(Aug. 19. Luke xviii:1-14.)

I. Lesson Outline.

1. The assured answer to importunate, believing prayer (verses 1-8). 2. The unheard, unanswered prayer of pride (verses 9-12). 3. The heard and answered prayer of humiliation (verses 13, 14).

II. The Heart of the Lesson.

The subject of prayer is central to this lesson, and we have our Lord's own teaching upon this most important subject. The persistent, importunate prayer of the wronged widow comes first, presenting much that is striking and deeply suggestive.

During our Lord's absence His people are much like this poor woman—oppressed by many adversaries. Our recourse, like hers, is to One who can help (Eph. iii:20, 21; i:22, 23; Matt. xxviii:18). But how vast the difference between the unjust judge to whom she had to go and the One touched with the feeling of our infirmities, upon the throne of grace, to which we are enjoined to draw near in all boldness and fulness of faith. What a contrast between the enforced justice in scanty measure and tardily administered which she obtained and the rich and abundant fulness of overflowing grace that is ever instantaneously ours from our Father and Saviour. Surely we should need little urging to make frequent visits to the throne of grace day by day, and live in the exercise of persistent believing prayer to God.

As completing His word upon the subject of prayer at this time, our Lord presents us first with the portrait of the self-righteous man who has come for the sole purpose of telling out how good he is; how much better than other men, and who is so occupied with himself that he forgets to ask, yea, is so blind that he cannot see his needs. Such prayers are never heard, much less answered. God has no ear to listen to such folly. This spirit pervades many a prayer to-day. The other is the prayer of the crushed, humbled

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heart conscious of its own unworthiness and demerit. With bowed head and humility betokened in every act, there is breathed forth that which is as sweet perfume to God. Justified is the one word that conveys to us the full answer of blessing to the petition. Would we obtain what we ask in fulness of blessing? Then, in all humility of heart, with the persistence of an earnest, positive faith, let us draw near and wait for God.

THE RICH YOUNG RULER.

(Aug. 26. Mark x:17-31.)

I. Lesson Outline.

1. The inability of the Law to give life (verses 17-22). 2. Salvation by the power of God alone (verses 23-27). 3. The blessings attendant on the faithful following of Christ (verses 28-31).

II. The Heart of the Lesson.

The question of the young ruler—"What shall I do that I may inherit eternal life?"—gives to us the key to the lesson. And this is carried further by the question of Peter concerning the blessing *of those who have eternal life.*

The query of the young ruler shows forth very clearly the inability of the Law to save any soul by giving life to any seeker. It is the ministration of death, and it here shows its legitimate work in this young ruler. Instead of making him conscious of his failure at every point, it seemed to have spiritually slain him; and he stands before the Law-giver, boastfully saying, "All these have I observed from my youth up."

Just a word, however, and the Lord reveals his inmost heart to himself in a way that is startling indeed. His riches are seen to have a first place in his heart; they are virtually his god. And so he has broken the very first commands of the decalogue—"I am the Lord thy God * * * thou shalt have no other gods before me." And, breaking this, is guilty of all. Neither life nor salvation are to be had in and by the Law.

Upon this dark background of failure our Lord shows forth the power of God to save men (verse 27); but God must do it, and He alone can do it only by grace through the atoning work of the cross (Eph. ii:8). And it must needs be by regeneration, which bestows a heart that loves God supremely, seeking His honor and His glory in all things. Thanks be to God, this is possible with Him.

The question of Peter draws forth from Christ some precious words concerning the present blessings of the believer in Jesus, whose every need is supplied out of the Divine treasury of the riches of grace in Christ Jesus (Phil. iv:19). Moreover, his future glory is most wondrously provided for by our God and Father. No fear but that He who hath begun the good work will perform it until the day of Jesus Christ.

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Notes on Prophecy and the Jews.

The Prophet Obadiah.

It is a deplorable fact that a good part of the Word of God is very little studied by many believers. Much might be said on a one-sided Bible study. Some make the Gospel of John their chief study, others Romans, Ephesians and Colossians, while the prophetic books are almost ignored by them; and not a few prefer the prophetic word and neglect other portions of the Scriptures. *It should not be so.* The tendency is to produce one-sidedness in the life. In these days in which we live, so significant and important, we should surely be "men of one book," and be acquainted with all the Word spoken concerning the Jews, the Gentiles and the Church of God.

The so-called "minor" prophets (though they are not minor), are perhaps the most neglected, and among them the least read and studied is the one whose vision we desire to put before us in this paragraph.

Obadiah means servant of the Lord. This is all we know of his personality. There is not much more known of some of the other prophets. Joel is simply given as the son of Pethuel; Amos, the herdman of Tekoah; Micah the Morasthite; Nahum, the Ekoshite; Habakkuk (the embracer), gives no clew as to his connection; Zephaniah is the son of Cushi, and of Haggai and Malachi we know as little of as Obadiah and Habakkuk. On account of this some have gone so far as to state in their criticism that most of these names are fictitious. They all lived, and if *we* do not know their connections, circumstances and walk in life, the Lord knows them. They had the Word of the Lord coming to them, and without knowing the full and final meaning of it they uttered what they were told and gave the visions they had. There is nothing more harmonious in the Word than the visions and messages of these prophets, the clearest proof of their verbal inspiration.

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It is somewhat uncertain to say when Obadiah, the servant of Jehovah, lived and prophesied. We think him to be one of the earliest prophets, who lived before Isaiah. All this is of course unessential. The superscription to the prophet is, *Vision of Obadiah.*

The vision has in our Bibles twenty-one verses and contains two parts. The *first* part, from verse 1 to verse 16, is a prophecy concerning the final great overthrow of Edom; the *second* part, from the 17th to the 21st verse, acquaints us (as all these prophets do) with the coming earthly glory of God's earthly people, Israel.

I.

Edom's final overthrow.—The prophet Joel (Jehovah is God), had prophesied concerning the day of Jehovah, as it stands in relation to Israel and the nations. Amos followed Joel, and while the latter had spoken of the judgments of the nations, the former mentions them by names. Among these nations, who are seen in the opening of Amos, ripe for judgment, for the fire, is *Edom*, "Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever; but I will send a fire upon Teman, which shall devour the palaces of Bozrah" (Amos 1:11, 12). Here in Obadiah's vision we read more of the ripeness of Edom for judgment and the coming overthrow. The Edomites are the sons of Esau, he having received that name (red) from the pottage of lentils for which he sold his birthright to his brother Jacob. In Malachi we read, "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob and I hated Esau, and laid his mountains and his heritage waste for the dragons" (Mal. 1:2, 3). Edom, "the people against whom the Lord has indignation forever" (Mal. 1:4). This stands at the end of the prophets, after the wickedness of the descendants of Esau had been fully established. Edom was opposed to Jehovah and Jehovah's people and was the enemy of both. They sided with the enemies of their blood relations and thus helped forward the affliction of the sons of Jacob.

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The terrible Herods were Edomites and types of Antichrist. There is an Edom of the future, for Israel is to conquer Edom at last. While, no doubt, Obadiah's vision speaks of Edom that was, it refers much more to the Edom of the future.

What a description of wickedness come to the full is given *us here in the vision concerning Edom!* All of it may be applied to the God and Messiah opposing nations at the end of this dispensation.

Foremost, as the true source of all, stands an arrogant, Jehovah-defying pride:

"The pride of thine heart deceiveth thee,
"Thou dweller in the hiding places of the cliff,
"His lofty habitation—
"Who saith in his heart:
"Who will bring me down to the earth?
"Though high like the eagle
"And though among the stars
"Thou hast set thy nest,
"Thence will I bring thee down—
"Breatheth Jehovah" (verses 3 and 4).

This then was and will be the boasting of Edom. It is the boasting of the nations in general. When a climax is reached, a summit of success, high like the eagle, then the casting down is to begin, and the day is not far off when all the high things shall be lowered. All here in these verses on Edom's pride reminds us of Antichrist. Edom and the nations build once more a tower which is to reach into the heavens, and the coming head of the nations will be one who makes his nest among the stars! "For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds, I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit" (Isa. xiv:13, 14). "And the little horn waxed great, even to the host of heaven, and it cast down some of the host and of

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the stars to the ground and stamped upon them" (Dan. viii: 10). "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all" (Dan. xi:37). "Who opposeth and exalteth himself above all that is called God" (2 Thess. ii:4).

But Edom has joined itself to the nations that were destroying Israel. There was a confederacy of nations against Judah and Jerusalem. Read verses 5 and 7. That a similar confederacy of nations will be in existence against Jerusalem when the day of the Lord is at hand is seen in the old and New Testament.

In connection with other wild, ungodly nations, Edom was violently cruel. They treated cruelly their blood relations. Let us hear some of their violent deeds, which are but types of that which shall be done again to Jacob's descendants in the time of Jacob's trouble, *the* tribulation:

"For the violence against thy brother Jacob
Shame shall cover thee,
And thou shalt be cut off forever.
In the day when thou wast opposite,
In the day when strangers took captive his army
And foreigners went in his gate
And cast lots over Jerusalem—
Then thou wast one of them.
Thou shouldest not have looked on
On the day of thy brother—the day of his calamity,
And not rejoiced over the sons of Judah
In the day of their destruction.

* * * * * * *

Thou shouldest not have stood at the crossways
To cut off his fugitives
And not have delivered up his remnant
In the day of distress" (v. 11-14).

If there was recently an allied army, a kind of confederacy of so-called civilized nations in China, who did acts of cruelty to innocent children and women, what shall it be when Edom with the nations marches once more, led by

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the evil one himself, up against the land of Judah and Jerusalem?

In the 15th and 16th verses we have a description of the day of recompense, the day of Jehovah, still future. The day in which nations will be smitten by the rod of iron, and kings, czars and emperors dethroned.

"Near is the day of Jehovah on *all* nations.
As thou hast done, so will they do to thee.
Thy deed will return upon thy head.
For as ye drank upon my holy mountain,
All the nations shall drink continually,
And drink and swallow down,
And be as if they had never been" (v. 15, 16).

This means the times of the Gentiles fulfilled. Dreadful day *of Jehovah! The evil day is coming—the day of darkness* and gloominess is not far away.

II.

Wherever we go in the prophetic Word we find this order: First, nations, the enemies of Israel, to be thrown down; the day of the Lord in connection with it in the second place, and thirdly, this is followed by Israel's regeneration, restoration, earthly glory and blessings to the nations. It is so here in Obadiah. The last half of his vision is occupied with that which follows when Gentile power and dominion has passed away, to be *no more*.

The seventeenth verse puts before us three things which shall be *then* and not before:

1. On Mount Zion there shall be deliverance (compare with Joel ii:28-32).

2. There shall be holiness (Joel iii:17; Zech. xiv:20-21).

3. The house of Jacob shall possess their possession.

This then would be the order of their blessing: Salvation, holiness, now a holy people, and lastly, possessing and ruling the earth. All this cannot be till He comes, who will turn away ungodliness from Jacob.

The possessions of the house of Jacob are now given

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to the vision. There shall be a fire. The house of Esau is stubble. So great will be the fire, that not one is left. The South Country, the mountain of Esau, the lowland of the Philistines, the fields of Samaria, etc., all will be in the hands of the house of Jacob in that day.

"And saviours shall go up to Mount Zion.
To judge the mountains of Esau" (v. 21).

The first line "saviours" speaks of the spiritual blessings which will be in connection with Mount Zion, lifted up over all the other mountains, and the second, "judges," shows the government of the earth with the centre in Jerusalem—a theocracy. But the end sentence is the most glorious, the kingdom shall be Jehovah's. Not a "spiritual kingdom," not a "church" kingdom, as the enemy, the falsifier of God's Word, has fostered it in Christendom, but the earthly kingdom, that Jewish world-wide Messianic kingdom. May it be soon. But we as saints do not pray, "Thy kingdom come," but we pray, "Even so, come Lord Jesus." Before the kingdom can be Jehovah's, we the heirs of God and joint heirs with Jesus Christ shall be taken to be with the Lord.

✠

New and awful persecutions against the Jews have broken out again in Russia. In Bialistock, not far from the German frontier, a massacre of Hebrews took place during the second week of June. It is estimated that hundreds lost their lives; hundreds of bodies, most of them mutilated, were seen by eye witnesses, and the homes of these unfortunate people were plundered and torn down. We fear these are only the mutterings of a more fearful storm, which is soon to break over the millions of Hebrews living in the Northland, Russia. All this is of far greater significance than most of us realize. These fearful outbreaks against the sons of Jacob denote the fast approaching period, the last of their sad history in dispersion, that period called in the prophetic Word "the time of Jacob's trouble." At least 20,000 Hebrews have been slain during

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the last fourteen months, and as many were wounded. This is a terrible record. And these things happening in Russia shows increasingly the destiny of that country.

✠

That American Zionism is not losing its enthusiasm is seen by the strong appeal sent out calling Zionists together for the ninth anniversary of the American federation. The meetings will be held in Tannersville, in the Catskill mountains. The appeal closes with the following words:

'The coming convention must prove to the world that our strength lies in the thought of Palestine. This convention must be the *beginning of a large propaganda for Palestine among all classes* and conditions of Jews. It is necessary that every man be at his post. It is for the freedom and for the honor of the Jewish nation that we are to work. Let every Zionist show his patriotism for the land of his fathers by devoting his best strength during the next few weeks to the strengthening of the Zion ideal by means of our ninth convention.

✠

As the months pass along, the tide of events rolls its course which is to "make men's hearts fail for fear" of what is coming on the earth in the impending age-crisis. Russia still boils over *with revolutionary movements. The feeling most general over there* just now is that the nation is sitting on a volcano, listening fearfully to a multiplicity of subterranean rumblings which may mean life and death to many thousands. The massacre of Jews is but the breaking out of the volcano, which may become suddenly active on a far larger scale any day. The situation is complicated by an enormous influx into Moscow of starving peasants from the famine districts. There are, besides, over ten thousand unemployed workmen now haunting the streets. These are also on the verge of starvation. In spite of daily escapes the prisons are kept full by arrests of political suspects. Prisoners are starving *themselves to death as the only protest possible after lying in a noi*some gaol for many months without any charge preferred against them. The aristocratic opposition to the Duma (or Parliament) continues, and it is more than suspected that the well-to-do bureaucrats have fostered the Jewish massacres. The Duma refused to be prorogued by the Czar or the Cabinet, and nothing but forcible expulsion of members can stop their sittings. An armed outrage on the Duma would probably be followed by a blaze of revolt throughout the country. And already there are indications that the Army and Navy are but waiting for the spark to be kindled which shall produce the flame of mutiny.

Daily Scripture Calendar.

AUGUST, 1906.

August 1. "And when He had opened the seventh seal, there was SILENCE in heaven about the space of half an hour" (Rev. viii:1).

At other times heaven was filled with praise. It was like silence of *amazement*. With quick glance the seraphic observers seemed to read the direful contents of the last parchment, and alleluias were suspended. Zechariah had written of this hour (Zech. ii:13). It was like the oppressive silence of Nature before a tempest. Amid this silence *in heaven* there appears to have been heard distant sounds of prayers *on earth*.

August 2. "And I saw the seven angels * * * and to them were given seven TRUMPETS (Rev. viii:2).

Seals stand for private matters, disclosed to those in fellowship. *Trumpets* declare widespread alarm concerning some *public* dealing. These were *priestly* angels, to correspond to the inflexible type (Num. x:8). The *trumpet* is peculiarly and exclusively *God's voice* of command (Isa. lviii:1; Hos. viii:1). To blow even an earthly trumpet was a very responsible privilege in the Lord's camp.

August 3. "And the seven angels which had the seven trumpets PREPARED themselves to sound" (Rev. viii:6).

This can hardly mean *posing* their instruments, since there was to be *long intervals* between the blasts. The literal and symbolic seem here to *mingle*. *Whatever pertains to earth*, like fire, hail, blood, may properly be taken *literally*. But, doubtless, trumpets, like candlesticks, set forth higher agencies which men could only apprehend through things familiar to their experience.

August 4. "And the second angel sounded, and as it were a great MOUNTAIN burning with fire was cast into the SEA" (Rev. viii:8).

What John saw was, "as it *were*," a mountain; something he could not otherwise describe *than by* this symbol. Mountains frequently figurize *governments* (Ezek. vi:3; Mic. vi:2). By this symbol Daniel saw the Millennial Kingdom (Dan. ii:35). Babylon, to which *this vision* may refer, was so symbolized (*Jer. li:25*; Zech. iv:7). *In Scripture* the Mediterranean is the *central* sea of prophecy.

August 5. "And the third angel sounded, and there fell a GREAT STAR from heaven, burning as it were a lamp" (Rev. viii:10).

Twice in the Epistles "*stars*" are figuratively quoted. The resurrection body is likened to a *luminous* star. Also such as depart *from* the faith are compared to *wandering, darkened* stars. The "lamp," or torch, is *metaphor*. *The symbolism* lies chiefly in the *name* of the star. "Wormwood" indicates how bitter shall be the judgment which this poisonous meteor shall infuse into whatever comes under its influence (*Jer.* ix:15).

August 6. "And the fourth angel sounded, and the THIRD PART of the sun was smitten, and the THIRD PART of the moon, and *the* THIRD PART of the stars" (Rev. viii:12).

There is nothing to indicate that this diminishing *of* solar light describes anything else than an actual convulsion of nature. The use "the third part," however, has frequent *mystic* connection with judgments upon I[illegible] Under this numeric division *of* woes both Ezekiel [illegible] portrayed the refining *and* discriminating of G[illegible] nation (Ezek. v:2; Zech. xiii:8, 9).

August 7. "And I beheld, and heard AN ANGEL flying through the midst of heaven, saying with a loud voice, woe, woe, woe" (Rev. viii:13).

The best authorities read, "*one eagle* flying in mid-heaven." The word is the same as in Luke xvii:37; Rev. iv:7; xii:14. It was one eagle among others John saw during his visions. Because of its fierce and unclean *qualities* the eagle was a fit agent to announce *the* slaughter coming upon the earth. Connect this symbol with the words in Job xxxix:30, and quoted by our Lord in Matt. xxiv:28.

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August 8. "And the fifth angel sounded, and I saw a STAR fall from heaven unto the earth" (Rev. ix:1).

The "star" was already *fallen*, not in the act of falling, when John saw it. By what the "star" does, it is clear it is symbolic of some intelligent agency. For a kindred figurative use of this symbol read Dan. viii:10; Rev. xii:4. *Thus fallen stars picture forth* the deposing of exalted leaders. It *is interesting* to connect this vision with the personal humiliation of Satan (Isa. xiv:12; Lu. x:18).

August 9. "And he opened the BOTTOMLESS PIT" (Rev. ix:2).

This is a *real* dwelling place of infernal hosts. Whatever its nature, its *location is indicated*. By comparing Deut. xxx:12-14 with Rom. x:7, we infer it is *under the sea*. Hence the propriety of the "Legion" begging our Lord not to send them into the abyss, where they belonged (Lu. viii:31). Enough for us to know that, apart from all imagery, there is a place of punishment for wicked spirits, securely barred against man's curious intrusion.

August 10. "And there came out of the smoke, LOCUSTS upon the earth" (Rev. ix:3).

Usually a symbol bears points of *resemblance*. Here we note *contrasts*. Natural locusts have *no king* (Prov. xxx:27); they eat only *green things* (Exod. x:5); are *frail* of body; when first seen appear to "drop from the *clouds*"; are *harmless* to men's persons; and *short-lived*. Being *super-natural*, those John saw had a *demon king*; touched no *herbage; were invulnerable;* came from *beneath;* were *poisonous;* and lived *far beyond the age* of true locusts.

August 11. "And the SHAPES of the locusts were like unto horses prepared unto battle" (Rev. ix:7).

Not simply *their* "shape," but their whole *similitude* and mobilizing was suggestive of cavalry. Joel's prophecy gives light on this important symbol (Joel ii:1-11). Joel particularly *describes their acts*. John is *mostly* occupied with *their appearance*. Their *crowns* broken *authority;* their *teeth*, beastly *instincts;* their *breath*, *depravity;* their *shields*, *super-mortality;* their *poison*, *deathless torment*.

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August 12. "And their power wss to hurt men FIVE MONTHS" (Rev. ix:10).

The mystic *periods* of the Revelation have been the starting point for the widest divergence of interpretation. It is safe to adhere to the *literal* meaning whenever possible. If all the *judgments* of the Apocalypse are to fall within the last "week" of Daniel (and they certainly will thus culminate, no matter how many thousand years they have been arriving at that stage), then we must grade down all numbers to that *brief* limit.

August 13. "And he had in his hand a *little book* open" (Rev. x:2).

This "mighty angel" must not be confounded with *the Lord*, who preserves His own majestic identity throughout. John commands this angel (v:9), something never done to the Lord. The *little* or *lesser* book is to be contrasted with the sevan-sealed book which contained *the whole* scheme of the *mystery of God*. The book no man was worthy to even *look* upon. *This* John was made to handle. *That* was sealed; *this* was open.

August 14. "I will give power unto my TWO WITNESSES" (Rev. xi:3).

These are not symbolic, but *literal*, future men. We note them among the symbols because of the many *mystic* opinions concerning them. Themselves had been forecast by two men—Joshua, the son of Josedech, and Zerubbabel; and had also been symbolized as "two olive trees," "two candlesticks" and "two anointed ones." Enoch and Elijah are the *two* expected by the most eminent rabbis, fathers, martyrs and early saints.

August 15. "These are the two OLIVE TREES, and the two candlesticks, standing before the God of the earth" (Rev. xi:4).

Mark the place of service, before the *God of the earth*, not heaven. These were not strictly *trees*, but oil repositories. Zechariah calls them "branches," that is, twigs (iv:12). He further explains the same symbol as picturing the work of the Holy Spirit through two chosen witnesses, named "anointed ones." We only know of two embodied men of whom it can be said they "stand by the Lord *of* the whole earth." These are Enoch and Elijah.

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August 16. "And there appeared a great wonder in heaven; a WOMAN clothed with the sun" (Rev. xii:1).

This was a "sign," hence symbolic. In both Testaments figurative *women* illustrate some company of professed believers. There were "Daughters of Zion," "Mother Jerusalem" and the "Lamb's Wife." Here she stands for an Israelitish *mother*, rather than an espoused *virgin*. Saints are always said to be "*in* the light." Trampling the moon is victory over the world powers of darkness. Twelve stars are significant of twelve millennial thrones. (Matt. xix:28).

August 17. "And there appeared another wonder in heaven; and behold a great red DRAGON" (Rev. xii:3).

Only the *greatest* animal species are employed in Revelation. This reptile was fiery and splendid. What a terrifying vision! A sun-clothed woman defied by a huge, glittering python. It is the symbol and revenge of Eden's failure. Besides their venom, such serpents are known to eject from the mouth profuse quantities of stinking, overpowering fluid. Dragons are associated with *desolations* (Jer. xlix:33; Isa. xxvii:1).

August 18. "And I saw a BEAST rise up out of the sea, having seven heads, and ten horns" (Rev. xiii:1).

This symbol is abundantly illumined in Daniel's prophecy. Monster animals stand for *governments* (Dan. vii:17). Horns picture *kings*. Waters denote *peoples* (Rev. xvii:12, 15). The peculiar feature about this mythical beast was that he combined in himself the characteristics of *all the world power beasts* that had preceded him (Dan. vii:4-7). *Natural* lions, leopards and bears do not dwell *in the sea*.

August 19. "His NUMBER is six hundred threescore and six" (Rev. xiii:18).

This *mystic mark may* be guessed at, but its secret will *not* be known till its *fulfillment* comes. It was the common practice in John's day to speak of "the number of a name." High-born Romans bore *three* long names. Being too lengthy to inscribe, they were reduced to equivalent *numbers*. Such numbers were branded upon the *foreheads* of low-born slaves, and on the *hands* of free-born soldiers.

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August 20. "Thrust in thy sharp sickel and gather the clusters of the VINE OF THE EARTH (Rev. xiv:18).

This is best understood by comparison with its opposite (Deut. xxxii:32). Our Lord had said, "I am the *true* vine; ye are the *branches*." A "*vine of the earth*" then *must stand* for an Anti-christ and his infamous adherents. Prophets had forecast this scene (Isa. lxiii:2, 3; Joel iii:13). In this vision the *grapes* alone are trampled. The *vine* itself is reserved for destruction by burning (Mal. iv:1).

August 21. "And the sixth angel poured out his vial upon the great RIVER Euphrates" (Rev. xvi:12).

To dry up waters has been a repeated miracle to graciously help Israel. Literal Babylon was not overthrown till its literal river was trenched and dried. Hence there must be some corresponding *symbolic* relation between the mystic "great city" and its river of *peoples*. Yet, as the judgments of the other vials are *literal*, we must here expect the language to describe also a literal drying of the river (Isa. xi:15).

August 22. "I saw a WOMAN sit upon a scarlet colored beast, full of names of blasphemy" (Rev. xvii:3).

As this "whore" *sits* upon the Dragon-beast, she is not identical with either of the beasts. She is mistress of kings. Her province is *ecclesiastic* cruelty. Theirs is *civil* oppression. Not like the sun-clothed woman, this one is only "gilded." *Cups* containing *love-portions* were the inseparable equipment of the sorceress. Very bold is this image of God Himself in *imperial vengeance* filling this woman's cup.

August 23. "Wherefore didst thou marvel? I will tell the mystery of the WOMAN" (Rev. xvii:7).

Taken in the simplest phase of symbolism, a *pure woman* stands for the congregation of God in both Old and New Testaments. A *harlot or whore represents apostasy in any branch of that congregation* departed from its first love. Thus Jerusalem, *peace*, and Babylon, *confusion*, stand in juxtaposition. The one, whether woman or city, drinks the "cup of blessing"; the other, "the cup of wrath."

August 24. "The MARRIAGE of the Lamb is come, and His wife hath made herself ready" (Rev. xiv:7).

This is the most *extreme* symbolism. A *beast* and a *woman* united as agents to represent a vast scheme which forms the theme of the whole Bible in its details. Two things may be noted: Oriental women are *always in retirement until manifested at marriage.* Then the "getting ready" is the chief feature. Thus the Church, if she be *normal*, is now a *hidden* company, awaiting those *resurrection robes* which alone will fit her for her nuptials.

August 25. "And I saw heaven opened, and behold a WHITE HORSE, and He that sat upon him was called Faithful and True" (Rev. xix:11).

This peerless symbol bears its own marks of identification. Observe that heaven was "opened" to reveal it. Up to this point in the visions the Lamb had been *hidden*, and all judgments executed by *angels*. It may be well to contrast the two *white horse* riders (vi:2). One is an *earthly* agent; the other an *heavenly*. One *begins*, the other *ends* judgments. One has a *stephanos*, the other a *diadem*. One has *death* and *hell* in his train; the other, the hosts of *redeemed*.

August 26. "Come and gather yourselves together unto the SUPPER of the great God" (Rev. xix:17).

This awful symbol is not new. John would be familiar with Ezekiel's detailed description of the same horrible feast. Terrible irony! *God's sacrifice* of His beloved had been slighted, and now the *slighters* shall themselves become a "sacrifice" to the vile delight of insatiable vultures (Ezek. xxxix:17). The conception of a *banquet* is imagery; but the awful destruction of *fleshes*, five times enumerated, is *literal*.

August 27. "I will shew thee the BRIDE, the Lamb's wife. And he * * * shewed me that great CITY, the holy Jerusalem" (Rev. xxi:9, 10).

Here is the convergement of two opposite similes. *Individual* salvation shall finally merge into the unity of our *collective* calling. No imagery could better describe the cosmopolitan character of the redeemed. *One by one* they had plighted their heart's troth to one Lover; yet at the same time each had become enrolled *citizens* of a new commonwealth. All Old Testament saints looked for a *city*

as their consummation. All New Testament saints look for Bridegroom as their Savior.

August 28. "And the city lieth four square. The length and the breadth, and the height of it are EQUAL." (Rev. xxi:16).

The dimensions are proportionate. So is the word rendered equal (Mark xiv:56). Two latent Jerusalems are described by two glowing imagery. Their distinguishing points of contrast are marked. Isaiah and Ezekiel saw the vision of the earthly city (Isa. lx:10-20; Ezek. xlviii:30-35). John saw the heavenly. Its size is awful we can only imagine it as an immense, hemisperic sphere suspended in space.

August 29. "And he showed me a pure river of water of life, clear as crystal" (Rev. xxii:1).

The beauty of this imagery can only be appreciated as we realize the scarcity, costliness and dirtiness of Oriental drinking water (Lev. 6). Water stands for salvation (Isa. lv:1; Jno. vii:37, 38), but here it is the actual guarantee of eternal vigor. There is to be the marvel of a New River in the Millennial Jerusalem (Ezek. xlvii:1-12; Zech. xiv 8). This in the vision is the heavenly counterpart.

August 30. "Blessed are they that * * * enter in through the gates into the city; for without are DOGS" (Rev. xxii:14, 15).

Dogs are only once mentioned in a clean sense in Scripture (Matt. xv:27). They symbolize the abominable and outcast (Deut. xxiii:18; Phil. iii:2; 2 Pet. ii:22). The imagery would be very helpful to John, familiar with the place dogs and wandering beggars occupied outside a city walls, while lawful citizens walked in tranquility within. Thus he saw the holy city barred against all defiling intruders.

August 31. "I am * * * the bright and MORNING STAR" (Rev. xxii:16).

This is the last metaphor by which our Lord designates Himself. It is peculiarly fitting. The Apocalypse is like a long night of unbroken horrors, illumined only by the fires of the pit. This Day Bringer tokens the end of the darkness. The simile, "Morning Star," bears various meanings. Job seems to apply it to angels. Isaiah uses it for a king and Satan. In the Thyatira church it was the earth, the scene and gift of government to the saints.

OUR HOPE.

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Vol. XIII. OCTOBER, 1906. No. 4.

Editorial Notes.

The Angel of the Lord.

In a number of passages in the Old Testament we read of a person who appeared from time to time in a sudden and mysterious way. The title given repeatedly to this person who manifested himself in human form is "the Angel of the Lord." A careful study of the passages which tell us of the manifestation of this being will show that he was not a created angel, but a divine, uncreated person. It is a most striking fact that the ancient synagogue before Christ came spoke of this person as *"the Word."* These ancient traditions and comments on the different passages are both instructive and remarkable. They prove that these ancient Jews had a good deal of light. The "Angel of the Lord," as this heavenly visitor is called, was indeed none other than the Word, the Son of God, who appeared in this hidden way upon this earth, before He was made flesh and tabernacled among us. We see Him appearing to Hagar. She called Him not an angel, but Jehovah, and called the name of the Lord that spoke unto her, "Thou God seest me" (Gen. xvi:13). She was right, for no created angel could have said, "I will multiply thy seed exceedingly." In Genesis xviii and xix we see this blessed visitor again accompanied by two angels. How solemn are the events in Mamre and in Sodom where they appear. Suddenly Abraham saw three men standing by him as he sat in the front door in the heat

of the day. One of them is Jehovah Himself and Abraham addresses Him as "My Lord." What condescension it was for the Lord to visit Abraham and become a guest in his house. The two companions of the Lord were angels, and while they hasten on towards Sodom as heralds and executors of judgment and with mercy as well, the Lord stayed behind and communed with Abraham, made known to him his purposes, listened to his intercession and answered him. Then the Lord went His way and we see Him again in the judgment by fire of Sodom. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire *from the Lord out of heaven*" (Gen. xix:24). It is again "the angel of the Lord" who speaks out of heaven, when Abraham took the knife to slay his son. Here manifestly the speaker is God and not a created angel, though He is called "the angel of the Lord," for He says, "*thou hast not withheld thy son*, thine only son from *me*." Or we turn to Genesis xxxii and read the happenings at Jabbok. A man wrestled there with Jacob until the breaking of the day. This nightly visitor came as a human being, strong and powerful. Who was He? Jacob knew, for he called the place Peniel, I have seen God face to face. In Hosea xii:4, 5, we have the additional information that the Man was "Jehovah the God of hosts." Dying Jacob speaks once more of the Angel and called him "the Angel, the Redeemer" (Hebrew).

Still more significant is Exodus iii. Here the angel of the Lord appeared in the burning bush, and this Angel is called Jehovah and said Himself, "I am the God of thy father; the God of Abraham, the God of Isaac and the God of Jacob." He also gave the revelation of His name as "*I am that I am*," the self-existing One. The ancient *Jerusalem Targum*, a Chaldee paraphrase on the Pentateuch, declares that it was "the Word" which showed Himself there. That angel went before the camp of Israel, removed and went behind them (Exodus xiv:19). Again we read of Him, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him and obey His voice, provoke Him

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How beautiful and comforting to our hearts it is to see our Lord Jesus Christ in the light of these pre-incarnation manifestations. It was He Himself who came down and in human form revealed Himself, who came in mercy, with comfort, who delighted in His creatures, who condescended to be entertained by Abraham, His friend, who guided, protected, shielded and kept His people and much besides. And this One, whose name is "Wonderful," came and took upon Himself our form and then went to a cross to die for us. This wonderful Person "loved me and gave Himself for me." And He still loveth us, is in us, over us, with us and we shall be *forever with Him.*

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Do We Appreciate Him More?

As the days go by and we are nearing eternity, are we appreciating the Lord Jesus Christ and His work for us more? Is He really becoming more precious to our hearts? Is His Presence with us and His Power in our lives more real? Do we thank and praise the Father more for the gift of His Son, because we appreciate Him more? Is He all our Comfort, our Hope, our Strength, our Joy and Delight? Do we realize our complete need of Him as never before? Are we living in greater dependence on Him and are our hearts more longing for Him than ever before? *These are searching questions.* If we continue in unbroken communion with Him, a communion ever deepening and of greater reality, we do appreciate Him more, we know Him better and long to know Him still more. Oh that we might learn that it is just Himself what we need!

What would we do without Him? Thus cries the soul which leans hard upon Himself. What a comfort He is in the conflict, in the difficulties and perplexities of the present day. And the best is to know He wants to be all that and much more to His people. How He must long for a closer *fellowship with every one of His blood-bought children.* How often we wander, how often we do not grant Him that opportunity which He craves to shower His richest blessing of love and comfort into our hearts and to draw us closer to Himself. It is a good question to ask upon our knees, "Do I appreciate Him more than ever before?"

"Take Thou our hearts, and let them be
Forever closed to all but Thee;
Thy willing servants, let us wear
The seal of love forever there.

How blest are they who still abide
Close sheltered in Thy loving side;
Who life and strength from Thee receive,
And with Thee move, and in Thee live."

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A Sign.

We are thankful for a brief editorial note appearing recently in the leading organ of the Methodist church, the *New York Christian Advocate*, Dr. James M. Buckley, Editor. Mr. Buckley says:

"The influx of the Jews into Palestine during recent months has been remarkable. Five thousand of them from Russia landed at Jaffa a few weeks ago. The Daily Mail says that the Jews are regaining possession of the land by degrees, and should the present quick rate continue, in a few years the whole country will belong to them. This will be considered by some a fulfillment of prophecy and a sign that the second coming of Christ is at hand; yet those familiar with the history of the last eighteen hundred years know that many signs have been seen and many times fixed—and still the centuries roll and the Master cometh not! He foretold that none can foreknow when He will come, saying, 'But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.'"

We are thankful for it, in that this note at least acknowledges the fact that our Lord is to come back in person. It sounds differently than what a certain Bishop of that denomination said a few weeks ago. He declared that the world is gradually improving, and that great things are about to happen. "After more progress and conquest, the Lord may be expected to return *in the person of some great leader*" (!)

What the Methodist Episcopal church needs are teachers who teach prophecy in a simple, sane and scriptural way. The ignorance of God's revealed purposes, the dispensations past, present and future, is in greater part responsible for the apostasy so marked in Methodism; it also is responsible for so many Methodists turning to Christian Science and other damnable heresies.

What the above note contains is true. There is a wonderful influx of Jews into Palestine. The Sultan has removed certain barriers and this, with the severe conditions of the Hebrews in Eastern Europe, accounts for the large proportions of Jews settling in the land. This is a sign of the end of this present age, not because *we* think so, but because the Word of God authorizes us to look upon a

national movement towards a partial return of the Jews to the land as a harbinger of the near advent of our blessed Lord. It is true "many signs have been seen" in the past, but never before have the signs been so numerous, as well as ominous, as the present time. Such a partial return of the Jews in an *organized* effort, known as Zionism, was never known in the past, and it *is* one of the most striking signs of the times. Our prayer and heart's desire is to reach all true believers with the solemn message of the imminent coming of our Lord and to put before them the great truths connected with it. With the "fixing of the times," as stated in the above note, we have *no* sympathy. Notes on Prophecy in this issue give interesting items on the restoration question.

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More Shakings.

San Francisco still trembles—but the citizens are rather restful. A Japanese scientist, a heathen, has given the assurance that such an earthquake will not happen again within a lifetime. The "christian" (?) citizens have taken the reassuring word of a heathen and rebuilt their city. And now South America is shaken. Valparaiso, Santiago and scores of other cities are in ruins. Fire again complete the work the commotions of the earth began. Thousands are dead. Misery is the lot of countless thousands. These are repeated warnings of the coming, greater catastrophes. Valparaiso's ruin and visitation, however, makes less impression than San Francisco. It is not quite as near to home. Ah! the blindness and unconcern of our generation! They heed not the warning.

Will our fair Atlantic coast escape? Is there no danger of some powerful shaking, which may reduce New York, Philadelphia, Boston and Baltimore to ashes? As we write this we gaze upon the new-Baltimore, as it has sprung up out of the ruins of the recent conflagration. How soon may these buildings crumble to dust again, though they are called "fireproof?" Solemn days these are. What will come next?

The Counsellor of the Czar.

Much light is shed upon the Russian situation, the fearful record of murders, bloodshed, the atrocities committed against the Jews, the burning of estates and towns, by the fact that the Czar had for many months a secret counsellor. This adviser was not a great statesman or politician, but one who asks the dead, a necromancer. Papus, a spiritualistic medium, has given many seances to the Czar, and this poor, deluded autocrat has closely followed instructions. Pharaoh of old had his soothsayers, his sorcerers, and they advised him and he would not let Israel go. Just as vacillating as Pharaoh has been the poor Czar. Papus, no doubt, is the genuine article, not a would-be medium, but one who *has* a familiar spirit. No doubt the god of this age, the prince of the power of the air, supplied Papus with some strange, cunning demon to guide the Czar to such actions, as suited his hellish purposes. The press has exposed this fact of the Czar's counsellor. Papus has gone away for a while, taking a present of twenty-five thousand dollars with him to enjoy a little rest. But what great significance there is in this after all. Demons are about on all hands and take possession of things. Demon power has never been so much felt in the world as now.

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Spiritual Poison.

A friend, living in Toronto, sent us the following communication, heading it by these two words, "Spiritual Poison."

Enclosed herewith are four sample copies of tracts by "Pastor" C. T. Russel of *Millennial Dawn* notoriety, which were left at the front door of my house on Saturday evening, 28th ult., published by the "Watch Tower Bible and Tract Society." They are good specimens of *tares* sown by the enemy, after the preaching of the gospel in this city by Messrs. Torrey and Alexander in January last. They are entitled respectively:

1. To Hell and back! Who are these? Hope for the recovery of many of them.

2. The Great Prison House to be destroyed. Its 20,000,000,000 "prisoners of Hope" to be released.

3. Selling the Birthright. The Allegory of Jacob and Esau. The world not in the Allegory at all.

4. Higher Criticism Repulsed. The Oath-bound Covenant.

The horrible mixture of truth and error in these tracts shows how utterly incapable the natural man is by mere intellectual effort to understand the things of God, and there is no evidence in their composition of submission to the guidance, or even recognition of the existence of the Holy Spirit as a divine teacher.

It would, I think, be a good service for God, if some one or more who have the time and means to spare, were to undertake the work of exposing the fallacies contained in these tracts, and distributing the exposures as widely as the tracts themselves, because the fallacies are often so plausibly put as to lead astray those who are not thoroughly grounded in the foundation truths of Scripture.

This is well put. We know of nothing which deceives and deludes so much as that which our friend calls a "terrible mixture of truth and error," this Milennial Dawnism. It is eating away like a canker and paralyzes all efforts in the Gospel. We know of a number of cases where people after they had accepted these teachings lost complete interest in the Gospel and became instead strong proselytes for these unscriptural views. We have printed some 150,000 copies of an exposure of the false doctrines in this system and expended hundreds of dollars for these pamphlets. A large number have been delivered from this snare and thousands have been warned. We are anxious to write a new warning, better fitted and more pointed; clearer in language, etc., than the previous one. We hope and pray that we can send forth of these at least 500,000 copies. We believe this work is in obedience to Jude 3, "to contend earnestly for the faith once and for all delivered unto the saints;" the Lord will bless it, as it exalts His Truth.

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Meat in Due Season. The September issue of OUR HOPE has brought much blessing to many hearts. The addresses treating the Coming of the Lord and our responsibilities, etc., seem to be specially used. To give these addresses a still wider circulation we have had them printed in a separate form in a neat pamphlet and given the pamphlet the title, "Meat in Due Season." The addresses it contains are: 1. The Approaching Day and Our Responsibilities. 2. The Midnight Cry. 3. The Re-

demption of the Purchased Possession. We want to see this pamphlet circulated as soon as possible by the thousands. We refer our readers to the article which follows the editorial notes. *Please read it carefully and prayerfully.* In connection with this we also announce the publication of our exposition of the *Olivet Discourse* of our Lord as contained in Matthew xxiv and xxv. It is published in a neat volume of over 125 pages and will be a great help in these days of confusion and fanciful interpretations of the Word of God. This exposition of the great prophecy of our Lord is needed for those Christians who have little knowledge of God's purposes. It is equally needed for others who have *lent their ears recently to the unsafe teachings of certain* men, who are confused on the meaning of "the kingdom of heaven" in the Gospel of Matthew. Their fantastic and confusing theories become but stepping stones towards more serious errors and decidedly evil doctrines. We are confident the above little volume on the Olivet discourse, the exposition of which we wrote with much prayer, will be under God, greatly used in many ways. The volume is attractively bound, and we send it to any part of the world with two copies of "Meat in Due Season" for 50 cents.

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His Riches Our Riches.

From far and near we hear of great blessing which has rested upon this new volume containing the Gospel of Grace and Glory. It has been used with the unsaved and with the saved. We are confident that the Holy Spirit will use it in a very large way as it aims at the exaltation of our blessed Lord and Saviour Jesus Christ. Among others we received the following letters:

Sir Robert Anderson writes: "A line to acknowledge with cordial thanks the receipt of the book you have so kindly sent me 'His Riches—Our Riches.' I have read it to-day in a railway journey and I can but echo the words about it by my friend Dr. Pierson in the introduction."

John R. Caldwell, editor of the *Witness*, Glasgow, says in a letter: "I thank you for sending me a copy of your book, 'His Riches.' The base on which you found your teaching has been one

of great interest to me, but your meditation upon it helps me with many precious and beautiful thoughts."

Mrs. George C. Needham sent us the following words: "Attractive within and without, this delightful book contains 'greater riches, than tressures in Egypt.' For 'the poor in this world, rich in faith, it is filled with all pleasant and precious riches." As Isaac's servant displayed the jewels of his master, the author has here shown us the riches of the glorious kingdom, 'the riches of God's grace' as well as 'the riches of His inheritance in the saints.' As a Gospel message, the miracle of the Divine Poverty is told in language worshipful and fragrant as the oil of the sanctuary. The way of durable riches and righteousness is lovingly explained to the unsaved."

We are planning for very large editions of this book which we hope to put into circulation by many thousands during this fall and winter. If you desire to put out a larger quantity we will be glad if you write us for a free sample copy. The next edition, which is now prioting, has 25,000 copies.

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How Many More Readers for OUR HOPE.

With the kind and prayerful assistance *of our readers, especially those who have* received blessing through OUR HOPE, it will be an easy matter to add a thousand or more names to our subscriptioa list. Do you know any Christians who need just the teachings as contained in OUR HOPE? Do you know of a preacher to whom the magazine would be a blessing? Do you know any young convert who is anxious to study the Bible and who needs a safe guide? We are confident you know many such cases, and if you desire to help them to a better understanding of the Bible hand them a sample copy of the magazine or have us send a copy to them. Speak to them about it.

Like last year we make our readers a special offer if they desire to subscribe for their friends or for any one to whom they wish to have the magazine go for one year. We will send OUR HOPE to such *for only 50 cents per year* (foreign 25 cents extra for postage); this is about the cost price. To assist the distribution of literature for Christians we offer

to send to those who subscribe for their friends a copy of our Exposition of Matthew xiii free. This offer holds good till Dec. 31, 1906. Please let us hear from u as soon as possible.

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Roger's Reasons No. II.

Most of our readers have seen and enjoyed that most excellent little pamphlet "*Roger's Reasons.*" *The author,* Dr. John Urquhart, the able defender of the Word of God, so well known by his many books on the Bible, has written "Roger's Reasons No. II" and placed the manuscript into *our hands for publication. We are much pleased with this* new work of our brother, which is written in a popular style. The beginning appears in the current number. We shall also publish it in pamphlet form. It is just the thing needed for so-called reformed Jews and unbelievers in Old Testament prophecy; on account of its interesting style it will surely be read.

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Warning.

This "converted Jew" "Friedman" is still about doing his nasty work. He has cheated again a number of people claiming to be an agent for our magazine. He is now wanted in five States. He changes his name occasionally. Do not trust any *Jew who comes to you with a clever story of persecution, hardships* and a wonderful conversion story, and who claims to be connected with us and authorized to collect subscriptions. It will be a great favor to us if you come in touch with this man that you turn him over to the police and wire us. His last field of operation has been *Manchester, N. H. and Boston.*

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MATTHEW, VOLUME II. We are at present preparing for an early publication the second volume of our exposition of the Gospel of Matthew. We stated *in the* August number our inability to publish the volume, and returned the money to those who had ordered it. Since then, through the goodness of our Lord, the publication of the volume has been made possible. We hope to have the volume ready in the late fall. The articles as they appeared *in Our Hope are being carefully revised and many changes* made. It will contain chapters xiv-xxviii with a careful index. We are sure this complete exposition will be very helpful to God's people.

MONTHLY MEETINGS. The monthly meetings in *Boston* will be resumed on October 4th, in Park Street Church, Tremont Street. On that day our brother *James M. Gray*, formerly of Boston, now *Dean of the Moody Bible Institute, will give two addresses, at 2:30* P. M. and 7:45 P. M. Please make this known as widely as possible. We hope soon to announce the place and the date for monthly meetings for Bible study in *New York City* and in *Philadelphia*. We are still waiting on the Lord for guidance to the right place. *We feel the time has come for a larger testimony for New York* City. We also hope soon to announce similar meetings for other places.

The Editor is going forth once more to minister in the different States. As we go to press he is about to start for *Toronto* to hold meetings *for several days in the Bible Training School on College* Avenue. From September 22 to October 3 he expects to be in *Detroit* (Salem Hall, corner Brooklyn avenue and Perry street) and other Michigan places. On October 4th he will address the large Bible class in *Chicago*. This class, representing some 200 different churches, meets *every Thursday evening in the Chicago Avenue* (Moody) Church. Then he goes to *Kansas City, Mo.; Council Bluffs, Ia.*, and other places in the Northwest. We are thankful for increased fellowship in prayer. Pray daily for us and for the precious seed, His Word, we scatter.

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Daily Scriptural Calendar. As previously announced Mrs Needham has collected 365 texts with short meditations for every day for the year. They are put into a neat volume, now being printed. Such Day-books for the year are much *used and many of those which have a large sale are far from being* scripturally correct. The one we issue will be a great blessing. The price is 75 cents. As the edition is only one thousand copies it will be good if you order at *once*

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Jonah. A new edition of this helpful little tract has been published. It is convenient to slip into letters. We sell it at 10 cents per 12 copies, or 75 cents for 100 copies postpaid.



A Word to Our Readers.

Beloved In The Lord:

It has been a great joy and privilege to the Editor to meet with so many of our readers during this year and the previous years, as well as to receive communications from hundreds of others, whom the Editor does not know personally. Still greater has been and is our joy and gratitude to our Lord to hear from your lips and letters, that it has pleased Him, to use our testimony and to bless our weak effort to feed the flock of Christ. Often we have thanked our gracious Lord for such a high privilege, and for His goodness in using our little testimony in such a blessed way, daily we wait on Him for guidance and pray earnestly and fervently that He may continue to bless, strengthen and encourage every member of His church, to whom we are called to minister.

You have received much light and encouragement through the Word of God, as we have endeavored to unfold it. Do you also realize that these blessings carry with them a greater responsibility? Often godly fear comes upon our heart, that we may not teach and write about all these blessed truths, about a close walk with the Lord, and have not these precious truths as a bright reality in our daily life and walk. The danger for every child of God, to live not up to his light, is great. Indeed many Christians talk of great truths, grasp them intellectually, but their hearts and consciences are but little exercised by them.

We are glad to know that the address in the September issue, "The approaching day and our responsibilities" has stirred up not a few hearts. Our responsibilities are great indeed in these last days, when the coming of the Lord is so very near. Personally we have been greatly exercised of late in behalf of the unsaved, those who know not Christ and also in behalf of the large masses of Christians, no doubt God's children, yet so ignorant of the truth of God. The latter are in a sad condition. Many of them out of sheer ignorance fall prey to all kinds of evil teachings; they are in the dark, unhappy, dissatisfied and yet *they are as much the "Beloved of God" as we are. Who* is to bring them the light and the truths they need to know? Is it not for us to reach out after them, get in touch with them, and with prayer and in a loving spirit try to show them the blessed revelations of God's Word, which have been such a blessing to us? It is our solemn duty to bring them the full Gospel, the great doctrines of redemption, the blessed Hope of His Coming, the great dispensational truths and

other doctrines. Some of our Christian lives have been revolutionized by these very truths. This may be the case with thousands of others, if we are faithful and act our part. The advocates of wicked doctrines, such as Seventh Day Adventism, put us to shame by their zeal and self denial. It is the writer's aim and work to reach by his voice and by his pen as many of the members of the Body of the Lord Jesus Christ as he possibly can, and place before them and within their reach the great Bible truths of which so many are ignorant. *Will you join us in This?* Will you endeavor to do the same wherever the Lord has put you?

And the unsaved world, the perishing sinners! O, how we should groan for them and their salvation! The coming of the Lord draweth nigh; yea, he is at the door. A little while longer and the Gospel of Grace will not be heard any more. The door will be shut. It will shut out the unsaved masses. What are you doing to bring a soul to Christ? How often do you speak to an unsaved one or to how many do you hand, with a prayer, a Gospel tract?

We can do nothing better than to quote here, dear, godly Rithard Baxter's words:

"I CONFESS, to my shame, that I remember no one sin that my conscience doth so much accuse and judge me for, as for doing so little for the salvation of men's souls, and dealing not more earnestly and fervently with them for their conversion. I confess, that when I am alone, and think of the case of poor, ignorant, worldly, unconverted sinners, that live not to God, nor set their hearts on the life to come, my conscience telleth me that I should go to as many of them as I can, and tell them plainly what will become of them, if they do not turn to the Lord. And though I have many excuses, yet none of them do satisfy my own conscience, when I consider what heaven and hell are, which will one of them be the end of every man's life. My conscience tells me that I should follow them night and day, with all earnestness, and take no denial till they return to God."

How true this is. The Lord stir our hearts to fulfil this solemn responsibility. In closing we wish to say that as far as we are concerned we shall circulate this fall and winter, the Lord willing, an immense amount of literature, both for Christians and for those who are not. We intend do put out such books as "Mathew xiii," "His Riches—Our Riches," "The Olivet Discourse," "Joseph and his Brethren," "The Kingdom," "Meat in due Seasons," in thousands of copies. Every christian preacher ought to have a copy of some of these pamphlets. Dear readers, let us pray for each other. Pray for us and pray for His Word, that it may run and be glorified. And let us not forget "in due season we shall reap, if we faint not."

Yours in our coming Lord,

A. C. GAEBELEIN.

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The Gospel of Matthew.

CHAPTER XXVI.

The great last discourse of the King being ended there remains now nothing else to record than the story of His passion, His suffering, death and resurrection. This is the record of the remaining three chapters of the first Gospel. Two of these are the longest in the whole book. He had foretold in His great prophecy in the Olivet discourse the future of the Jews, the Christian profession and the future of the nations. Now He is to go and to fulfill all the predictions concerning His sufferings and death, as written in Moses, the prophets and the Psalms. The twenty-sixth chapter, which we shall follow briefly, is one of contrasts. Here we behold Him in all His wonderful perfection again. With what calmness and dignity He enters upon that great work, which the Father gave Him to do. On the other hand we see wickedness and Satanic powers revealed which now cast themselves in all their fury upon the holy One. What a wonderful story it is which we have followed in this first Gospel. How marvelous the events and how perfect and divine the entire arrangement! Man could never have written such an account.

This chapter tells us of seven events, which we hope to follow in their order. These are the following: 1.—The last prediction of His suffering and death (verses 1-5). 2.—His annointing in the house of Simon, the leper, in Bethany (verses 6-13). 3.—Judas betrays Him for thirty pieces of silver (verses 14-16). 3.—The account of the pass-over meal and the institution of the Lord's Supper (verses 17-35). 5.—The agony in the garden of Gethsemane (verses 36-46). 6.—His capture and the accu-

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sations and sufferings before Caiaphas, the high priest (verses 57-68). 7.—The denial of Peter (69-75).

"And it came to pass when Jesus had finished all these sayings, He said to His disciples, Ye know that after two days the Passover takes place and the Son of Man is delivered up to be crucified. Then the chief priests and the elders of the people were gathered together to the palace of the high priest, who was called Caiaphas, and took counsel together, in order that they might seize Jesus by subtlety and kill Him; but they said, Not in the feast, that there be not a tumult among the people."

We notice first of all the last prediction of His death. This is the fourth time He predicts His death in this Gospel. He not only predicts the manner of His death, but now also the time; He is to be crucified at the time of the Passover. All this manifests His Deity. He knew all beforehand. Let none think that all that which was before Him dawned upon Him gradually; He knew every one of the sufferings and all that which was now to come upon His holy head. But what calmness breathes in these words, in which He predicted His coming crucifixion! There is no anxiety, no concern about anything, but to do the will of Him that sent Him and to give Himself as the true passover lamb.

No sooner is this announcement made and heard from His lips then the enemy becomes also busy. He would hinder this divine purpose that the great sacrifice should be brought at the predicted time. If he could not keep Him from going to the cross, he would attempt, at least, to mar the fullest meaning of that death. The chief priests and the elders are now together in counsel. The men who have appeared so often upon the scene of this Gospel appear once more, and through them the enemy otters his advice "not in the feast." But this much is decided, the King, the Prince of Life, is to be killed. They must get rid of Him, and so wicked hands

are getting ready to crucify and to slay Him, as later the Holy Spirit declared "Him ye have taken, and by wicked hands have crucified and slain." All the wickedness, hatred of man and the sinfulness of sin, as well as Satanic power, is now to be revealed in the sufferings of Christ. And here He is the perfect One in perfect love and obedience, to do the Father's will, who so loved the world that He gave His only begotten Son.

And now the second scene. It takes place in the house of Simon, the leper, most likely called by that name because he had been afflicted with leprosy. The beautiful incident, full of precious lessons, is followed by the murmuring of the disciples, especially from the side of Judas, as we learn from the Gospel of John.

"But Jesus being in Bethany, in Simon, the leper's house, a woman having an alabaster flask of very precious ointment, came to Him and poured it out upon His head as he lay at table. But the disciples seeing it became indignant, saying, To what end was this waste? for this might have been sold for much and been given to the poor. But Jesus knowing it said to them, Why do ye trouble the woman? for she has wrought a good work toward me. For ye have the poor always with you, but me ye have not always. For in pouring out this ointment on my body, she has done it for my burial. Verily I say to you, Wheresoever these glad tidings may be preached in the whole world, that also which this woman has done shall be spoken of for a memorial of her."

The woman who did this blessed work for the Lord is not named here. From the Gospel of John we learn that it was none other than Mary, the sister of Martha. To fully understand the scene here the account in the Gospel of John must be taken in consideration (Chapter xii). There we read the details of the feast which was made for Him in the house and that Lazarus was also present. How devoted Mary was to her Lord. We first

see her at His feet listening to His Words. "One thing is needful, and Mary hath chosen that good part," He had said then. She had acknowledged Him in His office as Prophet. In John xi we see her again at His feet. There she is weeping on account of the death of Lazarus; a little while later He weeps with her. She knew Him as the sympathizing One, as He is now our Priest. And here she anoints Him, and does it for His burying. In faith she realizes the near approach of that death of which He had spoken. She believed He, the Lamb of God, would soon die; she understood more of that death than all the other disciples. Perhaps when she sat at His feet He had spoken to her about His coming death and burial and resurrection. But some readers of the Bible have a difficulty. Here in our Gospel she anoints His head, but in the Gospel of John she is at His feet and anoints them, wiping His feet with her hair. Critics and infidels who deny the inspiration of the Bible have pointed this out as one of the glaring contradictions, while others have thought of two different occasions when the anointing took place. There is, however, no difficulty here at all. She anointed both His feet and His head. The Holy Spirit reports the anointing of the head of the Lord in Matthew, because this is in harmony with the object of the Gospel. He is the King, and while He is the rejected King, her faith no doubt looked beyond death and burial. In John the Holy Spirit gives the anointing of the feet and leaves out the anointing of the head, because the King is the Son of God; as such He is described in the Gospel of John, and that attitude of Mary before His feet anointing them is in fullest harmony with the fourth Gospel.

It was an alabaster flask she brought full of ointment of spikenard, very costly. These flasks contained about a pound of this costly ointment; the probable value was 300 denarii, or about $50. It was a very large sum of money in that time, when we remember that a day laborer received only one dinar wages a day. Three hun-

dred denarii was at that time as much as three hundred dollars to-day. How did she obtain so costly an alabaster flask with spikenard? Most likely it had been stored away from bye-gone days. It must have been the most costly she possessed. A heart filled with love and devotion prompted her to bring this costly ointment and pour it over the body of her Lord. To honor Him was her sole object, and that at a time when He was about to be rejected and forsaken by all. And let us not forget, that she had learned this devotion and love to Him, manifested in the outpouring of the precious ointment, at His feet. Her heart occupation with the Lord, her anticipation in faith of what was before Him, led her on to do what she did. She had no eyes for what was around her, nor had she ears for the criticism of those who watched her deed. He and He alone was her object.

It should be so with us, and it will be so if we truly abide in Him. We, too, will bring our best to Him, and may all we do, yea, the smallest act, be the result of the deepest appreciation of Himself, our wonderful Saviour and Lord.

And much more might be said by way of application of this most blessed incident. For instance from the Gospel of John we learn that the odor of the ointment filled the house. "Thy name is as ointment poured forth," we read in Solomon's song; well may we think of *that precious ointment poured forth with its fragrant* smell as a type of His death. In the same song we read "while the King sitteth at his table my spikenard *sendeth forth the smell thereof.*" *How it must have* delighted and refreshed His heart when that ointment enveloped Him with its fragrance.

And *now the murmuring. No doubt Judas was the* leader of it, as we see in the Gospel of John. Some of the others were influenced by him. "Why was not this ointment sold for three hundred denarii and given to the poor. This he said, not that he cared for the poor, but

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because he was a thief, and had the bag and bare what was put therein" (John xii:5-6). Why this waste? What a state of heart these few words reveal! How different from her, who ever must remain the highest type of Christian discipleship—Mary. She gave him the very best she had. The others thought of it as waste, as if anything devoted to the Christ of God, the One altogether lovely, could be waste. These two classes among disciples are still present; but how few the Mary-type in heart devotion.

The words He spoke in appreciation of her service and her gift have come blessedly true. Her act will never be forgotten. Beautifully has a saint written of this occurrence: we quote a part of it:

"Reader, whoever you are, or however you are engaged, ponder this. See that you keep your eye directly upon the Lord in all you do. Make Jesus the immediate object of every little act of service, no matter what. Seek so to do your every work as that He may be able to say, "It is a good work upon me." Do not be occupied with the thoughts of men as to your path or as to your work. Do not mind their indignation or their misunderstanding, but pour your alabaster box of ointment upon the person of your Lord. See that your every act of service is the fruit of your heart's appreciation of Him; and be assured He will appreciate your work and vindicate you before assembled myriads. Thus it was with the woman of whom we have been reading. She took her alabaster box, and made her way to the house of Simon the leper, with one object in her heart, namely, Jesus and what was before Him. She was absorbed in *Him. She thought of none beside, but poured her* precious ointment on His head. And note the blessed issue. Her act has come down to us, *in the gospel record, coupled* with His blessed Name. No one can read the gospel without reading also the memorial of her personal devotedness. Empires have risen, flourished, and passed away into the region of silence and oblivion. Monuments have been erected to

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commemorate human genius, greatness and philanthropy—and these monuments have crumbled into dust; but the act of this woman still lives, and shall live for ever. The hand of the Master has erected a monument to her, which shall never, no never, perish. May we have grace to imitate her; and, in this day, when there is so much of human effort in the way of philanthropy, may our works, whatever they are, be the fruit of our heart's appreciation of an absent, rejected, crucified Lord!"

Mary's devotion was the cause of the failure of the plans of the enemies that the death of the Lord should not take place in the feast. It stirred up the traitor to action. This no doubt is the reason why the Holy Spirit gives the record of the anointing out of its chronological order. Judas' dark deed we behold next. "Then one of the twelve, he was called Judas Iscariot, went to the chief priests and said, What are ye willing to give me, and I will deliver Him up to you? And they appointed to him thirty pieces of silver. And from that time he sought a good opportunity that he might deliver Him up.

Who was Judas? His surname is given here. Iscariot is composed of two words "Ish" and "Kerioth;" translated "the man of Kerith." He was the only Judean disciple among the twelve, the rest were all from Galilee. This is significant and shows the apostasy of Judah, this man of Kerioth being the heading up of it as ere long there will be another heading up, in the man of sin and the son of perdition, the personal Anti-Christ, who will be a Jew.* In Luke we have the information that Satan entered into him. That mighty enemy, who tempted our Lord and found nothing in Him, who took hold of Peter and used him as mouthpiece when he said, "Be it far from thee, Lord," now takes actual possession of the one, who was indeed his own, for Judas had never believed in Christ. Peter may deny

*We desire to caution our readers against a fanciful teaching, which lacks scriptural support, that Judas will be raised up during the great tribulation and will be that man of sin, the Antichrist foretold in 2 Thess. ii. Such teaching coming from otherwise reputable teachers of the Bible does much harm.

[illegible] and the rest of the disciples forsake their Lord, yet Satan could never enter into them, for they were saved, had life and the power of God kept them. The Lord knew that wicked spirits among His disciples. "But there are some of you who believe not. For Jesus knew from the beginning who they were who did not believe, and who would deliver him up" (John vi:64). "He knew him that delivered Him up; on account of this He said, Ye are not all clean" (John xiii:11. Furthermore, all this had been predicted in the Old Testament. See Zechariah xi:12; Psalms xli:9; lxix:25; clx:8). And the price for which Judas betrayed the King was the price of a servant, a slave, according to Exodus xxi:32.

(To be continued.)

A servant of God long ago was overtaken by sickness when far from home, and thus writes:

"Just at the grey of the dawn in the morning, the fold of my tent parted, and a black face peered through. It was Old Nanny, a colored woman. Looking tenderly at me, she said, 'Massa, does ye see de bright side dis mornin'?' 'No, Nanny,' said I; it isn't so bright as I wish it was.' 'Well, massa, I allus sees de bright side.' 'You do,' said I, 'may be you haven't had much trouble?' 'May be not,' she said; and then went on to tell me, in her simple broken way, *of her life in Virginia, of the selling of her children one by one,* of the auction sale of her husband, and then of herself.' She was alone now in the camp, without having heard from one of her kindred for years. 'May be I ain't seen no trouble, massa.' 'But Nanny,' said I, 'have you seen the bright side all the time?' 'Allus, massa! allus.' 'Well, how did you do it?' 'Dis is de way, massa, When I see de great black cloud coming over' (and she waved her dark hand inside the tent, as though one might be settling down there), 'an' 'peers like comin' crushin' down on me, den I jist whiped aroun' on de oder side, an' I find de Lord Jesus dar; an' den it's all bright an' el'ar. De bright side's allus whare Jesus is, massa.' 'Well, Nanny,' said I, 'if you can do that, I think I ought to.' ''Peers like ye ought to, massa, an' you's a preacher of de Word of Jesus.' She went away. I turned myself on my blanket, and said in my heart, 'The Lord is my shepherd. It is all right and well. Now, came fever or health, come death or life, come burial on the Yasoo Bluff or in the churchyard at home, the Lord is my shepherd.' With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I awoke, I was in a perspiration, my fever was broken.

Evil Doctrines Concerning the Future State of the Wicked.

It is not surprising that in our days evil doctrines concerning the future state of the wicked are constantly increasing and are finding large numbers of followers. The eternal and conscious punishment of all who pass out of this life unsaved is one of the articles of the faith, once and for all delivered unto the saints. The enemy does not leave an article of that faith unchallenged. Through the unscriptural teachings touching the future state of the wicked he aims at two things. He aims at the Person and Work of Christ and at the blessed Gospel. If there is a "larger Hope" or a "restitution of all the lost," or if the wicked are "annihilated" and die like animals, then what is the use of preaching the Gospel fervently; let all take care of itself would be more reasonable. It is a fearful thing to see how thousands of Christian people listen to such dangerous, unscriptural speculations and accept some of them to the great hurt of their souls.*

We do not intend at this time to enter into an analytical discussion of the different heresies, but only make a few general remarks. Later we may take up the study of the future state, at greater length.

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*During our recent visit to Chicago we planned with Dr. James M. Gray a mid-winter Bible Conference, to be held in the Chicago Avenue (Moody) Church. The conference is to be almost entirely devoted to the Future State, answering from the Word such miserable doctrines as "soul sleep," Millennial Dawnism, "Second probation," etc. We hope soon to complete arrangements and announce time and speakers, which are to be invited from different parts of the country. The addresses will be reported and printed for a large circulation.

These evil teachings concerning the future state of the lost are composed of many different theories. Among those who reject the ooo-eternity of the punishment of the wicked the greatest confusion prevails. The two leading theories are "Annihliationism," or as it is also called, "conditional immortality," and the other "Restitutionism."

Annihilationism claims that man is no longer immortal. He has no immortality in his being at all. Only those who believe in Christ receive life and immortality. The persoo who lives on without Christ dies and ends his existeoce forever. If only the wicked, the unsaved, could get a clear assurance of this, how contented and satisfied they might be; but there is, after all, a consciousness in the soul of man, which makes such an assurance an impossibility and brands this theory a lie, as does the entire Word of God. Annihilationism is divided into different theories and schools, especially in connection with psychological questions. We consider our space too valuable to wade through these. Around the teaching of the annihilation of the wicked cluster other evil doctrines such as the denial of the Deity of the Holy Spirit, the denial of the trinity, Socioianism, Christadelphianism, Seventh Day Adventism and others. The Restitutioo school believes in the restoration of the wicked. This theory is, therefore, the very opposite from anoihilation. Both claim to have the truth and try to prove it by a misuse of the Word of God. One or the other must be a lie of the devil, for both cannot be true. The fact, however, is they are both false.

Some of the Restitutionists are called "Universalists." With them everybody will be saved. In doctrine and belief they are but little different from the Unitarian. Then other restitutionists teach a "larger Hope." To these belonged Jukes, Farrar, Tholuck, Olshausen and other able men. They all deny the eternity of punishment. Their teachings affect more or less the atonement of our blessed Lord. Besides these are different other views which we do oot mention here. New theories are almost yearly coming op.

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The fact is these teachers are in much confusion and lead others there.*

One of these restitution theories we mention. It is the one invented by a certain Henry Dunn. He believed in the pre-millennial coming of the Lord and taught that when the Lord comes, all the wicked dead will be raised, have another chance and almost all will accept Christ and be saved. Dunn's teachings have been revived and greatly expanded by Millennial Dawnism. This system, however, has added to it worse doctrines, such as the denial of the Deity of our Lord, His absolute and eternal Deity, the denial of His physical resurrection; besides this, claiming that the Lord came in 1874 in a secret manner. Others have followed in the same lines, though rejecting some of the errors mentioned above. They teach that the entire Jewish race is to be raised from the dead; that is, the wicked and the righteous and all will enjoy the blessing of restoration to the land of their Fathers. This they base upon Romans xi:26: "All Israel shall be saved." The same restoration they teach for the Gentiles, including the worst of them, according to Scripture, the Sodomites. That the Sodomites are suffering the vengeance of eternal fire (Jude 7) is either ignored or an attempt is made to explain it away.

Scripture, of course, must be brought into play to prove such unscriptural assertions. But what Scriptures do they use? Their stronghold, strange to say, is the Old Testament. One of the strongest arguments from the New Testament is the already quoted passage, "All Israel shall be saved." But the "All Israel," as we have shown in our exposition of Romans xi, does not mean the unbelievers of previous times, but the Israel living at the end of the great tribulation.

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*A teacher of the Word of God, who has fallen in line with some of these speculative, unscriptural theories, no matter how brilliant in other respects he may appear, cannot be considered a safe or a sound teacher. It is very unsafe to follow such.

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From the Old Testament most of their arguments are taken, trying to show that the Old Testament teaches a restoration of the wicked dead by resurrection. Thus Ezekiel xvi:53, etc., is used, though that chapter does not mention resurrection at all. The same way Ezekiel xxxvii is used, as well as the following passages: Micah v; Hosea xiii:7-14; Jerm. xlviii:47; Isaiah xxv:7, 8; Daniel xii:2. All these passages and others are made to teach a restitution of the wicked dead by their resurrection. *This is exactly the wrong interpretation of these passages.* They have nothing to do with the resurrection of individuals, the physical dead. They refer to national resurrection and restoration.

We know that often Daniel xii:2 is used as speaking prophetically of the resurrection of the physical dead. But the Old Testament *never* speaks of death as sleep; "many that sleep in the dust of the earth" can, therefore, not refer to the physical dead. The New Testament *alone* speaks of death as sleep, but only the death of the true believer is called sleep and *never* the death of the unsaved sinner.

Ezekiel xxxvii has likewise nothing to do with a resurrection of the literal dead. These dead, dry bones represent the whole house of Israel in national and spiritual death, for they speak and say: "Our bones are dried and our hope is lost, we are cut off for our parts." Literal dead bones have no such power to speak. The vision of the dry bones and their resurrection concerns the national restoration of Israel.

And now we wish to lay down three important facts, which cut the nerve of all these unscriptural restoration speculations, as founded upon the Old Testament:

I. *The Old Testament is not that part of the divine revelation where teachings and doctrines about the future state are given.*

This is a most important fact. The Old Testament shows man as upon the earth, on this side of death, and not beyond death. The future of Israel on the earth, their supremacy and destiny of glory amidst the nations of the earth, the judgments of God in the earth, as well as the

future blessings for the nations inhabiting the earth during the coming age, are all clearly revealed in the Old Testament. The state after death, that which is beyond this life, is shrouded in mystery in the Old Testament Scriptures. That great judgment, the great white throne judgment, is nowhere mentioned in the Old Testament, nor do we read a word there of "the second death." Resurrection from the dead, no doubt, was known to individual saints of Old Testament times, the Spirit of God revealed it to their hearts, but as a doctrine, resurrection is not found in the Old Testament. In Psalm xvi is revealed the hope of resurrection of the body, and there it is a prophecy of the resurrection of our Lord.

II. *Should we find any hint in the Old Testament concerning the future state, the state of the righteous and the unrighteous after death, such a hint or statement can only be rightly understood and interpreted by the great doctrines concerning the future state as revealed in the New Testament.*

By this, of course, we do not say that the Old Testament needs correction by the revelation of the New, nor do we say that the Old is inferior to the New; all *is* the Word of God. However, as the Old Testament does not show man's condition after death, any passage which appears to relate to such a condition must be interpreted by the full light as given in the New Testament.

III. *If such passages as Ezekiel xvi*:53 *and Ezekiel xxxvii*:1-14, *etc., are not only hints of a restitution of the wicked by resurrection for another chance, but doctrines, we have to find such a doctrine of the restoration of the wicked dead for another chance to accept salvation most clearly revealed as one of the great doctrines of the New Testament.*

In vain, however, do we look in the New Testament for such a *restoration—second probation doctrine.* Such a doctrine is even not hinted at in the New. However, the New Testament gives the fullest revelation concerning resurrection and the future state. It tells us that there is indeed a resurrection of the body for every human being. This

revelation of resurrection as contained in the New Testament leaves no room for the Sodomites and all the wicked, idolatrous Israelites, to be raised up for another chance. Our Lord in John v:29, speaking as the One who has the power to raise the dead, reveals a two-fold resurrection, a resurrection unto life and a resurrection unto damnation. The human race, those who have died, are divided in resurrection into two classes, those who come forth unto life and those who come forth unto damnation. There is no middle class. Later the one resurrection is clearly marked out in the New Testament as the resurrection of the righteous dead; it is called the first resurrection. Only those who believed will share in this resurrection. Both Old and New Testament Saints belong to it, but none has share in it who died in unbelief. The rest of the dead, meaning, of course, the wicked dead, are not raised up till after the thousand years. This is a second resurrection, and this resurrection of the wicked dead occurs according to revelation, not when the Lord comes the Second time, but a thousand years after. The subjects of this second resurrection appear before the great white Throne, and from there are cast into the lake of fire. (Read Rev. xx.) This is the resurrection unto damnation, while the first resurrection is the one unto life.

This unscriptural theory we are investigating claims that the wicked will be raised when the Lord comes. But as they are wicked still, how can they have part in a resurrection which is clearly revealed to be the resurrection of the righteous unto life? They cannot be included in that resurrection. But the full revelation concerning the future state in the New Testament has not a word to say about a resurrection which is specially for the wicked dead to have another chance. It gives a revelation concerning the resurrection of the wicked dead, and that is not a resurrection unto another chance, but a resurrection unto damnation.

Thus the revelation of the New Testament shows that there is no such restitution of the wicked dead, by resurrection. The flimsy theory cleverly built upon misapplied texts of the Old Testament, texts which relate to national restora-

tion and blessing, breaks down completely. We hope later to take up the teachings concerning the future state as revealed in the New Testament. May these few remarks help the readers to be cautious in these evil days, in accepting anything which in any way might lead into these speculative, confusing theories, to the dishonor of our Lord and the hurt of our own souls.

John's Tests of True Spirituality.

ADDRESS BY C. I. SCOFIELD.

Two epistles are notable for the severity of their tests of Christian profession, James and First John. James is concerned with the reality of the professor's faith, John with the reality of any pretesioos which he may set up to spirituality of life. The key phrase of James is "yea, a man may say;" the key phrase of this aspect of First John is, "if we say," or, "he that saith." Profession is easy, but false profession is supremely dangerous. The man who is living in sin and unbelief and knows it is fairly open to the Gospel appeal, but the man who in self-deception answers the Gospel appeal by saying, "But I am a Christian," is in the most dangerous place conceivable.

So, if one be indeed a Christian, there is always the grave danger of living in mere positional truth on the one hand, or of assuming a false spirituality on the other. In the first case one would resemble a noble who should exalt his mere patent of nobility while living most ignobly. In the second case one falls into the snare of spiritual pride based on some supposed experience or attainment.

James exposes a false or mistaken profession of faith; John a spurious spirituality. This exposure John effects by seven tests, applied to profession. We are now to look at these.

The first of these tests applies to the profession of fellowship with God: "If we say that we have fellowship with

Him." And the test is severe but simple. To such a profession he says, in effect, "Where do you walk?" The "walk" is the daily life. Now, says John, there are two places and but two, *where a believer may walk—darkness and light*. Light is *what* God is, and *where* God is: "in him is no darkness at all." Observe, it is not now *how* we walk, but *where* we walk. David, in the fifty-first Psalm, all broken and crushed with the sense of his sin, is in the very whitest of the light, for he is saying: "Have mercy upon me, O God. He is saying: "Wash me throughly from mine iniquity, and cleanse me from my sin." He is saying, "Against thee, thee only have I sinned, and done this evil in Thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest." In the light, though, his whole talk is of his sins.

Now see a man in darkness—a good, moral man, too, and a believer in God: "The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men." That man, in the very act of prayer, is in thick darkness.

1. To walk in the light is not to walk sinlessly, but it is to bring the sin instantly to God. It is not to serve perfectly, but it is to bring the imperfection to Him. It is to live the daily life in His presence. Now if we say that we have fellowship with Him and have two lives, a religious life for Him, and a secular life for ourselves we walk in darkness, and our profession of fellowship is a lie, John says.

2. John's second test strikes down at one blow the most subtle of the errors into which men have fallen concerning this most vital subject of holiness—the notion that by regeneration, or by "the baptism with the Spirit," or by the "baptism with fire," or some other experience, the old Adamic nature has been eradicated, so that such an one no longer has sin as an indwelling fact.

As to this John's word is clear: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Note carefully, John does not say that those who make that profession are not *saved;* what he says is that they are

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deceived, because they are not judging the matter by revealed truth, but by some supposed experience or feeling. The underlying rule here is one which if duly heeded will save the child of God from every excess of fanaticism. It is: Judge experience by the Word, not the Word by experience. "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

No, beloved, the old nature, unchanged and unchangeable, is within; all victory lies in the recognition of that fact, and then in self-distrustful resort to the provision of grace for that fact—the indwelling Spirit. So long as we walk in the Spirit we do not "fulfil the lusts of the flesh." "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary, the one to the other: so that ye may not do the things that ye would" (Gal. v:17). How subversive of this constant watchfulness, how sure to end (as all experience shows) in humiliating defeat, is the notion that the flesh has been eradicated!

3. And as closely connected with that error is the one to which John opposes his third test—the error of sinless perfection in the flesh.

"If we say that we have not sinned." Mark well, this message is to the little children of the Father: we have not here a word to the self-righteous sinner, but to the presumptuous child of God. And it is not, "If we say that we have not sinned in the past;" it is a present word; a word for us every moment of our lives; "If we say"—right in the midst of our best prayer, of our purest aspiration, "that we have not sinned"—what? "we make him a liar!" Are we ready for that? Do we want to do that?

But how can a little child of the Father possibly find himself in such a case? For the old reason—inattention to the Word: "His word is not in us" when we say such things.

For His word is uncompromising about sins. His grace has made a way of forgiveness and cleansing for confessing

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children who sin, but that Word will never permit us to lower the standard as to what sin is. Have we forgotten that an offering was provided for "the iniquity of the children of Israel in their holy things?" Have we forgotten that the very heavens are not clean in His eyes? No, we need this humbling word, this searching test.

4. The fourth test applies to profession of a different kind—the claim to intimate acquaintanceship with God. "He that saith, I know Him."

Bear with a cautionary word. Knowing about God is one thing; knowing God is quite another. Job's confession illustrates this: "I have heard of Thee by the hearing of the ears" and upon that hearing there had come to Job a true faith; a faith which had withstood tremendous shocks. Well we all begin there. Our saving faith is based on testimony. But Job goes on: "but now mine eye seeth thee." A very different matter. Are we, then, to remain content with hearsay knowledge of God? By no means. Our Lord tells us in the xviith of John that the ultimate end of the gift of eternal life is that we may know him. He is our Father, and how can our hearts rest satisfied with anything short of that personal knowledge of Him of which John is speaking? John's test of spirituality at this point is not to discourage a true knowledge of God, but to expose a false assumption of such knowledge. What is that test? "He that saith, I know him, and keepeth not his commandments is a liar."

Does John mean to put us back under law? Not at all; he speaks in his characteristic way, meaning, He who is living outside the known will of God, and says, "I know God," is a liar. It is not sinless obedience, but it surely is a heart set *to live in the known will of God. Such an one will have* many a failure, but he keeps on, though often stumbling. The needle in the compass is often deflected by the influences about it, but it trembles and is unquiet till it resumes its steady alignment with the object of its devotion. Now a life so aligned to the will of God is in the way to know God. It is not an arbitrary requirement: in no other way, to no

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other man can God reveal himself. Paul's prayer for the Colossians runs along that road: "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding," is the first petition, and that leads on to "increasing in the knowledge of God."

5. *John's fifth test of the profession of spirituality of life* also applies the walk: "He that saith he abideth in him, ought himself also to walk, even as he walked."

Now this seems most discouraging—at least upon a superficial view. But what is it to "abide" in Him? Many earnest souls have had much distress of soul just here. They have been told that to abide in Him means to be always occupied with Him. Now I make bold to say that this is an unattainable counsel of perfection. We are in the world, and however sedulous we may be to keep the world out of us, we are charged with engrossing duties calling for the utmost concentration of mind, heart and hand. We cannot be in constant conscious occupation with Him. I do not so understand that great word.

Think for a moment of that other phrase "in Him." What does that mean? As you know, Ephesians explains that. "In Christ Jesus" is the sphere of the Christian's life. That *is where grace has put him. We have not to concern ourselves about getting that place, we are there.* Now what is abiding in Him? Why just having nothing apart from Him. It is to live in the sphere of the things which interest Christ, and to bring Him into the sphere of all our necessary occupations, joys, innocent pleasures down here. It is to have no business in which He is not senior partner, no wedding feast, or other feast in which He is not chief guest, no failures which are not brought to Him for forgiveness and cleansing.

What then is John's test of such a life? It will be, in degree though not as perfectly, a walk even as He walked. It will lead along the same road; it will encounter the same trials, enlist the same sympathies, be after the model of His walk.

Apply the test. It is easy, if humbling.

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6. How we all fall down before this sixth test! "He that saith he is in the light and hateth his brother, is in darkness even until now." God is love, just as surely as God is light. The light and the love are one. How impossible, then, to walk with God—for that is the walk in the light—and to have hatred for one of the other little children? Remember John speaks in an absolute way of these things. It is not what we may call our feeling for our brother—"dislike," or "instinctive aversion" or "annoyance"—John has one name for these insincere evasions, "hate." That is John's word.

Think of this. Is there some brother against whom we have taken up a breath of accusation which we have whispered about to his detriment? Is there a brother who always annoy us so that we avoid him? Is there a brother whose habits, though within his liberty in Christ Jesus, do not happen to be the habits in which we have been more narrowly reared, and against which we whisper? Oh, brethren, till we are cleansed in the laver, till our feet have been in His blessed hand, *let us not prate of walking in the light.* And surely there is a word here for us preachers. The world, our own brethren, may not know that there is the black drop in our hearts as we preach our "deeper" or "higher" life doctrine, but God the Spirit knows it, and our testimony sears the consciences we would fain reach, and we are in His eyes empty frauds.

7. And so we come to John's final test: "If a man say, I love God and hateth his brother, he is a liar."

"Love" with John is more than a sentiment, more than feeling; it is a principle which moves the hand and opens the purse. If I am not my brother's keeper; if I am not in the measure of my power, my brother's providence—wisdom for his folly; a hiding place for his shame; open-handed for his need; wet eyed for his sorrow; glad in his joy—oh, then, let me at least spare him the insincerity of my profession: "I love God."

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Revelation.—Chapters i-iii.

LETTER TO PHILADELPHIA.

Now Sardis in its turn must, in a sense, pass off the scene; not indeed cease to exist, for it too goes down to the end; but another condition is developed from it, and this must be looked at. As Sardis (Protestanism) came out of the corrupt mass of Thyatira—its *protest* being against "that woman Jezebel" (Roman-Catholicism); so, out of Protestanism itself another state develops, and this forms a distinct church: Philadelphia, which is now addressed.

"*To the angel of the assembly in Philadelphia write.*" There can be no possible question as to the meaning of this name, nor, one would think, of the intense significance of that meaning, "*Brotherly-Love.*" Strongly in contrast with the dead church, Sardis, which spoke of people held together by some cold, formal, ecclesiastical bond, other than that of vital relationship; this word speaks clearly of a warm living link, not formal, official, or ecclesiastical; but "brotherly," *i. e.*, resulting from a common life derived from a common parentage. *Life* is the first prominent feature here—divine life, and consequently having in it the marks of its divine Source; the activity of Light and Love uniting together in devotion to the Lord Jesus, and in love as brethren, all who are partakers of that one Life; and, as a consequence, separating those so united from all that is contrary to the holy nature of that Life. But the first thought in prominence is the uniting bond of a common life: "brotherly-love."

But if this be the case, then what can be pointed out, in the long course of the church on earth as clearly answering to Philadelphia? It is an attractive name, and all would claim it. All the more careful then must we be not to exclude from it any who may have a true title to it, nor to include any whose claims lack divine formation.

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From its position, immediately following Sardis; from the character divinely ascribed to Sardis: "*dead*," from the name with its simple unequivocal meaning, we unhesitatingly say that Philadelphia represents the last effort of the Spirit of God just before the Lord, to gather together all the *living* children of the family of God, in the simple, yet strong, bonds of that divinely formed relationship.

Out of the dead masses of national churches, ever and again, have there been blessed and precious times of refreshing and revival, which have resulted in the formation of companies of Christians held together only because they *were* that. All these movements then in whatever time, whatever place, however called, were, at least, in their incipiency, *Philadelphian* in character.

But ever, as the natural tendency to degeneration evidenced itself in these, they were again *sifted*, always with the same result: a gathering together of the true, and the separation of these from the false.

Most prominent of all these divine movements, as we may well call them, was the one that began to take definite shape in the first half of the last century, say 1820-30. Then the Holy Spirit, as in the days of Josiah, recovered once again the *Word of God* that had, on many points, been absolutely lost (see Chron. xxxiv:14-21). Then again the effect of that recovery was to cast down to the dust all vain-glory, all human self-complacency. And as the one clear truth of the divinely formed Unity and One-ness of the Body of Christ was seen; as the human contradiction of that truth in the ever-increasing numbers of sects, denominations, parties was recognized: as the truth of the abiding Presence of God the Holy Spirit in His Church was owned; as the human contradiction to that truth in myriad forms was recognized, here and there, independently, and in different localities, yet almost simultaneously in time, a few individuals humbly confessed the common sin, and their own part in it; and abjuring all dividing distinctive names, would accept none but such a term as is certainly applicable to the whole family of God: *brethren*.

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Here then, at that time, one is compelled to recognize a work peculiarly Philadelphian; but, mark it well, only because it was characterized by such sincere unfeigned self-judgment, self-abnegation, and lowliness of mind as claimed to be nothing but poor and needy; and would recognize no barriers between the Lord's people; *for less make them*—there was "unfeigned love of the *brethren*" or *Philadelphia*." Alas, alas, short-lived was it—it had short continuance—has the Holy Spirit written in vain "Let brotherly love (Philadelphia) *continue!*" (Heb. xiii.) But in this we anticipate.

But there is another feature that must be carefully looked at, and which will aid us much in identifyintg Philadelphia; and that is the characters in which the Lord presents Himself, and never is this the same to any two churches, for never are the needs exactly the same. *These things says the Holy and the True.* How different this is from any other presentation; and yet, as Sardis had similarities to Ephesus, so is there here some correspondence to Smyrna. There the suffering sheep are called to look to Him who, like a good Shepherd, had trodden the thorny path before the flock; here the eye is directed to the winning beauty of His Person as the Holy One—the True One. There is not one word of rebuke in the whole letter, so that we cannot say that the Lord thus presents Himself in view of some special failure or *short-coming*, as in other churches; but rather that all these feeble ones need, is simple occupation of heart with Himself, and their special blessing, would consist in considering Him in the beauty of His holiness.

Not "brotherly-love" alone characterizes them, but they are satisfied with the all-sufficiency, the all-attraction of the Lord Jesus. *He gathers them about Himself.* Amid all the defilement of the scene, all its filthy worldliness, He is the Holy; amid all its glittering falsehood, He is the *True*. They may joy in Him, He will not fail them. If but two or three, amid the mass, gather to His Name, in realized need and confidence in Himself, He will not fail; He is in their midst.

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Thus in the name Philadelphia, and in this first character in which the Lord presents Himself, we have the circumference and the Centre as it were: Himself the latter, all who are His the former.

But there is another most striking and interesting feature of this presentation:

"He that has the Key of David, who opens and no one shall shut, and shuts and no one shall open."

The most direct Scripture to give us light on this is Isa. xxii:15-25. In this passage the treasurer over the king of Judah's house, "Shebna," is replaced by "Eliakim;" and the very words the Lord uses of Himself are found here. "And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open." Here, in Isaiah, it is Jehovah who is speaking of Eliakim, whilst in Revelation the Lord Jesus speaks of Himself as the true Eliakim, the One "Established of God," as the word means, and Who has, in His charge, all the "Treasures" of the Kingdom.

What then is the force of the figure of the *"Key,"* for figure it is beyond all question.

To Peter (Matt. xvi) the Lord promises *"the Keys of the Kingdom of the heavens;* and, whatever these may be (we cannot discuss that now) they evidently speak of *authority* and *power* to admit into, or exclude from the Kingdom of Heaven.

The Key then is a symbol of authority and power.

But why "of *David*?" It is undoubtedly such usage of Israel's history, that has led some of late, to take away the application of these letters altogether from the Church, and give it to the Jew, in a day yet to come.

But this is by no means justified. The Lord, in this book of Revelation, uses all that He had before written, even from the first moment of man's existence in the Garden of Eden, to express in figure heavenly and spiritual realities. The "Key of David" then, which, when used in the *"little* book" (Rev. x:1) of Old Testament prophecy, figured *authority* over the Kingdom of Judah; is, in this *large* book of Revelation, the

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symbol of unrivalled authority over the *Whole Kingdom of God.* None can oppose His Will. The Church in Philadelphia is in much weakness, and needs a Strong One on Whom to lean. *He,* not the false Shebnas of human appointment, has all the divinely delegated authority that was foreshadowed in Eliakim of old.

You will note too that in these various presentations of the Lord Jesus, the same features occur that John had already written in chapter i, when He first saw Him, Thus

Compare the presentation to Ephesus with verses 13-16, "Seven Stars."

Compare the *presentation to Smyrna with verses 17, 18,* "First and Last," "Living and Dead."

Compare *the presentation to Pergamos with verse 16,* "The Sharp Sword."

Compare the presentation to Thyatira with verse 14 to "His Eyes and Feet."

Compare the presentation to Sardis with verse 16, "Seven Stars."

So *now compare the presentation to Philadelphia with* verse 18, "The Keys of Death and Hades."

The "Key of David" then corresponds, in some sort, to the "Keys of Death and of Hades;" confirming the thought that it has a far wider application, than simply to the Jewish Kingdom. The Key of David is a figure of *complete authority:* all power in heaven and in earth (*cf.* Matt. xxviii) is His and all for them. He has all they need.

And now He uses the Key on behalf of His dear people.

"I know thy works. Lo, I have set before thee an opened door, which no one is able to shut; because thou hast a little power, and hast kept my word, and not denied My Name."

Not one word is said of these works. He knows them—it is enough. They are not thought much of on earth; they are not *"known"* there. The newspapers do not herald them, they make no noise in the world. As ever, in all that *is of God "the world knows them not, because it knew Him* not." *He* knows—it is enough.

The term "an open door" is used again and again by

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Paul (see 1 Cor. xvi:9; 2 Cor. ii:3), and always in connection with the proclamation of the gospel, or his ministry; and one would naturally say that we ought to interpret the words here by the way this apostle uses them. But in view of the very distinct character of this book, dealing as it does so exclusively with *government;* and this very figure so clearly taken from the O. T. prophet, it may fairly be questioned if this idea of ministry is, at least the exclusive thought.

Further, it is well to note that the word the Lord uses is not exactly an *open* door, but an *opened* door; one that had been closed and He had opened. Thus, [illegible] an opened door figures *liberty*—first to go "in and out to find pasture;" then, as a consequence of this, as the apostle speaks, liberty in ministering to others; and again liberty in a holy, vital blessed fellowship, with all His own.

In every way there would appear to have been a *closed* door before the Philadelphian. His very obedience to the recovered Word; his very recognition of the power of the Name of the Lord Jesus Christ as God's gathering Centre, has apparently cut him off from all the regular recognized ministry of the church—the door is *closed*. "Nay," says the Lord, "since thou thus evidencest a little strength in keeping My Word, and not denying My Name, I have set before thee an opened door, and God's word shall be to thee a very field of green pastures. In thy lonely path of separation to Me, long-lost truths shall be recovered, I will see that thou shalt not lack either food or light."

Again the Philadelphian may have feared greatly that this path of separation was going to put an end to all his usefulness; his opportunities would now be most circumscribed—all doors of ministry now appeared closed to him. "Wait," the Lord seems to say, "I have set before thee an opened door; and thou shalt find greater openings for ministry; a wider sphere of usefulness than ever.

"And has it looked," the Lord seems to go on, "as if thy lonely separate path had cut thee off from the fellowship of thy professed fellow-believers? Have many of

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them, misinterpreting thy motive, turned their back on thee, and treated thee with cruel coldness? I have set before thee an opened door, and freer, fuller, sweeter than ever shall be thy liberty to own thy one-ness with every one of My beloved redeemed; with every member of My mystic Body everywhere. Yea, thou shalt find a depth and a breadth of fellowship that thou hast hitherto had no conception of."

Oh happy Philadelphian, even with but *"little strength,"* compared to the day when the Lord's testimony was "with great power" (Acts iv:33); yet that little has been evidenced in keeping His Word, in loving obedience, when all about thee are giving it up; in not denying—as everything about thee does—the power and attraction of His Name—the holy and the true.

My beloved brethren, would that we might stop here, and go no further! Would that this were the last condition of the church on earth; the last weak, yet true, testimony she rendered to her rejected Lord! Alas, it is *history* now, no longer *prophecy;* and we too must look back even on Philadelphia as the last, or present, characteristic condition of the Church on earth!

"Lo, I will make them of the synagogue of Satan that declare themselves to be Jews, and are not but do lie; lo, I will cause them that they shall come, and shall do homage before thy feet, and they shall know that I have loved thee."

Sweet and precious, beyond all estimate, as the words are, they are not altogether unfamiliar to us. Once more we hear a far-away strain of similar music, coming from the harp of the same Hebrew prophet of fire; but he deals alone with earthly things, that are but a pattern of those heavenly ones we are here considering. It is of the Jerusalem yet to be on earth that he cries (Is. lx:14), *"the sons of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, the Zion of the Holy One of Israel."*

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There be those who now tell us that the Lord's word to *Philadelphia is but a repetition of this prophetic strain*; and also applies solely to the Jew, and not to the Christian at all. The pendulum of interpretation is thus fast swinging *to the opposite error to that which has governed it in* the past. Then, everything was taken from the Jew, and given to the Christian. Every O. T. prophecy as to the *glorious future of Jerusalem was applied directly to the* Church. Now, all these New Testament letters to the Churches are taken away from the Christian, and given to *the Jew. Ought we not to have learned that things on* earth are *patterns* of the heavenly? That if Isaiah speaks of blessedness it is the blessing of God's people *on the earth; a portion, in which those who share the present place* of the Son of God have no part? When Isaiah speaks of a "worm" and "fire," he refers to these things literally, that *shall, even in millennial days, witness in the literal valley of* Hinnom (Gehenna) to the *earth* of the severity of His righteous judgment (Is. lxvi:24); but these are but shadows *of more dread spiritual and eternal realities: the gnaw*ing conscience internally, the wrath of God, externally: the Lake of Fire, the Second Death.

So *the nations of the earth shall be brought to the feet* of the Jerusalem they have trodden down and despised, and this is a *pattern* of the "Synagogue of Satan" owning, *in a similar way, the Lord's love to His poor and despised* people here.

We may here note too another resemblance to the letter to *Smyrna: again we have "the Synagogue of Satan," that* awful name he gives to some, who with proud unbroken spirits clothe themselves with the greatest religious pretensions. *"Serpents, offspring of vipers," the Holy One called* them in the days of His flesh, branding them with their true name on the forehead. So here it is the same *"generation that began with Cain, and which was not to pass away* till all was fulfilled (Matt. xxiv:35): fleshly unrenewed men, but religious withal, and united together in a religious way: assuming to be the people of God through the efficacy

of external ordinances, and despising those whose only confidence is the Cross of Christ; *thus* claiming to be *Jews*: assuming to keep the law, and whilst putting themselves under it complacently, slander those who rejoice in a divinely given liberty; thus saying they are *Jews*; having their *hearts* and hopes set on earthly things; esteeming wealth, honor, or earthly comforts evidences of divine favor, despising those whose backs are turned on all this world can give—such say they are *Jews*. Yet, under all, they have a cold misgiving at heart, and indeed a consciousness that their "fruit of the ground" (their own work) is no more accepted than Cain's, for there is no blood; and hence they too persecute those who rest alone on the Slain Lamb. By these, and many another way, these declare themselves to be Jews, and are not, but do lie.

And if there *may* have been some difficulty in identifying them in the earlier day of Smyrna, say the third century, there can be none now in the late one of Philadelphia, say A. D. 1800. The literal Jew is no persecutor now, but the *persecuted*. He is not up, but down, and has long been *under the feet* of the nations of the earth: his city *"trodden down."* No, No. It is not the poor children of Abraham that are here meant, but the proud masses of professing Christendom, who have assumed the Jewish place, with no true basis for their claim.

How precious the latter part of this verse. The Lord Jesus Himself speaks, and to whom? *"To the Angel of the Church in Philadelphia."* But is not that in the distant past, and far away indeed from us to-day?

Yes, unless indeed the *angel* that is addressed be the *spirit* that characterizes, governs, and so represents the church; and is really a certain *condition* in which the church on earth is found. If this be the case, as we are assured it is, then is that *condition* as directly addressed, whenever and wherever it may exist, as the literal church of old.

But who may claim this character? Who may claim this most precious promise?

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Surely any CLAIM to being, would in itself deny, the character of those who hold fast *His* word and not deny *His* Name. They glory alone in Him: His Name alone their confidence, His glorious Name alone their Boast.

But then is *no one* to get any comfort from this most precious word? Surely this question answers itself. It is in perfect conformity with all the ways of God with me. Let one take the low place, He exalts; let one exalt himself, He abases. Let one in heart confess himself a sinner, He is a Saviour; claim to be righteous, He tears away the mask. Let one own himself blind, He gives sight; claim to see, He proves one blind. Let one confess himself helpless, He is his strength; claim to be strong and he is weak indeed. Let one own himself to be a poor, silly sheep, He is the good Shepherd; claim wisdom and he is a fool. So only as the heart, fixed on Himself, longs alone to please Him by keeping His word, when the popular thing is to despise it; suffering in some measure from the reproach that this brings, may one hear such words as these, *"they shall know that I have loved thee."*

Again, if I am not living in *Philadelphia*, I certainly cannot be *Philadelphian*, or have any part in the comfort here given. If, instead of *"brotherly love,"* there is the spirit of contention and strife with my brethren, then may I get no consolation from "I will make thine opposers to do homage to thee," for those to whom I am opposed are my own brethren. If, to the eye of sight, I am not in reproach, in rejection, and quite overlooked by all that is accounted great in the religious world, I cannot appreciate "they shall know that I have loved thee." And in this is the O. T. pattern valuable. There we see it was those who had afflicted Jerusalem and despised her; looked upon her as she had looked upon her Messiah, as "smitten, stricken of God and afflicted," who were to be compelled to reverse their judgment of, and bearing toward her. So it is because the angel of the church in Philadelphia is rejected, despised, and in reproach from the popular religious world of its day, that a similar reversal is to be manifested.

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Beloved reader, I am sure we can but feel this to be intensely solemn. Here we have a letter dictated by the very One who hung upon the Cross for us, when all that was highly esteemed as religious in this world lifted up its voice in mockery and reproach, and directly addressed to those who in the closing days of the Church's testimony are in a feeble way in the same place of reproach. It has no word but of comfort and tenderness, nothing but love and appreciation. What wonder if all claim it? Yet Philadelphia's day is past. Another "spirit" governs, another condition is prominent upon the stage of Church history; and as we hear the claims of contesting companies to being Philadelphia, what is our wisdom but to own what is simply and literally true, that we have, *as a people*, lost the character and therefore have no claim to the blessing. Then, it may be, that thus in sincerity and in heart, confessing our sin and the sin of our people, individuals may, even to the end, share in both the reproach and blessing of Philadelphia. May the Lord, in His goodness, grant it both for reader and writer for His Name's sake. F. C. J.

If the reader will turn for a moment to Hebrews xii:3-12, he will find much precious instruction on the subject of God's dealings with His people. We do not attempt to dwell upon it, but would merely remark that it presents three distinct ways in which we may meet the chastening of our Father's hand. We may "*despise*" it, as though His hand and His voice were not in it; we may "*faint*" under it, as though it were intolerable, and not the precious fruit of His love; or, lastly, we may be "*exercised* by it," and thus reap in due time, "the peaceable fruits of righteousness."—*Sel.*

✠

Haste the day of Thine appearing,
With Thy ransomed saints to reign,
Then shall end all days of mourning,
We shall sing with triumph then.
"Thou art worthy."
Come Lord Jesus, come. Amen.

Roger's Reasons.

By

JOHN URQUHART.

The day was hot, but not oppressive. The roomy compartment of the magnificent London train, which we had the good fortune to occupy, was not crowded. On one side—back to engine (my favorite position in railway travelling)—were Roger and I. We had at last arranged to make our long-talked-of excursion to the great metropolis, some of whose manifold treasures I hoped to explore under Roger's guidance. On the opposite seat were a gentleman and a lady, who, it was soon apparent, were father and daughter. The reticence, which usually shuts up railway travelling companions in a sort of solitary confinement, had commenced to thaw at the outset under the genial readiness with which the stranger submitted to a necessary re-arrangement of his luggage; and it soon melted entirely before a common emotion evoked by lovely scenery and glorious weather.

It speedily transpired that our fellow-travellers were Americans on a visit to Great Britain. Naturally, questions were asked regarding some of the towns through which we passed, and to these Roger replied with his customary courtesy. The conversation, once begun, turned its sparkling flow to other matters. On one of these Roger made a statement which aroused our new friend's special interest. He pressed for some details which Roger at the moment was unable to give, but which, he said, he would be pleased to obtain and forward. The American thanked him and handed him his card. I observed that Roger looked at it with some surprise. This was quite intelligible to them when I learned, as I did learn immediately, that the surname was identical with that of a well-known religious teacher whose special doctrines had attracted widespread attention, but of whom some sad things had been whispered, the latest of them being that he had entirely lost his former faith.

A question of Rogers evoked the reply that our fellow-traveller was the once famous man's brother. "May I enquire," said Roger, "whether he still repudiates his former beliefs?" "I do not think his position has changed at all lately," replied our friend, whom I shall henceforth call by the name of Smith; "and I may say," he continued, "that I share his present opinions. It is simply impossible in these swiftly advancing times to stand where our fathers stood."

"I do oot see," said Roger, "that there is any necessity for such change. There are some beliefs that unite the ages, and those that are truly founded upon a Divine Revelation can never be outgrown."

"That is just where we differ," said Mr. Smith, with some warmth. "I have no faith whatever either in the fact, or in the possibilty, of a Divine Revelation. Science has made it utterly impossible to believe in miracles. Crossing a street in New York one day a friend of mine, in whose company I was, seized my arm and exclaimed: 'Behold, a miracle!' I looked to where he pointed, and saw a Jew. I own *freely that I was impressed at the time, but reflection* showed me that the Jew's case is not singular. The Gypsies are also widely scattered; they continue to exist; they are quite as separate from all the peoples among whom they sojourn; they have their own customs and their own language; and so the Jew-miracle vanished, as such superstitions usually do when they are firmly faced."

As our new acquaintance went on, it was amusing to note how *Roger's battle-look crept into every feature. Before "the Jew-*miracle" was quite demolished, there were signs enough for me that some surprises were in store for Mr. Smith. "I cannot say that I agree with you in thinking that the cases of the Jew and of the Gypsy are on all fours," said Roger, "but there is one point in which you will admit that they essentially differ. The scattering of the Jews among the nations; the cruel persecutions to which they have been *subjected; their continued existence in spite of all these, and their* separateness *were all predicted.*" The surprise and chagrin, which Mr. Smith made no attempt to conceal, told that the shot had gone home. "Those predictions," Roger went on, "are certainly miracles, whatever the Jew himself may be. And there is one fact established by scientific investigation which is quite sufficient to show that, notwithstanding all our advance, we are still with the miraculous."

"What!" *exclaimed Miss Smith, whose magazine had within the* last few moments gradually descended to her knee, where it was now reposing; "really, this is extraordinary! You think that science proves that there are real miracles?" "Certainly," rejoined Roger, with a bow and a smile; " and I venture to think that you will agree with me. There is one miracle, repeated every year in your country and in my own, whose extraordinary character science has long ago made perfectly clear, and which no scientific advance promises to explain away. *I refer to the formation of ice. Dr. Whewell dealt with* it long ago in his Bridgewater treatise and it is perfectly marvellous that so little has been made of it. It is one of the best-known laws of nature that metals and other things expand in heat and contract in cold. That law, of course, affects water also. When the temperature falls the water on the surface contracts, and, becoming in this way heavier than the water beneath, it sinks to the bottom.

Now, if this law went on affecting water as it affects other matter, a terrible calamity would be an inevitable result. The water in freezing would descend to the bottom; and as the cold continued its deadly work a solid mass of ice would be built up, rising from the bottom to the surface of stream and river, of pond and pool and lake, and of northern and southern polar seas: All life in them would perish, *and even that would not be the whole of the loss.* The face of nature would be changed, and the ministry of the waters would be arrested. For subsequent summers, however hot they might be, would melt a few feet on the surface of these ice-blocks, but could never restore to us again the waters that had been.

"Now, mark how all this has been averted. In the case of water *there is a sudden arrest and reversal of this natural law.* As the temperature approaches the freezing point, the water, which had previously contracted and grown heavier, expands and grows lighter. Instead, therefore, of descending, it flasts upon the surface of the water; and in the act of freezing it expands still more, and spreads its glassy shield over the waters beneath, thus preserving their fluidity and all the animal and vegetable life which they contain. Let the cold be never so intense, it only thickens and strengthens that protecting shield. Such a reversal of a natural law is a miracle, and its evident purpose to preserve life and the beauty and the service of the waters proclaims the beneficence of the Creator."

Miss Smith, who had followed with the deepest interest Roger's little lecture, turned with an enquiring look to her father. "That is certainly striking," said the latter, "but you are mistaken in imagining that water alone is affected in that way. It is well known that cast-iron is similarly affected." "Pardon my saying," replied Roger, "that that notion about cast-iron is an entire mistake. There is no doubt that this statement has been made by scientific men. I know of one instance in which it was made by a certain professor, but he was speedily put right by some members of his class who had practical acquaintance with casting, and the professor frankly apologized. He had made the statement, as you have now done, in dependence upon an assumed authority. Cast-iron obeys the general laws and contracts in cooling." "You surprise me; I shall look into the matter," said Mr. Smith. "But are you aware that the late Professor Tyndall denied that water is the only exception to the law?" "Yes," responded Roger, "he makes a great deal of the discovery that a rare element or two is *similarly* affected. I *believe his jubilation* was due to the impression which the ice-miracle had made upon him. But he has only emphasized the marvellousness of this fact. With all his knowledge of nature, and after that tireless energy of his had pondered and experimented, Tyndall has to confess that among all those things with which we are in daily contact water and water

alone is excepted from this great natural law; and that, just when life is about to be deprived of this essential element, or is directly threatened with extinction by the further action of the law, the law is suddenly and completely altered. That change is a miracle; and to me it speaks loudly of Him whose tender mercy is over all His works."

"The ice-miracle" was a revelation to me. It showed how conviction may spring upon one like an armed man, and that, too, from the most unlikely quarter. It was plain that our American friends were also impressed. Miss Smith had grown thoughtful and her father's uneasiness had increased. I expected that the conversation would have stopped, or have been turned to some less trying topic. But Miss Smith was too deeply interested to suffer matters to rest where they now were. "You have scored there, I guess," she said. "It shows how much there is in common things if one would only think. *But you have nothing like that to show for your beliefs.*" "Excuse me," rejoined Roger, "we have miracles to show that are quite as clear and as convincing." "Miracles!" she repeated in amazement; "why, this is better than Dr. Dowie!" "I am guiltless," protested Roger, "of any attempt to rival the Chicago preacher. But it is easy to show that there are actual miracles which place it beyond doubt that Christianity is of God." "If you are really able to show that," interjected Mr. Smith, "you will minister the greatest relief to a vast and rapidly increasing multitude of people." Miss Smith's amused and highly incredulous smile was an eloquent commentary upon her father's words. There was a challenge in the attitude of both father and daughter which I knew Roger's chivalrous devotion to the old faith would not leave without response. "If I can show you," said he, "that a whole series of events, in themselves among the things most unlikely to happen, were fully and clearly foretold, you will acknowledge that such insight into the future shows a distinct Divine interposition." "Ah!" ejaculated Mr. Smith, with a force and a prolonged cadence which seemed to give him genuine satisfaction, "the argument from prophecy is as dead as the Dodo. *It used to be dismissed too cavalierly, I grant, as having* been written after the events. A great deal of it was due to a rhetorical custom seemingly much in favor in the ancient East; and much was also the language of desire for a better condition of things. Put an ingenious commentator to work upon materials of that sort, and what more is required to furnish an important branch of the Christian Evidences?"

"Mr. Smith," said Roger, "you are really helping my case! You contend that these are in reality no predictions at all. If the old explanation has to be given up, a new one, such as you have just ventured, must be found. Now, pray ask yourself what this means. Is

it not that you are satisfied that a genuine prediction would be a miracle? There is, in fact, no possibility of resisting that conclusion. Everyone is aware how utterly beyond all human power it is to read the future. Neither of us can sketch the history of the next half hour, or even of the next five minutes; and every other man is just as incapable of such an achievement as ourselves. If, then, it is shown that the greatest events of history were foreseen, and that they were clearly and minutely described centuries before they happened, it is impossible not to feel there the touch of the finger of God. In other words, we are witnesses to an actual Divine miracle." "I guess," said Miss Smith, "that we shall be able to pronounce judgment upon your predictions when we know what they are." "Thank you!" returned Roger. "Let us get at once, then, to the heart of the matter and run over a few of the Old Testament predictions about the Messiah. Here there is no doubt whatever as to the words having been written *before* the events happened. Our old friend, the Jew, who rejected and who still repudiates Jesus as the Christ, is the best of witnesses to that important fact. Our Old Testament is a faithful and wonderfully correct translation of the Jewish Bible. That Bible the Jew possessed ages before our Lord was born; and the Jew was not at all likely to change anything in it to suit a faith which he abhors.

"Let us look, then, at the first prediction it contains about the Messiah (Gen. iii:15). In that scene in Eden, God is represented as saying to the serpent: 'I will put enmity between thee and the woman, and between thy seed and her seed; it (or he) shall bruise thy head, and thou shalt bruise his heel.'"

"You amaze me," interposed Mr. Smith with a gesture of impatience and disgust. "Who believes now in your talking serpent, your flaming sword and the rest of that stuff? If we are to have an Old Testament lecture, let us for any sake have something sensible."

(To be continued.)

Question Column.

No. 196. What is meant by "sins that are past" in Rom. iii:25?

As it is very important to have a right understanding of this passage we quote it in full. "Being justified freely by His grace through the redemption that is in Christ Jesus. Whom God hath set forth a propitiation through faith, by His blood, for the showing forth of His righteousness in regard to the passing by of sins done aforetime in the forbearance of God; for the showing forth of His righteousness in the present time, that He may be just and the justifier of him who is of the faith of Jesus" (Rom. iii:24-26).

There are two periods of time considered in this passage "aforetime" and "present time." The dividing line between the two is the making of propitiation by Christ's death on the cross. "The sins that are past," or "the sins done aforetime," are not the past sins of a believer, committed before his conversion; but the sins committed by Old Testament saints before Christ died. When God forgave the sins of Abraham or David, His righteousness in doing so was not then manifested, as the propitiation had not been made; only forbearance was seen in His forgiveness at that time. God was looking forward to the propitiation that would be made by Christ's death. It was in view of the efficiency of that death anticipated, that God passed over the sins done before it was accomplished. *Now* His righteousness in having done so is manifested. The redemption that is in Christ Jesus applies backward as well as forward.

At the present time God shows not His forbearance merely, but His righteousness in justifying the believer. The passage does not read—"that he might be just and yet the justifier." That word "yet," added to Scripture, would make it mean merely that justifying the sinner who believes is not inconsistent with God's righteousness; whereas, the passage says much more. It is the justification of the believer that is itself the righteousness of God. "Yet" spoils the passage.

Christ's death is not merely for the past sins of the believer, but for all his sin, which were all future when He died. If our past sins only were atoned for where would we be? But 1 John ii:1, 2 refers to the sins of believers. The passage shows that our sins since conversion need the propitiation the same as those before. "He is the propitiation for our sins." He, risen from the dead, ever abides before God as the One who has satisfied God's holy and righteous requirements in regard to our sins by bearing all the judgment they had incurred. As long as Christ lives, therefore the propitiation abides. "He is" (not He was merely), the propitiation. Do not drop this subject until you have understood Rom. i:17. After that go on to understand Rom. viii: 3. If you want help write to us stating your difficulty. We delight to answer sincere inquiry on this subject.

No. 197. Are unconfessed sins of believers brought before the judgment seat of Christ and made manifest to all present at or about the time our works are judged? If, other words, if I wrong you, will my action be made known to you in that day?

We do not read in Scripture of the sins of believers being made manifest to all present. It would be inconceivable that the sins of all believers should be manifested to all others. No, we shall each one of us see in our own lives, in the light of the purity of that judgment seat, enough fully to engage our attention. We shall not be occupied with others. We shall there judge all the wrongs of our lives in the presence of the Lord, and that will put everything right. I would not need your sins made known to me, for I would know that it had been made right with the Lord, because I had had to do the same myself. We would have no debts against one another there. Doubtless, it will be at the same time as our works are judged. But it does not say unconfessed sins will (1 Cor. iii:13; 2 Cor. v:10). Remember that although manifested they will never be imputed to us; and it will be all the deeds done *in the body*, before and since conversion.

No. 198. What does the first clause of John xv:2 mean? "Every branch in me that beareth not fruit He taketh away." Is it a believer?

This is a frequent question. It is an acknowledged difficulty. I have sometimes thought it refers to a dead professor, because no true believer is entirely fruitless. He that received seed into good ground brings forth, some thirty, some sixty, some a hundredfold

(Matt. xlii:8). The vine is not a figure of security, but of responsibility to bear fruit. Therefore a branch in the vine might be merely one who professed, but did not possess divine life. Then there is the difference between a branch in the vine, and one that "*abides*" in Him. Of the latter it is said, "he bringeth forth much fruit." The branch is dependent upon the vine for sap; so the believer is dependent on Him who is the source of life, and the continual supply of it, to bear fruit. This is abiding in Him. In trying to settle whether it is a believer or not, the best way is to apply it practically to oneself, and see to it that day by day, hour by hour, moment by moment, I abide in Him. On the other hand, the Father taking away looks like the Father's government in the family (1 Peter i:17). I have said that a fruitless branch is a dead branch. It has been replied that many a living branch has no fruit, only leaves. Let us, however, abide in Him, then we shall not be fruitless. Do not let us miss the personal application.

No. 199. What does Gomer mean in Ezekiel xxxviii:6?

He was one of the sons of Japheth (Gen. x:2, 3), whose descendants are said to have settled in the south of Russia, north of the Black Sea.

No. 200. Was not the Lord three full days and nights in the tomb; that is, 72 hours; from—Wednesday sundown to Saturday sundown?

The two disciples on the way to Emmaus on the first day of the week, told the Lord "*to-day is the third since these things were done*" (Luke xxiv:21). That would be Friday. We must take the Jewish method of reckoning, in vogue at the time; not our Western custom. The Jews reckoned a part of the twenty-four hours for the whole. There are other proofs that Friday was the day of the crucifixion, and that He rose the first day of the week, very early. But the great point is what is stated in 1 Cor. xv:1-4.



The Heart of the Lesson.

International Sunday School for October.

By Geo. L. Allrich.

THE TWO GREAT COMMANDMENTS.

(Oct. 7. Mark xii:28-34, 38-44.)

I. Lesson Outline.

1. Love the heart of obedience; verses 28-34. 2. The disobedience of self-love; verses 38-40. 3. The gift of true love; verses 41-44.

The Heart of the Lesson.

The scribe of our lesson is a type of the Jew who prided himself upon the exalted privileges of his people and who could answer clearly and definitely to truth, while as yet the heart was away from God. He serves to show us how utterly incapable of true obedience the natural heart is, even at its best estate. It may know the law of God and consent to its goodness and yet is unable to walk in it.

The all-important fundamental work of grace in regeneration must first be accomplished (Jno. I: 12, 13. iii:3, 5, 7); and this through faith in the Lord Jesus Christ (Jno. iii:16; v:24) ere there can be any right loving among men or any well pleasing to God. Remember "they that are in the flesh cannot please God" (Rom. viii:) e. g. those who have never been born again. It is not because God is a hard taskmaster, whom it is impossible to please; but because the unregenerate are dead in trespasses and sins (Eph. ii: 1, 2) there is no power or ability to please Him.

Into the heart thus regenerate God pours the wealth of His love *by the Holy Spirit* (Rom. v:5), so providing that power whereby the very spirit of the law is obeyed. So what God never obtained by the law because it was weak through the flesh, He now obtains from the beloved in Christ through grace. Hence we are not now under law but under grace; (read carefully Rom. vi, vii, viii:1-10.

Moreover, the obedience which our God and Father thus obta-

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is of the heart and the very spirit of the law is kept. For any beloved to go back to the ground of the law seeking to live under it is what the spirit so vehemently condemns and warns us against in the Epistle to the Galatians; exhorting us to "stand fast in the liberty wherewith Christ hath made us free, and not to be entangled again in the yoke of bondage."

In the closing verses of this lesson we have the practical application of the heart of the lesson. According to the law, the tenth was the Lord's, and then the offerer might add his free will offering. No true Jew would come to the Temple without his tithe. This is what is passing before the Lord, yet all the lavish tithes and offerings elicit no word of approval from Him. Only when the poor widow gave her all to the Lord did he speak the gracious word of commendation; it was the heart of love offering its all.

THE TEN VIRGINS.

(Oct. 14. Matt. xxv:1-13.)

I. Lesson Outline.

1. Awaiting the Bridegroom; verses 1-5. 2. The midnight cry; verses 6-12. 3. The word of exhortation; verse 13.

II. The Heart of the Lesson.

The many important and precious teachings of this lesson gather about the one significant, comprehensive word *Watch*.

The parable is one which brings before us the condition of the Church and Christendom at the glorious second coming of our Lord Jesus Christ. Remember that the portion of Matthew's Gospel from xxiv:1-41 is wholly Jewish, and as such does not apply to the Church the body and bride of Christ, but the three parables—xxiv:45-51; xxv:1-13, xxv:14-30—*have a special word for us at the present* time. In the faithful servant, the wise virgins, the two diligent traders, we recognize the true believers; the really regenerate; while in the unfaithful servant, the foolish virgins, and the slothful, negligent trader, we see the mere profession of the day.

All have lamps; all are virgins; all go out to meet the Bridegroom. To outward appearances all are alike; to the eye of man there is no difference. In God's sight, however, there is a wide difference: the wise, the saved, have oil in their vessels with their lamps; the foolish, the unsaved, have no oil. Remembering the typology of oil, we see here the gift of the Holy Ghost to the saved, while He is withheld from the mere professor. In old Testament type, the oil is only put where the blood has been.

All are seen to slumber. While we would not wish to read into the Scripture any human interpretation, do we not see this verified before our eyes to-day. What lukewarmness and indifference every-

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where. What growing apathy to the things and words of Christ among even believers. Yet if the Hope of Christ's coming held our hearts fully, what a different scene would there be.

At the hour when slumber is deepest and all the earth seems still, the great cry startles all the slumbering ones: "Behold the Bridegroom cometh, go ye out to meet Him." Not a few believe that this cry went forth some time past, when the Blessed Hope was recovered to the people of God to some extent; and when hearts were turned afresh toward the Bright and Morning Star. So near now is the appearing, that hearts are on the watch for Him whom having not seen we love.

In view of its imminency, there seems room for but one word—*watch*. This is exemplified by the trimming of the lamps, that the testimony of the light may shine forth more clearly (*cf.* Phil. ii:15-16).

THE PARABLE OF THE TALENTS.

(Oct. 21. Matt. xxv. 14-30.)

I. Lesson Outline.

1. The Lord's distribution to the servants; verses 14, 15. 2. The use and non-use of the servants; verses 16-18. 3. The reckoning of the Lord; verses 19-30.

II. The Heart of the Lesson.

Under the parable of the talents so-called, our lesson presents unto us another aspect of our Lord's coming in relation to His Church and Christendom; it is that of reckoning with Him in relation to what he has committed to their trusts during His absence.

The talents are not to be mistaken for natural endowments, as is frequently the case; the phrase "according to his several ability" covers that, but the rather to what has been superadded of God in the way of blessing, gift, opportunity, etc., unto each one. In this the true believer and the mere professor are alike.

The proper discharge of this trust by the five-talent servant and the two-talent one is the Divine picture of how our Lord would have every one act. In the spiritual reading as in the business world, careful use and diligence brings increased wealth and larger capacity for work. While at the same time the busy Christian is the useful, happy, God-honoring Christian.

The reverse of this is before us in the action of the one-talent servant, *who without any real fear of his Lord before his eyes or* in his heart, and in utter unbelief as to the coming of the Lord, buries his talent in the earth: e. g., puts it to a use his Lord never intended it for; and obtains only selfish gratification out of its issue. His case is before us as a warning even to believers, who are inactive, because they feel they have no ability, and are not needed (read 1 Cor. xii).

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The reckoning of the Lord with the servants takes us on to the end of the present age and the time of his glorious coming again. As regards the believer, it will be the time of reckoning with him as to the deeds done in the body; as to what he has been building upon the foundation Christ Jesus. If what has been built thereupon withstands the test of the fire, there is for him a reward, as here it is authority to the faithful servants; otherwise there is loss of reward, while at the same time the believer is saved (I Cor. iii: 11-15.)

This coming of our Lord Jesus to reckon with the unfaithful servant is the time of the taking out of His kingdom, all things that offend and them which do iniquity. It is the time of the rejection of the mere professor to the outer darkness of Eternity. This coming of Christ we are all facing to-day; and it behooves us who are His to be diligent in the business of our Lord.

JESUS ANOINTED IN BETHANY.

(Oct. 28. Matt. xxvii:6-16.)

I. Lesson Outline.

1. The anointing of faith and love; vv. 6, 7. 2. The objection of unbelief and hatred; vv. 8, 9. 3. Our Lord's vindication of the act; vv. 10-13. 4. The treachery of Judas; vv. 14-16.

II. The Heart of the Lesson.

Our Lord Jesus was on the way to the cross of Calvary where He would soon be as the Lamb of God bearing away sins. This He had just announced to the disciples, and as so frequently they had misunderstood Him; and in their unbelief had failed to enter into that redemptive work of His.

In the verses which form our lesson to-day, we have the act of this woman, whom, from the record in Jno. xii, we would take to be Lazarus' sister, Mary; who also sat at Jesus' feet, and heard His word. The point for us is not so much in the intrinsic value of the gift, although at the rate of a penny a day, that may have been that of a whole year's wage to Mary; but in the fact that it was the offering of a heart that loved Christ and fully believed in Him. Mary had entered into the secret of the Lord in a way that none others of that day had. She had through faith beheld the coming sacrifice of the cross, and perchance also she had seen by faith the Resurrection of our Lord from the dead, according to the Scripture. In anticipation of this and as expressing her faith in Him and His work, Mary had anointed the Lord unto His burying; and in a measure this images forth the faith that to-day sees and rests upon the finished work of Christ on the cross. This is central to our lesson.

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Let us remember that such faith and love grew out of much ... spent with the Lord; even at the expense of seeming neglect ... duty as some might know it.

In sharp contrast with this faith and love thus expressed ... fault-finding of doubt and unbelief. And yet this fault-finding ... very specious look of goodness about it. Was it not a ... after all to pour this costly gift upon the person? How ... bread could have been purchased with its money value! How ... poor could have been clothed? So cries the philanthropist to ... and not a few believers are caught in the snare. Christ must ... first place, else there can never be any true blessing or help ... others. The heart that can give its best to Christ, is the ... that can in like manner do its best unto the fellow man. Its ... out-pouring of its choice gifts upon Christ, enables it to receive ... choicest blessings for others. But the heart that can withhold ... from the Lord, is so utterly selfish and unbelieving that it can ... be a channel of grace to others.

Our Lord's reproof serves to unveil the utter wickedness of ... heart of him, who, *though exclaiming so loudly in behalf of* ... poor, was about to sell his Lord for the price of a dead slave.

Notes on Prophecy and the Jews.

The thirty-fifth chapter in Isaiah gives a most beautiful ... vision of the blessings which are to come upon Israel ... upon the earth. The previous chapter is one of judgment. ... "Come near ye nations, ye people let the earth hear, and ... that is therein; the world, and all things that come forth ... it. For the indignation of the Lord is upon all nations, ... His fury upon all their armies; He hath utterly destroyed ... them, He hath delivered them to the slaughter. * * ... And all the hosts of heaven shall be dissolved, and ... heavens shall be rolled together as a scroll, and all their host ... shall fall down, as the leaf falleth off from the vine and ... a falling fig from a fig tree" (Chapter xxxiv:1, 2-4). The ... prophecy will be fulfilled in the day of the Lord. Darkness ... and confusion, judgment and wrath are always connected ... with the day of the Lord's visible and glorious manifestation, ... and that day of judgment is followed by great blessing ...

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and glory. The blessings and glories of the coming age is the theme of Isaiah xxxv.

Here we find first a vision of creation delivered of its curse and restored to its normal condition. It is a little glimpse of what is meant by Romans viii:18-21.

"The wilderness and the dry land shall be gladdened, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and shouting; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of Jehovah the excellency of our God."

Israel's land will then become that land of beauty and glory and the whole earth likewise will be transformed. Above a restored earth, restored to its edenic beauty and perfection, will be the visible glory of Jehovah, who is our Lord Jesus Christ and the excellency of the God of Jacob. But there is much more, which follows these opening words of this chapter.

The remnant of His earthly people is addressed next. What kind of a remnant it is we learn from Zeph. iii:12, 13. "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." This remnant is computed here in Isaiah xxxv. The weak hands are to be strengthened, the tottering knees to be confirmed. In all their troubles, the great tribulation through which they pass, they hear the joyful news, "He will come Himself and save you."

What the coming Lord will do in the day of His manifestation and His power is now seen.

"Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man bop as a lark, and the tongue of the dumb sing; for in the wilderness shall waters break out, and forests in the desert."

When he came the first time He demonstrated before the eyes of His people that He is the King Jehovah, Jehovah Rophecah, the Lord thy Healer, by opening the eyes of the blind, giving hearing to the deaf and making

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the lame to walk and to the dumb He gave a song. These physical restorations, of course, illustrate the spiritual recovery. First He opens the eyes to behold Him, then He gives an ear to hear His voice; power to walk in His ways comes next, and then the Praise of His name, the song of joy and salvation. But when He comes again how completely He will destroy the works of the devil and banish the curse of sin.

The rest of the chapter is taken up with glorious predictions. The most beautiful of all is the ending of the chapter, a prophecy concerning the restoration, the Home coming of His outcast people. "And the ransomed of Jehovah shall return, and come to Zion with singing; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away."

✠

What is planned by the Palestine Industrial Syndicate in connection with *Zionism* is given in the following programme:

I. Mining Matters.

(a) Basis: Geological expedition of Dr. Blankenhorn and Agriculturalist Aaronsohn.

(b) Technical propositions of Mining Engineer Nowomiejski.

II. Transportation.

A. Railroads.

(a) Connecting line of the Jaffa-Jerusalem Road with the Haifax-Damascus line over Nebelaus.

(b) Port Said-El Arisch-Gaza-Jaffa line.

(c) Switch lines. Connection of the colonies Risbon L'Zion-Rehoboth-Petach Tikwah with the Jaffa-Jerusalem line.

(d) Switch line Gaza-Sea Harbor.

B. Automobile transportation in Jerusalem, also between Jerusalem, Bethlehem, Nabulus and Jericho.

C. Building of roads.

(a) Akka-Sur-Saida.

(b) Jaffa-Gaza.

(d) Akka-Safed-Tiberias.

(e) Jaffa-Haifa.

D. Building of Harbors:

Jaffa, Gaza, and Haifa.

E. Coast Ship-Lines:

Alexandria, Port Said, Gaza, Jaffa, Haifa, Sur, Beyrout and Cyprus.

F. Shipping on Tiberias Lake and the Dead Sea.

III. Public Works.

A. Lighting, Sewage, Water Mains in Jerusalem.

B. Lighting, Sewage, Water Mains in Jaffa, taking advantage of the Stream Audsha.

IV. Industrial Undertakings.

(a) Olive Oil Presses.

(b *Olive Oil* Refineries.

(c) Olive Oil Soap Works.

(d) Olive Oil Perfumery Factories.

(e) Olive Oil Grain Mills.

(f) Olive Oil Macaroni and Farina Factories.

(g) Cement and Brick Factories.

(h) Preserve Factories (Fruit, Vegetable and Fish Preserves).

(j) Cigarette Factories, etc.

V. Agricultural Undertakings.

(a) Horticultural Companies (Oranges, Wine, Raisins, Olives, Figs, Dates, etc.).

(b) Dairies and Pasturages.

(c) Olive Oil Refineries.

VI. Land Improvement and Development Companies.

Drainage and Irrigation.

IMMEDIATE ENDEAVORS.

I. Mining Enterprises: Diggings for the Salts and Phosphates of the Dead Sea.

II. Connecting Railroads between Jaffa-Jerusalem line and Jaffa-Damascus line.

III. Connection of colonies Risbon L' Zion, Rehoboth and Petach Tikwah. Jaffa-Jerusalem line by means of switch line.

IV. Automobile service for Jerusalem and surrounding country.

V. Steamships along the coast.

VI. Industrial enterprises.
  (a) Preserve factories.
  (b) Cement and brick factories.
VII. Horticultural Companies
VIII. Pasturage.
IX. Fisheries on the Bardawill Lake (El Arisch Territory).

We doubt not that all mentioned here will ere long be an accomplished fact. Even *automobile* service is promised for Jerusalem and the surrounding country. That does look like *restoration in unbelief*, does it not?

✠

The federation of American Zionists held their meeting this year in Tannersville, N. Y. Dr. Max Nordau, the present leader of Zionism, sent a letter to the convention which we give in full:

FEDERATION OF AMERICAN ZIONISTS.

Gentlemen:

Owing to a few days' absence from home, I received your kind letter only to-day, and I am almost afraid that my reply comes too late. At any rate, I hasten to condense in a few words my message to our American brothers and friends.

Judaism is now passing through perhaps the most critical hour of its history in the dispersion. Zionism, morally grand and powerful, is materially too weak still—not through any fault of ours, but in consequence of the indifference of the stolid majority of our people—to afford immediate practical help to the millions of imperilled Jews. But it has, nevertheless, a great task to fulfil; it has to maintain an ideal which will survive the present crisis and, never varying, point out, like a steady compass, the direction which our national evolution is bound to follow. We owe it to our future not to allow Zionism to swerve and to flag.

For our immediate work, we have to befriend our unhappy flotsam and jetsam, to keep them together, to soothe their despair, and to encourage them to remain good Jews and good Zionists in new surroundings.

In Palestine, we must, for the moment, limit ourselves to the study of the land and its opportunities, to the organization of the indigenous Jewish population and to the creation of educational institutions, such as the Bezalel, the kindergarten, the schools of Jaffa and Safed.

But, above all, we must keep up and strengthen our movement, its permanent organs and its means of action, as only a *strong and wealthy Zionist organization can hope ever to* realize the object for which it has been created.

I remain, with Zion's greetings,

Yours faithfully,

DR. M. NORDAU.

✠

That Palestine is gradually and surely coming to the front is seen from the following authentic reports:

Since the opening of the railway between Jaffa and Jerusalem there has been a steady increase in trade and commerce. The total value of the exports and imports last year was $4,159,100, *giving an increase of $316,000, as compared* with the previous year.

During the last five years there has been a constant increase in the tonnage of vessels calling at the port of Jaffa. The total number of vessels that visited Jaffa last year was 971, as against 898 in 1904.

The grape crop last year was very abundant. The cereal and orange crops also were large, owing to abundant rains.

The population of Jaffa is increasing and trade is sensibly developing. Land is augmenting in value, rents are higher, and money is easier and at lower rates.

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During a discussion of the Bialystock massacres in the Austrian Reichsrath, Dr. Straucher, who is the representative from Czernovitz, made a stirring plea in behalf of Zionism. After explaining the essential principles of Zionism he showed how it was the only proper solution of the Jewish question. He further appealed to the Austrian Minister of Foreign Affairs to bring up the Jewish Question at the next Hague Conferenee for solution, and urged that the support

of the Austrian Government be given to the movement that occasion.

The influx of Jews into Palestine during the last few months has been remarkable, writes our Jerusalem correspondent.

Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan States landed at Jaffa. They will settle in the plain of *Sharon, round the towns of Ramleh and Lydda, and in other Jewish colonies along the sea coast.*

A few days ago some Jewish financiers made a trip to the region east of the Jordan, in the direction of Kerak. They saw the land and were highly satisfied with its fertility and the nature of the soil. They are willing to colonize the district, but are rather suspicious of the neighboring Bedouin tribes, who are averse to any permanent settlement being effected in their midst.

I believe that the Jews are in communication with the Government on the subject, and should the latter give them sufficient guarantee of protection against the raids of their neighbors the sale of large tracts will soon be completed.

It is a noteworthy fact that some of the most fertile districts in Palestine are possessed by Jewish colonists. The Jews are repossessing the land by degrees, and should this quick rate of possession continue, the whole country will in a few years belong entirely to them.—*Daily Mail.*

How Long.

How long, O Lord, shall sobs and sighs
Re-echo in our ears?
How long, O Lord, shall groans and cries
Compel our flowing tears?

How long, O Lord, shall blood be shed
Of innocent and pure?
How long, O Lord, shall deathly dread
O'er Israel endure?

How long, O Lord, shall darkness reign
And murder rage unchecked?
How long, O Lord, by crimson stain
Our fateful page be flecked?

How long, O Lord, shall Justice sleep
And Truth her head abase?
How long, O Lord, into the deep
Shall sink Thy chosen race?

How long, O Lord, in exile yet,
Thy people, must they pine?
How long, O Lord, wilt Thou forget
The mercy that is Thine?

How long, O Lord, until the morn
Of peace and bliss supreme,
When Thy own glory shall adorn
The Zion of our dream?

ISRAEL COHEN.
(In the *Jewish World.*)

The newspaper reports of bomb outrages and other elements of terror in Russia do not seem so fearful because we have all been expecting something even worse. That, however, it appears, has still to come. An Englishman in St. Petersburgh writes: "But now for the real danger of the situation—a danger which, I fear, is very imperfectly understood in England. That danger is that the unrest here in Russia is being exploited by the pent-up Socialism and anarchy of the whole of Europe; that Russia is but, as it were, the crater of the volcanic elements sullenly waiting for an outlet in Spain, Austria, France, and Germany—especially Germany; elements which found expression lately in the attempt to murder the King of Spain and in the awful strikes in France. Left to itself the Russian nation is prepared to move slowly towards what I may call *Westernisation. But that does not suit the red Socialists of Europe;* they want a conflagration; their objective is not the Russian Government merely, but all government, all order, all property. Wherever there have been mutinies of troops or seamen it has been found that Socialists have been at work."

Daily Scripture Calendar.

OCTOBER, 1906.

October 1. "STUDY to be quiet" (1 Thes. iv:11).

This nearly means, "Be ambitious to be unambitious." Adam and Eve were ambitious to be as gods." The Anti-Christ will aspire to "exalt himself above every god." But the believer is to have only *three* ambitions: To *strive* to carry the gospel where no other laborer has preached it; to *labor* to be accepted of Christ; to *study* to be quiet (Rom. xv:20; 2 Cor. v:9; 1 Thess. iv:11). These exhaust the Scripture use of the word, which means *to be diligent for honor*.

October 2. "Good works which God hath before ORDAINED that we should walk in them" (Ep. ii:10).

David had the honor of *ordering* all that Solomon should *execute*. The king of blood *preparing*, and the king of peace *building* the Temple, are two types of the Lord Jesus. So all glory is the fruit of conflict. Have we any distinct gift or calling from God? Let us like David delight to call ourself "the Man raised up," and acknowledge that all we ever can achieve is of God's *sovereign purpose*.

October 3. "He hath MADE with me an EVERLASTING COVENANT" (2 Sam. xxiii:5).

Verses four and five are difficult to explain. They may be read thus: "As the sun ariseth with shining light; as the morning is without clouds, by reason of its splendor; as from rain the tender grass springeth out of the earth; truly so is NOT my house with God, because He hath made an everlasting covenant with me." Sunshine and morning and grass, were *lovely*, but not *enduring;* but Messiah should be *both*.

October 4. "I will ARISE and go to my father" (Lu. xv:18).

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As we admire the prodigal's decision, let us remember starvation *drove* him to it. As we rejoice in the repentance which gave us the thirty-second Psalm, let us not forget that David was not moved of *himself* to contrition. First, God sent him inward darkness and agony. Then faithful rebuke by Nathan. Then affliction in the death of his child. So to the Lord, men owe even their *sorrow for sin*.

October 5. "I live, YET NOT I, but Christ liveth in me" (Gal. ii:20).

By many ways of saying it, from the day of his conversion, Paul reckoned his former self as "dead." So in David's life the same *self-effacement* is noted. His mind was ever set on something grander than his own reputation. Eliab could not insult him; for a corpse does not feel, though it be stabbed. Reader try it. If you are criticised, just say to your feelings, I am dead, the matter is the Lord's, not mine.

October 6. "BECOME as litle children" (Matt. xviii:18).

Be *unambitious*. It was evidently to rebuke the unseemly dispute as to who should be greatest in the kingdom of Heaven, that our Lord spoke these words. Simon the sorcerer was an ambitious believer. As a Pharisee, Paul was ambitious, zealous. There is great danger lest in our desire to be *active* for the Lord, we become sinfully *ambitious*. To copy a child will cure us. The true child does nothing "to be seen of men."

October 7. "Pray always that ye may be accounted worthy to ESCAPE" (Lu. xxi:36).

This prayer for readiness should never cease in our hearts. It is absolutely *certain* that our Lord will come, It is absolutely *uncertain* when He will come. It will be no easy thing to maintain a separated Christian *life in the closing days of the age*. *This exhortation to escape* implies there will be a *chance* to escape. Let us then hide, in the "housing" so graciously provided.

October 8. "He was TRANSFIGURED before them" (Mark ix:2).

This scene proves the REALITY of the spirit world. Moses comes back after 1400 years; and Elias after 900 years absence. Note the strange contracts. Three men in highest *exaltation*, talking of *suffering*. He whose head shined as the sun, was soon to be *bloody* with thorns. The *white* raiment was soon to be *divided* among dirty gamblers. He who *stood* between Moses and Elias was soon to *hang* between thieves. He who entered the *Shekinah* must go into the *tomb*.

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October 9. "Out of Egypt have I CALLED my son" (Matt. ii:15).

Egypt may be a *refuge*, but never a *home* to the Lord's redeem... Abraham must not stay there. Joseph's very bones must be remov... Moses must forsake its riches and charms. Israel must not leave... hoof behind. Not only the Christian himself, but all his possessio... must be taken out of the world, over into the Lord's land; beca... though *in* it, we are not.

October 10. "And he prayed AGAIN, and the heaven ga... rain" (Jas. v:18).

In the Old Testament story is no mention that Elijah's pray... had *withheld* rain. We *only see him stern, showing neither pity*, ... wavering. Here it is so sweet to learn how *human* he was. As... *prayed, we can pray. As he hated sin, we can hate sin. As he bo...* a nation's sins, so we are privileged to bear the Church's apostas... But it will *bring upon us depression, and testing, and unpopularit...*

October 11. "By faith Abel offered ... a mo... EXCELLENT sacrifice" (Heb. xi:4).

This does not mean Cain had no *faith*. But being placed on... *wrong* object it was worthless faith. Both brothers felt the need o... getting rid of their sins in some way. Both recognized God's claims... One was simple enough to have confidence in God's provision through... a slain *lamb*. The other chose his *own way* of approach, and brough... *fruits*, which being cursed already could not be blessed. So all wh... ignore the Lamb of God, follow in Cain's way.

October 12. "Our FELLOWSHIP is with the Father, an... with His Son Jesus Christ" (1 Jno. i:3).

The Holy Spirit used instruments as He found them, as one might... *write with a steel or quill pen for thick or thin strokes.* Paul, th... trained legalist, gives us *salvation*. John, always athirst for infinity... gives us *the Saviour himself*. John's Gospel is *about the Son*; his... epistles about the *sons* of God. He uses four verbs. We hav... "heard" *at a distance*; "seen" *by casual glance*: "looked upon," con... templated; "handled," groped after (Acts xvii:27; Heb. xii:18).

October 13. "And Joseph gave them WAGONS" (Gen... xlv:21).

All because his father was old, and the grandchildren were weak... God's wagons are *always* coming to us. Angels brought water to... Hagar, and bread to Elijah. The church is still a family. Some o...

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us are old, and some are weak. The world can supply nothing except as our *Joseph* doles it out. But He can make *even Egypt* yield its choicest nourishment for His elect.

October 14. "Seek ye FIRST the kiogdom of God and His righteousness" (Matt. vi:33).

Some sayings of our Lord stand out more prominently than others. These are *imperative* words. They cut fearfully at the roots of our natural preferences. Most men make their own livelihood their chief concern. The argue we *must* think about eating and lodging and clothing. But Moses had the glory "added" when he forsook Egypt And Paul was exalted when he called worldly things "refuse."

October 15. "There REMAINETH therefore a rest to the people of God" (Heb. iv:9).

Remaineth, precious word! We sometimes lay aside selected choice morsels of food for the iste enmer at our table. This is the thought; above the rest of the Sabbath, beyond the rest of Canaan, and the rest of the Gospel, there is *reserved* a yet more perfect rest. What enmfort! Business and domestic cares now pursue us like hounds. Like Israel we are always marching and never attaining. But some day there will be no "falling in the wilderness."

October 16. "I go to PREPARE a place for you" (John xiv:2).

Things "prepared" are always extra nice and special. Thus all the *work of Solomon on the Temple, was "prepared work."* We know chiefly about what will be *missing* from our "prepared place." There will be *no unsightly repairs going on in that city. There will be no* harsh *noises;* no ill-smelling *slums;* no half-clothed *children;* no tired *men and women; no sin, no marks of sin anywhere. Glorious place!*

October 17. "Jesus did not COMMIT himself unto them, because He knew all men" (Jno. ii:24).

What depths of *loneliness* in our Lord's life, these words reveal. He had known the *sweetness* of companionship in the Father's bosom. He had proved the *weakness* of all human friendships. Yet, He who could not enmmit himself to *men*, enuld commend himself to the *Father*. How precious this is to us. We have all had Judases and Peters among our friends. But the *Lord* has never, never proven untrue.

October 18. "I am among you as He that SERVETH" (Lu. xxii:27).

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From glory back to glory he was *servant* all the way. We hear Him saying, "I must work the works of Him that sent *me*." We see Him washing defiled feet. We taste of the fish His thoughtful hand provide. We behold Him serving at His own marriage feast (xii: 37). *Shall we not then covet that this same mind be in us, who took* upon Him the form of a servant? So let lowliness of mind, and not vain glory, rule in us.

October 19. "He MADE AS THOUGH He would have gone further" (Lu. xxiv:28).

Because He loves to have His people "constrain" Him. Some have charged our Lord with *duplicity* in thus appearing to go on further. Was it unfair for the Lord God to send Abraham on his long painful journey to Moriah, only to say when arrived, "Stay thine hand"? Was it hypocrisy for Jesus to fraternize three years with Judas? In each case it was to draw *out* man's best or worst impulses toward God.

October 20. "He OPENED NOT His *mouth*" (Isa. liii:7).

Look at the scene as it is drawn in symbol! A *Lamb* stands surrounded by "strong bulls" "ravening lions," "powerful dogs," fierce "*unicorns*" all "gaping with their *mouths*" (*Psa. xxii*). Then turn to the actual scene, and hear the "vehemence of His accusers" (Luke xxiii). Oh, fellow saint, have we any of this *spirit of forbearance*! Can we endure and be silent, when falsely accused? (1 Peter ii:19-23.)

October 21. "When He was RETURNED, having received the kingdom" (Lu. xix:15).

The chief thing the parable of the Pounds teaches, is that the "Nobleman," Jesus Himself, is coming back again. He will reckon with *his servants when He comes*. He will reward the faithful *when He comes*. He will punish the negligent *when He comes*. Oh, let us believe it with all our hearts. Every parable, and every promise revolves around this one pivot. Things in heaven and earth, all wait final adjustment *when He comes*.

October 22. "Love your ENEMIES" (Lu. vi:27).

These words which look so proper to us who are accustomed to the New Testament law of love, were very *startling* to the people of *our Lord's day*. They marked Jesus as a *bold fanatical reformer*. The Jew only loved his own Kin. The heathen taught it was manly to *hate* an enemy. Nor would our natural hearts like to follow out such high teaching, only that our Lord as a warm, living ideal has beckoned us, "FOLLOW ME."

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October 23. "The Pharisee stood and prayed thus with HIMSELF" (Lu. xviii:11).

What a *fearful* charge to be accused of praying with ourselves! Behold, two men in one place, for one cause, engaged in one performance, but utterly diverse in heart. One made an *oration*, the other a *prayer*. One paused for *observation*, the other trembled under *sin*. The cry of the publican is very remarkable: Be merciful, i. e. be *mercy-seated*, *propitious through sacrifice to me the sinner*. The same is found Heb. ii:17; 1 Joo. ii:2; iv:10.

October 24. "They came to a place which was named GETHSEMANE" (Mar. xiv:32).

Gethsemane means *oil-press*, and has no reference to *wine-press*, as some think. When that Scripture is fulfilled, "I have trodden the wine press alone" (Isa. lxiii:3) *our* Lord will be the *inflicter* of judgment, and not the unresisting *submitter*. Nothing but *oil* flows from an oil-press. In all the pressure brought upon our lives, let nothing but *fruits of the Spirit* flow out from us in perfect *submission* to the will of God.

October 25. "Consider the LILIES, how they grow" (Lu. xii:27).

White lilies do not grow wild in Palestine. So *purity* is not here the teaching. Our Lord looked upon either vivid *golden*, or brilliant *scarlet* flowers. And it was *gorgeousness* rather than purity which characterized Solomon's rule. As all his man-made glory could not compare with the mysterious beauty of these earth-born flowers, so grace out of the unloveliest elements produces the *beautiful* life of the regenerated.

October 26. "Every one that is PERFECT shall be as his Master" (Lu. vi:40).

How can I be perfect? In the sovereign sense I am already perfected *by the blood of Christ; by the sealing of the Spirit;* and by the *cleansing* of the Word (Heb. x:14; 2 Thess. ii:13; Jno. xvii:17). But the idea here is *personal submission* to the will of God revealed in His Word. Thus was our Lord perfected (Heb. ii:10). Obedience to the Word in *every particular* is the simple secret of all holy living and spiritual attainment.

October 27. "A CERTAIN MAN went down from Jerusalem to Jericho" (Lu. x:30).

Like a kaleidoscope, this story changes into *many* beautiful forms of truth. The Lord Jesus *Himself* was treated like the traveller. He

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left the heavenly city of peace, for a sin-cursed world. He was mal-treated. "He came unto His own, but His own received Him not." Weak women, and unlikely centurions, alone acted as "good Samaritans to Him. Let us do what we can *for Him* now, in the time of His *rejection*.

October 28. "Whatsoever thou SPENDEST more when I come again I will repay thee" (Lu. x:35).

Compassion is a prime thought in this narrative. We are to walk that others may ride. In the Lord's absence we are to care for wounded souls. It may cost much expense to put a sick soul through to the end. We may have to "spend more," more prayers, more tears, more strength than we ever counted on. But the promise is solid. The settlement will be made at the Advent. "When I come I will repay thee."

October 29. "PRAY ye therefore the Lord of the harvest" (Lu. x:2).

Note, that *prayer* is given precedence to all other modes of Christian activity. The Seventy are not told to *hunt* for laborers, or *solicit* them, but *pray the Lord* for them. We believe this is God's order in all service. And it is sure to result in this way: We begin to pray about the Gospel, but feel at first no personal pressure. Soon, like Jeremiah, the Word burns into our bones; and we who began to pray for *others*, are constrained to go *ourselves* as laborers.

October 30. "God hath CHOSEN the weak things of the world" (1 Cor. i:27).

Not merely picked them up incidentally, but *preferred*, and *selected* them to fulfill His sovereign purposes. Thus Amos was a herdsman, Peter a fisherman, and our Lord, a carpenter. Priests and Levites were passed by, that humble shepherds might first hear of the birth of the Christ. Let us cherish the thought "The lame take the prey." And remember that the Lord "takes pleasure" in the infirmities of the weak.

October 31. "Be ye SEPARATE, saith the Lord" (2 Cor. vi:17).

Of all scripture commands none is harder to follow in these last days. Like tide water the world rushes into every crevice of our souls. We need to resist by remembrance of the past. Israel was "not to be reckoned among the nations." They bore holy marks in their flesh. Everywhere they were to display a fringe of blue. Their amusements were commanded to be holy convocations. Shall the church bear a *lower* standard?

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Editorial Notes.

Colossians. The doctrines of the Epistle to the Colossians are very much needed in the present day. We need the truths revealed in this little epistle for our edification and encouragement. Though we know the precious teachings contained in this letter, we need to take hold of them more and more with our hearts and have the power of these truths manifested in our lives. The epistle teaches the Glory and Work of our blessed Lord and the believer's completeness in Him. In chapter ii:9-10 we find the word which may well be put over the entire epistle: "For in Him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him, who is the Head of all principality and power." The full Glory of our Saviour and Lord is revealed in the first chapter. It is this revelation of Himself with whom we are identified, who is our Saviour and our Lord as well, which we need to contemplate more and more. Oh, the dignity and glory of Himself, who has loved us, who gave Himself for us, who loveth us and will ever love us! Often He is so dimly in His full glory before our hearts. We do not fully realize *in our hearts, in spiritual understanding,* the exalted One, His power and love, His nearness to us, His presence with us. Whenever that is the case things go wrong. We are not in the condition in which we should be and we stumble along. But if our hearts are fixed on Himself, if it is reality to us that the mighty Creator, the

one who upholdeth all things, in whom the fullness of Godhead dwells bodily, who has redeemed us, is our L... with us and in us and over us, all will be well. There ne... will be a lack of joy and happiness. Though outwar... there may be trials and troubles, perplexities and losses, the heart fixed upon Him and His Glory will sing a hy... of praise and give thanks. There will likewise be fr... bearing and a continual increase in the knowledge of God.

This is exactly the truth revealed in the prayer of Holy Spirit through Paul in the first chapter (verses 9-1... The one great petition is that Christian believers "might... filled with the knowledge of His will in all wisdom... spiritual understanding." The will of God which is me... here is revealed in the first chapter of Ephesians. It sh... the place which God has willed for believing sinners... Christ; the union, identification with Himself. If this... is held fast, realized in faith and enjoyed, the result wi... all that which follows the petition, including the "giv... thanks unto the Father." The more we realize our place... Christ and the Glory of Himself, the more we become wo... shippers.

In verses 15-19 we find the great revelation of the Per... and Glory of our Lord. What a passage this is! How t... Holy Spirit, who gives no revelation in this epistle concer... ing His work in the believer,* flashes forth His Glory. T... passage is wonderful in that it contains a complete refu... tion of all errors which have been taught and are be... taught touching the person of Christ. "Who is the image... the invisible God, the first-born of all creation." What... verse it is! He images God; He is the express image... His person. To do that He must be one with Him in... eternity. If it were "likeness of the invisible God" a dou...

*The reason why there is no mention made of the sealing by... Spirit, the filling with the Spirit, as it is in Ephesians, is on acc... of the state of the Colossian Christians. They had listened to... teachings, which dishonored Christ. They were in need of know... the full Glory of Christ. The Holy Spirit fulfills His sublime co... mission in this Epistle in revealing Christ...

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about His absolute Deity might be entertained. The word "image of the invisible God" shows Him to be God. And He is the first-born, or Head of all creation. The word "creature" in the authorized version is unfortunate; the Lord is nowhere called a creature. The Holy Spirit knew all about the blasphemous teachings about the adorable One as given in Unitarianism and others, and so He adds that, which shows He is not a creature, but that He is the mighty Creator Himself. "Because by Him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones or lordships, or principalities, or authorities; all things have been created by Him and for Him. And He is before all, and all things subsist together by Him." Pause, dear reader. Think of the Dignity and Glory of such a One! And He, who is the image of God, who is God, the Head of creation, *because* He is the Creator, by whom and for whom all things were created and by whom all things consist, He is your Saviour and your Lord. Then another dignity comes into view, which He possesses on account of His redemptive work. "And He is the Head of the Body, the assembly; who is the beginning, the first-born from among the dead; that He might have the first place in all things; for in Him all the fullness of the Godhead was pleased to dwell." He has another Headship, that of the redeemed, His own, constituting the Church, which is His Body. We are in that Body as members; He is our Head in Glory, we are one Spirit with Him. What an object He is to behold! What a place is ours! The Colossians faced great dangers. The so-called "gnostics" had come among them and offered them things which were not according to Christ. These gnostics combined Oriental theosophy and asceticism with Christian teaching and promised thereby a deeper insight into the spiritual things, a greater purity and more perfect knowledge than that which the Christian believer possesses. They promised their followers deliverance from the corrupting influence of matter. They denied the deity of Christ. He was looked upon as an emanation from God, an inferior Being, and of course His great redemption work

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was likewise denied. In the second chapter the Colossia... are warned against these wicked teachers. The Christ... the mystery of God, and in that mystery, now made know... there are hid all the treasures of wisdom and knowledg... The highest knowledge is made known not by human spec... lation in philosophy, but by revelation. That highe... knowledge is Christ. He who knows Christ is in Chri... one with Him, is in possession of the highest knowledge... you need not fear man's wisdom or the devil's "occultism... But more than that. The believer in union with the Hea... the One *in whom the fullness* of the Godhead dwells bodi... is complete, filled full in Him. No earthly knowledge... syatem can add to his blessing and power the believer ha... Christ. *Oh, for faith to enjoy this more and to take h...* of the fullness we have in Him. Legal teachers likew... troubled the Colossians. These came with their ordinanc... circumcision, outward ceremonies, holidays, sabbath da... touch not, taste not, handle not and other things. But H... who is identified with the Christ, who is dead with Hi... from the elements of the world (the legal observances) an... risen with Christ, has no need of those things. Christ is ou... sufficiency. In Him we have all and find all we need. L... gality will only rob Him of His Glory and Grace towar... us and rob us of our blessing. Oh, Lord, give us eyes a... hearts for *Thee alone.*

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Gnosticism.

That which troubled the Colossians ... come again upon the scene in Christen... dom. Gnosticism flourished for a ti... and disappeared quite suddenly. For cen... turies it was unknown and other heresies and corru...tion... of the doctrine of Christ came in. Behind all evil doctrine... there stands a mighty intellectual Being, who is the autho... of all these lying things. All at once Gnosticism appears... in another form. It came forth once more in a mode... garb, with high-sounding, philosophical, or, rather, no... sensical phrases. The instrument a woman, who claims fo... the revival of Gnosticism divine illumination. Her book... put alongside the Bible, though that book this woman pu...

duced is a mass of foolish statements. She herself is next to worshipped; indeed, many of her followers have called her "the second coming of Christ." The modern revival of ancient Gnosticism is known by the name of "Christian Science." Like Gnosticism, it denies the Deity of the Lord Jesus Christ, denies His blessed work on the cross. This "science" has made the statement, "One sacrifice, however great, is insufficient to pay the debt of sin. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made." But enough. The fact is, this revival of Gnosticism, produced by Satan in these last days, is sweeping throughout Christendom. Its growth is at a rapid rate. Perhaps no other denomination in Christendom has had such growth and rapid development as this sinister movement. Its wealth is astonishing. We do not believe with some that it will disappear as rapidly as it came. It has come to stay. It will sweep on and gather in its thousands and tens of thousands, perhaps millions. Like Spiritism, that other and kindred demon system, it appears in other lands. But how can it be explained that a system which strikes at the two fundamentals of our holy faith, the Deity of Christ and the Atonement, can prosper in such a way? There are reasons for it. These are the last days. Apostasy is seen everywhere. Millions of *professing* Christians never believed. They reject the Gospel of Grace and the Christ of God. They are simply ensnared in these delusions because they received not the love of the truth. The enemy is gathering them in a system which promises to be one of the leaders of the coming great apostasy after the removal of the Church from the earth.

The deplorable ignorance which exists concerning the Gospel of Grace, of what the believing sinner has in Christ, makes the work of the enemy easy. If the great Colossian truths were known and enjoyed by all who are believers the enemy would not succeed so well. In these days of danger and delusion the safe place is the place of nearness to Himself and heart enjoyment of the truths we have briefly outlined from the above epistle.

Epaphras and Laodicea.

Laodicea is significantly mentioned three times in Colossians. The state of the Laodiceans is given by divine revelation in the book of Revelation, chapter iii. No doubt the lukewarm state, boasting of riches, increase of goods and having need of nothing, characterized them already at the time Colossians was written. This is seen from the fact that the apostle was in conflict about them (chapter ii:1). They were to read the Epistle to the Colossians and had also another epistle, which unquestionably was the one we know by the name of Ephesians (chapter iv:16). Laodicea represents prophetically the final phase of Protestant Christendom immediately before the coming of the Lord for His saints. Laodicean Christianity is evident all about us. Surely the Laodicean condition would never have been reached if the Lord, His Glory, His great work, the believer's standing and completeness in Him had been received and not lost sight of. In Laodicea we see the Lord shut out on the outside, knocking at the door; still willing to reveal Himself to the individual. If Colossians is read and believed with the heart Laodiceanism comes to an end. Philadelphia's danger is a lapse into Laodicea.

And in connection with Laodicea we find Epaphras. He was the servant of the Colossians. His ministry evidently was that of prayer. His name means "covered with foam," as one who is zealous and agonizes. "Epaphras, who is one of you, the bondman of *Christ Jesus*, salutes you, always agonizing earnestly for you in prayers to the end that ye may stand perfect and complete in all the will of God" (iv:12). Oh, for more of such ministry. But then we read also, "For I bear him witness that he labors much for you and *them in Laodicea*." This is an important hint. As long as the Lord bears with Laodicea in great patience, as long as He stands still at the door and knocks, we have no right to pronounce judgment upon the present day conditions and turn our backs upon the weak believers who are in Laodicea. Identification, fellowship with Laodicea, is impossible. Like the Lord Himself, we must hold the position outside and be separated from evil and Christ-dishonoring doctrines and

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practices. However, may He keep us from a censorious, denouncing spirit and calling the Laodicean conditions by harsh names. This can never have the sanction and blessing of Him who patiently waits and stands at the door. But if in His own loving tenderness we are patient with Him and seek to minister to the members of His Body who are ensnared in evil things, we can be assured of His Presence and Blessing with us. This is exactly what Epaphras did. He labored much for them at Laodicea. On his knees, this faithful minister agonized in prayer for them, and then, we believe, he went right to Laodicea and labored for them. With what love and patience he must have knocked at their doors, speaking of Christ, the exalted One, and exhorted them lovingly to turn to Him and His riches. Beloved readers, we are convinced more and more of the great responsibility we have towards them who are in Laodicea. A little while longer and the Lord will disown apostate Christendom; as long as He has not done this the responsibility rests upon us to labor much, to preach the Gospel and teach His Word. He Himself is with us in such service.

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Meetings In Different States. The editor left the city on a lengthy tour to hold meetings for Bible study and evangelistic services. Our first appointment was Toronto. Here the meetings were held in the Bible Training School on College Street. Besides delivering the monthly lecture on the coming of the Lord we gave eight other addresses. The meetings were large and His blessing evident. In Detroit we stopped for one week. Salem Hall, corner of Brooklyn and Perry Streets, is the place where we hold our meetings. The meetings were well attended and owned by the Lord. Mr. Alrich and other brethren give Bible teaching there from time to time. In Grand Rapids we were with the City Rescue Mission carried on by Mr. Melvin Trotter. Here, too, the Lord gave us a large hearing. In Chicago we spoke again to the Thursday night class in the Moody church. A very large

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audience was again present. This was the fourth time addressed this class and the third visit to the Bible Institu during this year. We wish to say after a careful investi tion of that Institute, we are delighted with the work carri on and with the spirit which prevails. No doubt the Bib Institute is the best of its kind in the States. Next visit Kansas City, Mo.; Omaha, Neb.; Council Bluffs, and other northwestern towns and cities. We may a reach Winnipeg again. The greatest comfort to our hear next to the fact that we serve the Lord Jesus Christ, is fact that so many hundreds of our readers are pray for us.

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Special Notice. Elsewhere in this issue our readers find a number of special offers of different publications, books and pamphlets. Most of them are offered at such a low price so as to cover the cost and some even below that. We expect that in this way hundreds of Christians may be reached with truths they need so very much. If the plan succeeds, as we pray it will, a great testimony may be given for the Truth. Those who desire to have larger quantities of books like "His Riches," "Meat in Due Season," "The Olivet Discourse," etc., please write us as we will be pleased to make it possible to put out a larger number by giving the lowest prices. *Look upon this work as a work for the Lord.* The written ministry comes right after the oral ministry of the Word. How busy the enemy is with circulating the most abominable errors, and on what a scale they are doing it! And here we are with the most precious truths doing so little. The Lord stir us up. We had printed 25,000 copies of "His Riches," and many of these with "Meat in Due Season" we shall send out free by the thousands.

We likewise repeat our offer to send Our Hope for one year for only 60 cents to new subscribers sent in by our readers. *Many have already done so and we trust that ere* this year closes we receive hundreds more. Pray first about all these matters.

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Some New Books.

That greatest of Adolph Saphir's books, *"Christ and the Scriptures,"* has been reprinted and we are ready to supply you with it. It is a most excellent work and will refresh any one who reads it. And oh! how it is needed in these days of Bible criticism! The book shows that Christ, the living Word and the Bible, the written Word, stand or fall together. The price is only 30 cents postpaid.

Then we imported 100 copies of *"Exposition of Revelation and Prophetic Outlines,"* by Walter Scott. This is a great work of immense value to such who take their Bibles and compare Scripture with Scripture. It is a fine exposition of Revelation, and we know of nothing in which we would differ from the author; it has, therefore, our hearty endorsement. The book sells at $2.50. However, we are able to send you this volume and *"Christ and the Scriptures"* for only $2. Order at once as we can only send it to one hundred persons, after which we have to withdraw this offer.

"Morning by Morning," daily Scripture readings for 1907, by Mrs. G. C. Needham; price 75 cents. This book will be ready in a few days, and needs no further recommendation. All who have read Mrs. Needham's daily Scripture Calendar in OUR HOPE will desire a copy.

MONTHLY MEETINGS.—Our brother, Mr. James M. Gray, of Chicago, addressed good monthly meetings in Park Street Church, Boston, Mass.

The November meetings on Thursday, Nov. 1, will be addressed by Dr. Arthur T. Pierson, editor of the Missionary Review and the December meetings by the Editor of "Our Hope."

With November we shall also hold monthly meetings in *Philadelphia; Albany, N. Y.;* and possibly *Baltimore, Md.* All our readers in these places will receive printed notices in due time. In *Buffalo, N. Y.*, there is likewise a place where monthly meetings for Bible study are held. Mr. Gaebelein will address the monthly meetings there on Nov. 26th, afternoon at 3:30, and evening at 8, in the Y. W. C. A. Hall on Mohawk St. Most likely we shall be able to hold also meetings in *New York.*

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GOSPEL OF MATTHEW, VOL. II.—This volume is now *the hands of the printer and we hope to have it out before the* ye closes. More about this in our next issue.

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WARNING.—*Look out for a "converted" Jew by name of Fried*man. He poses as a persecuted Jew, a convert, etc., and takes sub scriptions for "Our Hope." He is a fraud and has cheated lar numbers of Christian people. Do not trust him nor any convert Jew who may claim to be connected with us.

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The first monthly meetings in Philadelphia will be held in the Odd Fellows Temple, Broad and Cherry Streets, one block fro *Market Street, on Tuesday, 3 p. m. and 8 p. m. Nov. 13th.* Ta the elevators up to the hall. Announcements will be sent out late

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Mr. J. James has written a most excellent pamphlet on "T Church and the Kingdom," being an answer to a certain book which of late has been freely circulated among Christian believe Those interested will please order the pamphlet from The Gos Publishing House, 54 W. 22d St., N. Y.

The Gospel of Matthew.

Chapter xxvi (Continued).

And now the great event, the complete fulfillment of His own predictions concerning His sufferings and His death, draws nearer. He was not taken by surprise in anything. In the calmest dignity He moves on, knowing His Father's will He had come to do and that the mighty work could never fail, but would be accomplished. He is ready to pay the purchase price, to give all, to die for the nation, to obtain the treasure and the field and the one pearl of great price likewise. And now we follow Him and the disciples to the feast.

"Now on the first day of the feast of unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we prepare for Thee to eat the Passover? And He said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep the passover with my disciples in thy house. And the disciples did as Jesus had directed them, and they prepared the passover. And when the evening was come He lay down at table with the twelve. And as they were eating He said, Verily I say to you, that one of you shall deliver Me up. And being exceedingly grieved they began to say to Him, each of them, Is it I, Lord? But He answering said, He that dips his hand with Me in the dish, he it is that shall deliver Me up. The Son of Man goes indeed according as it is written concerning Him, but woe to that man by whom the Son of Man is delivered up; it were good for that man if he had not been born. And Judas, who delivered Him up, answering said, Is it I, Rabbi? He says to him, Thou hast said" (verses 17-25).

It is not the purpose of our exposition to compare the different Gospel records, and so we shall not refer to the different accounts, which certainly are not conflicting. The first day of the feast of the unleavened bread was the day on which the passover was to be killed (Luke xxii:7). It is, *therefore*, clear that He and His disciples commemorated then the Jewish Paschal Supper. He Himself does the ordering and manifests Himself as Lord throughout. Once more He announces the nearness of His passion—"My time is near." What a moment that was! They had attempted before to take His life. That was impossible. The time is now near, His time, when the King was to lay down His life. Directly we see Him at the table with the twelve, and while they were eating He announces the fact of one of them being the traitor. What follows in that conversation may well be taken for a last warning to Judas. The Lord had seen him turning to the chief priests and knew of his bargaining with them. He read the whole *dark story in that heart, which was before Him, the omniscient One*, as an opened book. "Verily I say to you, that one of you shall deliver me up." This must have been aimed at the conscience of Judas Iscariot. Did he also show surprise? Did his face turn red or into paleness as he saw the innermost thoughts of his heart revealed? Each of them, with the exception of Judas, asks the question, Is it I, Lord? Judas is silent. Under the power of that awful being, *Satan, who held him in his grasp, he hardens his* heart. But more than that the Lord speaks. "He that dips his hand with me in the dish, he it is who shall deliver me up." The more detailed account of all this we find in the Gospel of John. While here we have only the fact stated of the betrayer dipping his hand into the dish, in John we read that the Lord gave him a sop. And Judas could take that morsel, a token of the love of the Lord whom he had rejected and was about to betray. It was a silent offer from the side of the Lord to give even to him, but he would not. He rejects that offer. Again we have the

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record for the second time that Satan entered into him (John xiii:27). It was right after he had taken the morsel. The last offer was rejected, and now Satan gains a still firmer hold upon him and possesses him fully. At last these closed lips open. What awful, satanic hypocrisy he utters! "Is it I, Rabbi?" Such hypocrisy in the presence of Him who is the Truth can only be explained by the presence of that being in Judas, who is the father of lies. It is also a significant fact that Judas did not say "Lord," but he used the word "Rabbi" instead. This is evidence that he never had received Him as Lord and believed on Him as his Lord. He had power conferred on him to drive out the demons and to heal the sick—messianic power, coming from the King, but he was nevertheless an unbeliever. "Rabbi" he said, because Satan had entered into him, and Satan refuses to call Him Lord. Yet the time will come when all knees, including Judas, must bow at (not in) the name of Jesus and every tongue confess that Jesus Christ is Lord. For thus it is written: "Wherefore also God highly exalted Him, and granted Him a name, which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and infernal beings and every tongue confess that Jesus Christ is Lord to God the Father's glory" (Phil. xi:9-11). From the lips of the Lord he hears the "Woe," and, according to the Gospel of John, "he went out immediately and it was night." He went out into a night without a morning, into eternal night, the blackness of darkness forever (Jude 13). And all who reject that Lord, who wilfully close their hearts against Him and refuse His authority, go into that night.

In connection with this solemn scene we find the description of another scene. We have now the record of the institution of that great and blessed memorial, generally called the Lord's supper.

"And as they were eating, Jesus, having taken the bread and blessed, broke it and gave it to the disciples, and said, Take, eat, this is my body. And having taken the cup and

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given thanks, He gave it to them, saying, Drink ye all of it. For this is my blood, that of the new covenant, that is shed for many for remission of sins. But I say to you that I will not at all drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father. And having sung a hymn, they went out to the mount of Olives" (verses 26-30). What the passover feast of the Jews commemorated is so well known that it does not need further mention here. And now the true passover Lamb is about to be slain and He institutes another feast, a great and blessed memorial of His mighty work, of His sacrificial death upon the cross. "On that night the Jewish dispensation came to an end. The Passover, its great institution, had fulfilled its purpose; the Paschal Lamb it prepared for and prefigured was the next day to be slain. The same night saw the inauguration of a new feast which embodies the fundamental truth of Christianity, as the Passover embodied the fundamental truth of Judaism."* How fearfully the words of our blessed Lord have been misused, what blasphemous doctrines have been built upon the simple language of the Lord and how this blessed memorial has become the occasion for strife, violence and even bloodshed, we do not care to follow in our exposition. It would take hundreds of pages to record all that. The Roman dogma of the transubstantiation is a downright blasphemy. Hundreds of saints have been tortured and killed for stating thus the lie of transubstantiation, and, if Rome could, she would do the same in the present day. This transubstantiation claims that the bread and wine are changed into the real body and blood of the Lord Jesus Christ. And then there is the consubstantiation, the doctrine that the body and blood of Christ coexists in and with the bread and wine, although they retain their nature as bread and wine. This is more or less the teaching of the Lutheran church. But we refrain from following

*Weston in the Genesis of the New Testament.

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the different teachings concerning the Lord's supper. What can be more evident than that the new feast He instituted is a *memorial*? The Passover feast was a feast of remembrance, and what He does here on that solemn night was a simple meal to commemorate the giving of His body and the shedding of His blood. The account given here of the institution of the Lord's supper is in harmony with the character of this first Gospel. The Holy Spirit gives the record to show that the blood of the new covenant, which the lamb of God is shed for many, in contrast to the Jewish Passover, the old covenant which was exclusively only for the Jewish people. If we turn to the Gospel of Luke, which is wider in its scope than the Gospel of Matthew, we read the words, which give to the Lord's supper decidedly the character of a memorial. "Do this in remembrance of Me." It is then simply this to remember Him, not to receive anything, but to remember Him and His love. This is still more enforced by another record which we have of this great memorial. We find a record outside of the Gospels altogether. This record was given by revelation to the Apostle Paul "For I received from the Lord, that which I also delivered unto you, that the Lord Jesus in the night in which He was delivered up, took bread, and having given thanks broke it, and said, This is my body, which is for you; this do in remembrance of Me. In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood, this do, as often as ye shall drink it in remembrance of Me. For as often as ye shall eat this bread, and drink the cup ye announce the death of the Lord until He come" (1 Cor. *xi:23-26*). And what better way could there be than the way He has shown in this request to remember Him, in this simple ceremony of breaking the bread and partaking of it and drinking from the cup? No doubt this request was fulfilled by the Saints of earliest date on every Lord's day; Acts *xx:7* certainly gives one that impression; yet there is no law about it. The soul that is occupied with Him will ever long to fulfill that request He left in that night ere

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He was delivered up. "Till He comes" up to the time when we shall see Him face to face in the Father's house. It ever keeps Him, His death for us and His coming again as a bright and blessed reality before the heart.

"See the feast of Love is spread,
Drink the wine and break the bread;
Sweet memorials—till the Lord
Call us around His heavenly board;
Some *from earth, from Glory some,*
Severed only till He come."

But we return to the words of the Lord in this Gospel. Significant is the statement "But I say unto you, that I will not at all drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father." These words are characteristic to this Gospel. In Luke and Mark we read that He speaks of Himself as not drinking of the fruit of the vine until the kingdom of God has come. But here He speaks of that day when not only He will drink it anew but when He will drink it anew with His disciples in the kingdom of His Father. The words are *beautifully in order in this Gospel, which, as we have learned,* tells us so much of the kingdom. There is a day coming when that Kingdom will come in power and in Glory. It is the day of His return. Then His own will be associated with Him in heavenly Glory. For a deeper knowledge of *that drinking anew with Him, the wine, the fullest joy in* that mighty coming Manifestation, we have to wait till that day of Glory breaks. Dispensationally we see the King separated from His own people till the hour strikes when His Kingdom comes.

And now they leave the room after they had sung a hymn. This has been and is still the custom of the Jews in connection with the passover feast. Indeed it would be interesting and helpful to mention here the passover customs of the Jews; they are full of significant ceremonies. However this would lead us too far. Suffice it to say that the

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hymn they sang consisted of Psalms Cxv, Cxvi, Cxvii and Cxviii. In the Jewish ritual they are called the great Hallel." With what emotion of soul He must have sung with His disciples! What encouragement it must have been for Him! These Psalms contain such blessed and full messianic predictions. "The stone, which the builders refused, is become the head of the corner. This is the Lord's doing, it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, send now prosperity. Blessed be He that cometh in the name of the Lord." These words come in at the close of that hymn they sung, and while the disciples sang them as they had done so often before as pious Jews, for Him it meant so much. A little while longer, just a few hours, and the builders would reject Him. A few days more and by resurrection from the dead He would be the head of the corner, the chief stone, and in that shout, "Blessed be He that cometh in the name of the Lord," He saw in the distant future a welcome from the remnant of His people, at the time of His Second Coming. And so the blessed One even then saw the travail of His soul and was satisfied.

The last notes have died away and He speaks again. "Then said Jesus to them, All ye shall be offended in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock will be scattered abroad; but after that I shall be risen, I will go before you to Galilee. And Peter answering said to Him, If all shall be offended in Thee, I will never be offended. Jesus said to him, Verily I say to thee, that during this night, before the cock shall crow, thou shalt deny me thrice. Peter saith to Him, If I should need die with Thee, I will in nowise deny Thee. Likewise said all the disciples also" (verses 31-35). He revealed thus what was before them. The Scripture to which He refers is found in Zechariah. They were His sheep and He the shepherd, as He speaks of Himself in the Gospel of John, the good shepherd, who gives His life for the sheep. But the smiting of the shepherd, the smiting of

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Him who is called in that prophecy of Zechariah the fellow of God (Zech. xiii:7), what was that to be? The cry of the forsaken One on the cross gives us the answer. He knew all that was before Him.* And again we notice His calmness, His dignity through all this, which to a mere man would have been an almost unbearable ordeal. Then He announces His resurrection and that He would go before them to Galilee. Later we shall find the risen One there with His disciples, announcing the fact that He has all power in heaven and on earth. There is no mention made of His ascension. Peter now looms up. Once more poor Peter acts in self-confidence in his own strength. The Lord had told Him before, "Where I go thou canst not follow me now, but thou shalt follow me after" (John xiii:36). What significant words these were. They remind one of the third chapter of Joshua, of the record of the passing over Jordan. There was to be a space of two thousand cubits between the ark of the covenant and the people. The ark of the covenant of the Lord, typifying Christ, was alone by itself and had to make the way for the people, and they followed after. So Peter would follow Him and die with Him, but he could not. Afterwards at the Lake of Tiberias the risen Christ tells him that he should indeed follow, revealing the time and the manner of his death, a death which the grace of God, the strength of the Lord made alone possible. Here he acts in the flesh, and in spite of the Lord's warning, he maintains that attitude, the attitude of self-confidence. The Lord announces his soon coming denial, the record of which we find at the close of our chapter.

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*The teaching of the so-called critics, so strong to-day throughout the professing church, a school which claims that the Lord had no full knowledge of what the Scriptures contained, this teaching must be branded as wickedness.

(To be Continued.)

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Longing for Him.

"This is all my salvation; all my desire."—2 Sam. xxiii:5.

Lord! how the weary spirit longs for Thee!
Longs, amid clouds, the cloudless land to see;
The heart forecasts a bliss without alloy—
To see Thee ever and to share Thy joy.

Lord Jesus! Thou art there; and that shall be
The one attractive element to me;
I ask no question, have no other care,
It is enough for me that Thou art there.

Thy presence here, amidst the storm and night,
Has been the sole relief, the refuge, light;
Else, what a desolation had it been,
Where sin and hate of Thee have formed the scene!

Thou, Thou art everything, my Lord! my God!
Thou, only, dost explain to me the road;
I'm kept, but O, I want to be above,
In the realities where Thou dost move!

I'd leave these surface things, these mockeries,
The joy that's seeming and the lack of peace,
Where all that men are boasting, all they claim,
Is but the thin veneering, covering shame.

All that I gather from Thy liberal hand,
The bread of heaven, "the old corn" of that land
All the best ministrations of Thy grace
But deepen still the pinings for Thy face.

These are most dear; without them life is naught,
And richly has the Spirit all things taught;
But all these things of Thine, though filling, now,
And satisfying sweetly, are not Thou!

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Apart from Thine own actual presence, life
Is not true living, but a stay, 'mid strife,
A wistful looking, while the eager eye
Grows ready for the glories by and bye.

The heart refuses what men pleasure call,
The eye that's looked on Thee is dead to all;
Chosen, redeemed by Thee, I am Thine own,
And heaven's the true end of all I've known.

And Thou!, for even heaven without Thee, Lord!
Would not the sense of right or home afford;
Thyself being there's my title to that bliss,
Of which the Spirit here the earnest is.

And, Lord; there will not be delay beyond
What's really needful? Then the welcome sound
For which the ear is training, heart, intent,
Then Thou and glory and the glad ascent!

I'm not alone in all my longings! Thine
Are tenderer, and deeper far, than mine!
Ah, it is but the throb of Thine own heart
Beating for me, that gives this thrill and start.—*M. T.*

Revelation.—Chapters i-iii.

(Letter to Philadelphia continued.)

But let us look at the words of this gracious promise a little closer, and note carefully to whom it is given: only to those who have kept the word of His patience. And here it is well to bear in mind that divine rewards, or promises, are not merely arbitrary; but are ever on the principle of "*whatsoever a man sows, that shall he also reap*," that is, the reward, or promise, follows as a kind of *consequence*, in the grace of the Lord, on the conduct. In this instance the sowing and the reaping may be found in the two "keepings": "Because thou hast kept"—"I will keep." Therefore does it indeed behoove us, beloved fellow-believer, to consider the kind of seed to sow in order to reap so blessed a harvest. What is it then, in this very day, A. D. 1906, to keep the word of the Lord Jesus Christ's patience? Just this: accepting as the very essence of God's truth that Jesus—the crucified, the still rejected—is the Son of Abraham, the Son of David, the Son of God, and living in conformity with the truth thus held.

As Son of Abraham He has patience: for exactly as Abraham of old had not one foot of The Land in actual possession, although all of it was His in title, so Jesus has nothing of this earth yet, although all is His surely in title; and they that are of faith share with Him this place and time of patient waiting. They will not strive after its wealth, share its ambitions, nor count anything of the world as their own: they love not the world and disavow its friendship, and thus, as Abraham, they are in moral superiority to it (see Gen. xxi:25).

Patiently, too, as David of old, Israel's true king, has Jesus, the rejected Lord, been waiting for nineteen weary centuries for His own throne and glory; whilst, during all

that time, the Devil—Saul's great antitype—has usurpingly held the throne of the earth, its glories, and its kingdoms. A few have found their way to Him, to the cave of Adullam; and, owning Him Lord of all, have kept, and keep, the word of His patience. They, too, refuse present carnal-ease, present worldly-pleasure, present earthly-glory as their portion. They will not "reign as kings without" Him; but share, in some measure at least, His present rejection, shame, and reproach.

As Son of God He waits. It is true that by this glorious title His church is won, but not yet is He manifested as Son of God to all the *universe;* nor will He be, as long as the bodies of His people are subject to, and in the grasp of death. It was at Lazarus' grave that He gave, as it were, a picture of His coming glory, and here "the Son of God was glorified" (John xi:4) by that call "Lazarus, come forth." Death could not hold his prey when thus his only Conqueror spoke. But it was but for a moment; a beauteous flash, that again gave place to death's triumph. But the hour draws on when the same "loud voice"* *shall be heard: "Come, my beloved;" and* not only one grave shall be emptied, but all the dead *in Christ shall rise,* and be caught up to meet Him in the air. Then, in due course and time, they, with Him, *shall be revealed too as sons of God (Rom. viii:19).* In this hope we are saved, and long has it been held: often dimly and flickeringly, as if another moment, and it would die out; but it was revived again with great freshness and power in the early days of the church of Philadelphia.

The next word that demands careful consideration is *"the hour of temptation (or trial or testing) that is to come on all the habitable world."* All the prophetic world where God has been working is to be tested in some peculiar way, and we are quite dependent on other S. S. to determine what that is. The direct objects of this

*The word in 1 Thess. iv signifies "a *gathering* shout."

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fearsome test are those who, in sharp contrast with the few who have kept the word of His patience, have settled down as *dwellers*—not sojourners, or pilgrims, or strangers, but dwellers—upon the earth.

Something is to test, and thus expose the true condition of the earth dwellers. As the coming of the Lord Jesus tested and exposed all in His day; so, only in exactly the opposite way, shall the coming of one "after the working of Satan with all power and signs and lying wonders" (2 Thess. ii) show forth the God-hating nature of those who, in practice and work, deny that Jesus, the rejected of earth, is Son of David—Son of God. He, too, in connection with, and as representative of, the enemy of God, the devil, claims the earth; as Jesus, the representative of God, did. The earth-dwellers allow the claim—they "believe a lie" for he does "great wonders so that fire comes down out of heaven deceiving them that dwell on the earth" (Rev. xiii).

Who can tell the horrors of that hour? The Holy Spirit no longer dwelling here in His people; all the world *in open apostacy; all fundamental truth denied;* Satan universally recognized; foul black error, like smoke from the pit (Rev. ix) everywhere; the pulpits of Christendom, without exception, sounding forth a bold denial of all the claims of God and of His Christ; kings, princes, nobles, governors all belonging to this one State Church, a union of Roman-Catholicism, Protestantism, and Judaism, and using every weapon of their power in the sharpest persecution of any protest against the awful deification of man (2 Thess. ii:4; Rom. xiii:15, etc.); executions constant and numerous; blood flowing everywhere; and at the same time Satan, the Devil himself, taking the place of the Holy Spirit as dwelling on the earth, and publicly owned as the God of this world—*is not the promise to be kept out of* that hour a precious one?

Note, too, that this promise is *not* of being saved *through* the trial; that is, brought through it in safety; but of being

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kept out of the *hour* of it altogether;* when *the hour* comes, he shall not be there nt all. By what means, is not here said; but another Scripture makes it quite clear that it is by being caught up to meet the Lord in the air (1 Thess iv:2, 11):

"I come quickly: hold fast what thou hast, that no one take thy crown."

The words "I come quickly" are surely intended to have a strong effect on His people, giving them the hope of their conflict soon being over. So to the waiting Hebrews the Spirit wrote: "Only a little, a very little while, and He that comes will come and will not delay." If one does but get hold of this as a fact, that a few minutes more and relief will come, the feeblest spirit is nerved, and fresh courage is infused.

But "hope deferred maketh the heart sick," and how prone we are to say "my Lord delays His coming," with the inevitable effect of serious loss, heavy discouragement, and altogether a lower character of walk, if not of "eating and drinking with the drunken." What but fresh supplies of grace, ever freely granted to the poor and needy, can keep alive day by day a living hope, and enable us so to grasp by faith His Word *"I come quickly,"* as to "hold fast what we have, that no one take our crown."

There is of course a difficulty in the word "quickly" which gives little idea of any such long interval as has elapsed, nay, appears to forbid such interval. But it tends, in this case, to confirm the interpretation of the churches.

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*Some, who teach that the Church of God must share this time of trial, claim that the Greek, translated "keep from," necessitates the thought of "saved through," as Noah was permitted to go through the flood, but was saved through it. Exactly the same Greek form may be found in John xvii:15: "I do not pray that thou shouldest take them out of the world, but that thou shouldest *keep them from* the evil." Are His people permitted, not only to go *into the world*, but into the *evil* of the world? Surely the prayer is that they be kept from this *altogether*, as Philadelphia from the hour of trial.

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The Lord speaks *from the standpoint of Philadelphia*, nearly at the end of the series—*here* his coming *is* quickly.

But again, I would suggest, that the word is to cheer, to ennerve, to invigorate His poor people, and thus says to them "*I* am not delaying; I wish not to tarry; I long to come; my heart is bounding forward to the hour of meeting; I wait only on the wisdom and long-suffering forbearance of my Father, the purposes of my God, and now I know of nothing to intervene: I come quickly."

All through the long dark night of His absence was this quick coming of the Lord intended to cheer His people. Nor is the idea the word gives ever incorrect to the individual, short and uncertain as is his tenure of life. He can but watch here a little while, for he has but a little while in which to watch.

To the Thyatiran remnant, to Sardis, and to Philadelphia is there a reference to what they have, but none to Laodicea, who claims to have so much. The church in Laodicea had apparently lost everything, and needed, like the foolish virgins, to buy afresh. But here, there was still something true and holy which He could recognize: Some true self-judgment and self-abhorrence, some appreciation of Himself, some jealousy for His Name. Let them hold that fast, let them dwell more constantly on His sufficiency meeting their deepest needs, let nothing draw away their hearts' confidence from Him.

This leads us to ask what is the crown? And to the answer to this I must earnestly beg my reader's attention, for since the interpretation I now give differs from that of most, if not all commentators, I should certainly not venture to speak if I were not only profoundly convinced of its truth, but of its importance. It has been almost, if not quite, universally held and taught that the crown here is, as elsewhere, some reward for fidelity given at His appearing. I am quite assured that in this case, it is not a future promise, such as we get later in its proper place to the Overcomer; *but what they actually have now.* The last clause is bound up with, and illustrates the first:

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"Hold fast what thou hast" consists in letting "no one take thy crown:" that is, the crown is necessarily something that Philadelphia—the lowly spirit of brotherly-love—has *now*, and which can therefore be held fast or lost *now*. It is not that they are warned against being robbed of a future *reward*, but a *present* glory. People cannot *hold fast* a reward that they do not hold at all yet!

The striking parallel between the course of Israel in the days of the Judges and the course of the church; and the more definite correspondence between the life of Samson, that constantly failing Nazarite, and the same Nazarite testimony of the church, has led to this conviction. If it be true, alas that we have only perceived it *after the crown is gone!*

For if these parallels be just; if the testimony of the church was divinely intended to be Nazarite in character; if Samson be indeed all too clear a figure of the church, then have we no difficulty in seeing the type or figure of her crown in those long locks that hid the Nazarite; and in expressing his weakness and shame in the eye of the world, were, in the eye of God, his one glory, his only crown. And surely it is convincingly significant that that long hair is literally called this in Num. vi:7, "because the *consecration* of his God is upon his head." The very word here rendered "consecration," is, in Lev. xxi:12, rendered "crown;" so that we might quite correctly read "because the *crown* of his God is upon his head."

Thus clearly in the type those unshorn locks were the Nazarite's crown, what then answers to this in the antitype? God's Word alone shall tell us.

The long hair is the woman's glory (1 Cor. xi:15), whilst it expresses her weakness and place of dependence; her desire to be hidden in the presence of the man. It says "all the power I have, or need, is in my husband, let *him* be seen, let *me* be hidden." Thus the mutual relationship of the sexes is divinely intended to shadow and express eternal and divine relationships. It is this position that is the *normal one for the church*, and the individual

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believer, to take as to Christ. Thus that which hides the church, that which tells, as did the long hair, only of weakness, shame, and hiding in the eyes of men, is her one glory—her only crown. The Lord Jesus evidently foresees the danger of losing that crown. Will she keep it to the end?

And can we possibly deny that the correspondence between Samson and the church is divinely intended? There was one moment in Samson's life when, just following a mighty awakening (c. f. Judges xvi:3 with *Sardis*), he is seen "on the top of a hill that is before Hebron" (Judges xvi), which, to interpret, is in "holy moral elevation above the world in the place of *Fellowship*." Since this is the plain meaning of "Hebron," one may ask could any word correspond closer to *Philadelphia* "Brotherly Love?" Here, too, Samson is about to enter his greatest—his final danger—here, too, he is threatened with the loss of his crown. Will then, let us ask again, the church keep that crown?

Yes, she will, if Samson's path and life had ended before he met Delilah. Yes, she will, if her own path had ended with Philadelphia. Alas, neither is the case. Samson lost his crown to the fair Philistine, Delilah; and the church in Philadelphia loses her crown to what answers to Delilah: a fair-looking Philistine or religious world.

Do we not clearly see, then, that the crown here *must be* a present possession? Aye, and as the Philistine may have wondered at the apparent weakness, and real strength, of that crowned Nazarite, so did all the regular formal order of ecclesiasticism wonder at the apparent weakness of Philadelphia, yet accomplishing results out of all proportion to her powers.

No State-aid had she; no missionary-boards were pledged to the support of her evangelists: no power was there to human eye to account for her mighty deeds—for the wondrous effects of her testimony: no sensuous helps, no adventitious accompaniments to worship; no large numbers; no weighty names of public men gave respectability in a religio-worldly point of view. In little upper-rooms,

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In humble cottages, here and there, were a few poor and, for the most part, unlettered saints gathered to the One Name that they thus confessed as All-Sufficing and worthy. They were apart indeed from all that was called "regular" in the confusion of Christendom ("on the top of a hill"); yet with tenderest affection for *all* who showed their genealogy by marks of new-birth (Hebron) (see Ezra 1:62). The church was hidden, even as nature hides the woman with her veil of long hair, and thus hidden, she was *crowned!*

Alas, alas, the crown is gone—and in Laodicea we shall only see Philadelphia uncovered and uncrowned, with proud claims to having and to being (not indeed expressed audibly in *words*, it is not thus these "angels" speak, it is the inner language of the *spirit He* hears) taking the place of lowly self-abnegation and joy in Christ. But at this we must look closer in due course, if the Lord will.

But if the church as a whole loses that crown, individuals may still hold it fast, and for the cheer of such is the promise to the overcomer.

"He that overcomes, I will make him a pillar in the temple of my God, and he shall go out no more at all; and I will write upon him the Name of My God; and the Name of the City of My God the New Jerusalem, which comes out of heaven from My God; and My New Name."

This string of precious promises is in full harmony with the whole bearing of the letter, by the very contrasts it presents to the present condition of the saints in Philadelphia. Not strength has characterized them, but weakness; yet the day shall come when each feeble one here shall be found a *support* to the very Temple of God. Who could effect this but One? Even as to David there had come, in the day of his rejection, a wretched company of those in "distress," and "in debt," and "bitter of soul"; and lo, in a little while, we see these very ones as *mighty men*, and thus telling of the power of David's personality. Aye, so will David's Son and David's Lord make *pillars* out of those with little strength. He can do it. He alone

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can do it, who when He comes as Saviour shall change these bodies of humiliation, and make them even as His own Body of glory.

At home then in that Temple which is only their Father's House, they shall wander from it nevermore; but dwelling therein, and ever beholding fresh revelations of the beauty of the Lord (Ps. xxvii:4), they will be still praising Him (Ps. lxxxiv). Goodness and mercy have followed them ever, and now they dwell in the very Home of Goodness and Mercy, the House of the Lord, forever (Ps. xxiii).

But that goodness is not satisfied with the blessedness *in* the Temple, there must be an outward manifestation of these who were *hidden ones* on earth—these veil-covered Nazarites—as in full communion with God and His Christ—this is now seen of all, as having been the spring and source of all their strength. The Name in Scripture is the expression of what one really *is*. These names, thus written, would therefore mean that those overcomers should publicly express the One whose strength had been manifested in their weakness in a day now gone by.

How sweet the word that it is by no effort or attainment, but by His grace alone: "I will make," "I will write!" We may be quite sure that He writes in a very legible hand. No one will have any difficulty in reading *that* writing. And first shall be seen in them the name of the God of the Lord Jesus: all that He is in Light and Love. No longer will God's children be unknown, unnoticed, but their parentage shall be told out by such divine glory manifested in them, that the whole creation on earth, recognizing in them the more than restoration of man, its head, shall also be delivered from the bondage of corruption (Rom. viii:18-23).

Further, whilst each one shall surely have some peculiar distinguishing feature, as is the case in our present bodies —figures, in this, of those to come—there shall be a *family likeness* common to all, expressed here by "the name of the city of my God, the heavenly Jerusalem." This heavenly

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Jerusalem is afterwards seen as "The Bride, the Lamb's wife," and includes all the children of God from Adam down through all dispensations, for Abraham looked for this city, and his faith shall not be in vain—the divine birth gives a family likeness.

Finally all the universe shall clearly read that these overcomers are His, by the likeness they bear to Him, not as the Messiah of the Jews, but as the Head of that new creation where all is new. It is His *New* Name.

F. C. J.

Roger's Reasons.

No. II.

By

JOHN UNQUNART.

(*Continued.*)

"There is a quite sufficient answer to all that," said Roger; "but let us have one thing at a time. What I want you to note is the broad fact that these words—no matter for the moment in what connection they appear—were placed upon the page of scripture ages before Christ came. The serpent is here associated with the entrance of evil into human life. He is its source. From him the suggestions come which tempt Eve first of all to dissatisfaction with the Divine arrangements, and then to distinct disobedience to a Divine command. He thus broke the bond of perfect trust and child-like obedience which bound man to God. He has marred man's life and has had him banished from the presence of God. That is the setting; and here now is the promise. A time will come when that mighty wrong will be avenged, and when man's loss will be repaired; and the coming Avenger and Redeemer will be one of the woman's offspring. He will enter into conflict with the Tempter. The result will be, first of all, the wounding of the human antagonist: 'Thou shalt bruise his heel.' But the struggle in its final issue will be fatal to the tempter: 'He shall bruise thy head.' That such has been, and is, the mission of Jesus Christ is too evident to be denied. He has existed for that purpose and for that purpose only. It is this passion to redeem men and to exterminate sin which most of all distinguishes Him from every other man that has ever lived. In that respect He stands apart even from the men of the Old Testament and of the New. Is it not marvellous that this first prediction of the

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Deliverer should go so straight to the heart of the matter and describe *Him by His one great distinguishing attribute?*"

In asking that question Roger had looked from Mr. to Miss Smith, who sat by the window in the corner opposite to that occupied by *her father. It was she who answered.* "As you have now put it," she said, "it is certainly extraordinary. I never saw it just so before; but it looks right enough, doesn't it?" Mr. Smith, to whom she turned as she spoke the last words, kept silence, and Roger resumed: "Excuse my asking your attention, too, to the words which speak of Him as the offspring of the woman. It is striking that this first description of the Messiah should leave room for, and even suggest the doctrine of the Incarnation. But let us take one or two more of these predictions which tell us what the Christ is to be. We have just seen that He is to be a member of the human family. That, however, is very wide, and one might say that it gave the prediction every chance of fulfillment that was going. But one prophecy was added after another, reducing those chances and narrowing the circle in which Christ was to appear. A promise made through Noah apparently assigns the origin of the Christ to one of the three great branches of the human race. He is to be a descendant of Shem. 'The words to which I refer are these: 'Blessed be the Lord God of Shem * * * God shall enlarge Japheth, and he shall dwell in the tents of Shem' (Genesis ix:26-27). I should like *you to note two things here. That phrase,* 'The Lord-God (*Jehovah-Elohim*) of Shem,' has plainly its message. *Elohim* (Almighty) is the name applied to the Deity as the maker and maintainer of the universe—the God of Creation and of Providence. 'Jehovah,' as we all know, is closely associated with God's relation to Israel. 'The Lord God of Shem' consequently indicates that the full revelation of God—and, therefore, especially the Messiah-revelation—is to be the portion of Shem. That is one thing; the other is the promise of Japheth. God will enlarge him. Persia, Greece, and Rome, all of them representatives of the Japhethic race and successive possessers of the sovereignty of the world, tell how the promise was kept in ancient times. The vast extension of the race, both in numbers and in influence, as shown in the European nations, in America, North and South, and in the British and other European colonies, tells how the promise has been redeemed in modern times. But that extension is to be crowned with another blessing. Japheth is to occupy Shem's dwelling-place. Shem is apparently to cease possessing his tabernacles, and Japheth is to dwell in them. For well-nigh nineteen centuries the Japhites have enjoyed and banded on the Christian Revelation—*a religion given in the first instance to the Jews and perfected by a Jew, but which has been rejected by that people and has been preserved by the Japhetic Gentiles. Japheth dwells in the tents of Shem.*"

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"Pray, excuse me!" interrupted Mr. Smith, "I have hitherto been under the impression that the Jews have continued to possess their own religion. Have they not their synagogues everywhere? Shem, *I imagine, still keeps his tabernacles, and Japheth, if he ever enters,* has small desire to remain in them."

"Appearances," said Roger, "are certainly in your favor. The *Jew has still his synagogues, and, so far as these are concerned,* Shem retains his tabernacles, and there Japheth leaves him severely alone. But it is hardly exact to say that the Jew has still his old religion. What was ancient Judaism without sacrifice? Without the shedding of blood there was no remission of either national or individual sin. Other equally essential parts of that religion were the Aaronic priesthood and the ritual of the Temple. Now, for more than eighteen centuries the Jew has had neither Temple nor Temple *ritual, nor Aaronic priesthood, nor sacrifices. They* have never presented during all these ages a single offering—not even on the Day of Atonement; for they have had no Altar to sacrifice it at, *and they have had no priest to present it. All were swept away* when Jerusalem was destroyed in the year 70 A. D.—forty years after the Crucifixion. Since that time, too, Judaism has been a dead and withered thing. The light and power of Revelation, on the other hand, have been the portion of the Christian Church. *Japheth has dwelt and is dwelling now, in the tents of Shem."*

Roger is never greater than when roused by an objection, and his words now told upon us all. Mr. Smith himself was evidently impressed, "But the circle," continued Roger, "was made narrower still. The prediction that the Messiah was to arise among the Semitic nations left a wide field, and the chances of fulfilment were correspondingly numerous. You know the next great step. Abraham is selected from among the Semites of Babylonia, and the pledge is given to him: 'In thy seed shall all the nations of the earth be blessed' (Genesis xxii:8)—a most remarkable promise to be found in a Jewish book and to be preserved as their dearest hope by the most exclusive of all nationalities. This seed of Abraham is to be the hope of humanity. And note what he is to bring us. All the nations are to be 'blessed' in Him. What is 'blessing' *according to the Old Testament? It is the forgiveness* of sins and the enjoyment of the favor of God. It covers more, no doubt, but these are in the forefront. Humanity, therefore, is to be endowed with these high blessings by One who will spring from the Abrahamic peoples. But this again was still wide. The Ishmaelite Arabs, for instance, are also descended from Abraham. So another selection is made. Ishmael is set aside and Isaac is chosen. From Isaac, again, two nations descend—the Edomites and the Israelites. *A further selection consequently takes place. Esau is rejected, and*

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Jacob is chosen. With the latter the covenant is made: 'In thy seed shall all the families of the earth be blessed' (Genesis xxviii:14). As time went on still narrower lines were drawn. Of the twelve Israelite tribes one is taken—Judah, and in that tribe a special house—that of David. But upon these two last I do not insist. It is enough to note the distinct and repeated prediction that THE *MESSIAH IS TO BE A JEW. He is to spring from one of the smallest* of the nations, and one from which the world expected least. And yet what promise has ever been more grandly fulfilled? Is it not undeniably and absolutely true that in this Jew men of every nationality have been blessed?"

"But what," said Mr. Smith, "of Buddha, and Confucius, and Mahomet, and other founders of religion? Christ is not the only saviour or giver of supposed blessedness to men."

"The very fact," replied Roger, "that Christianity meets a need implies the probability, and indeed the certainty, that other attempts would be made to meet that need. It is no matter for surprise, therefore, that other religions have been founded. But there is no doubt whatever as to which religion God intended the world to have. I do not ask you to compare those that you have named with Christianity. You have only to consider the fact to which I am now inviting your attention. Christianity is the only religion, and Jesus Christ is the only Saviour, *whose advent has been foretold.* You have there the Christian Evidences in a nutshell The testimony of genuine prediction is unanswerable.

"But let us mark how supremely marvellous this testimony is. The prophecies have so far told us who the Messiah is to be. He is to be a Jew. But they also make it plain that he is to be more: *He is to be Divine!* There are various passages which show this clearly; but one will be enough. Isaiah pictures Israel's recognition of God's Gift in the time of their final deliverance. 'Unto us,' he says, 'a child is born, unto us a son is given'—then again, you will notice, the Deliverer is to be an Israelite. 'And the government,' the prophet proceeds, 'shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace' (Ix:6)."

Mr. Smith, whom this last quotation had specially roused, said with severity: "You are surely not in ignorance, sir, that the sense in which you take these words has been repudiated by men of undoubted learning?" "I am quite aware of that," Roger replied, with *undisturbed serenity. "But it is quite impossible to saddle those* extraordinary words with an other sense. Even the Revised Version, in spite of its well-known tendencies, has to render them in the same way as the Authorized. It gives them thus: 'his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father,

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Prince of Peace.' It is a startling doctrine, I admit, and one attempt after another has been made to rid the world of it. But every attempt has failed. It is the very heart of the Christian faith; for *how could a mere Jew—no matter though he possessed all the abilities and all the virtues which men have ever had—save the world?* A mere man could not have saved himself. But there is no need to argue the matter. Here—ages before the Arian, Socinan, and Unitarian controversies were heard of—is God's testimony. Israel's Redeemer, who is to be an Israelite, is also to be Divine."

Miss Smith here asked with evident surprise: "*Is it really* so that other prophecies speak as plainly about the Deity of Christ?" "Yes, there are several, I may say many," replied Roger. "In Psalm xlv the Messiah is actually addressed as God. You remember how it begins: 'My heart is inditing a good matter: I speak of the things which I have made touching the King. My tongue is the pen of a ready writer. Thou art fairer than the children of men,' etc. And then, in verse 6, we come upon the words; 'Thy throne, O God, is forever and ever. A sceptre of righteousness is the sceptre of thy kingdom,' and so on. We meet the same representation in Jeremiah. In chapter xxiii, verses 5 and 6, we read: 'Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King *shall reign and prosper, and shall execute judgment and* justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called —THE LORD OUR RIGHTEOUSNESS'. The word LORD in the original is Jehovah, the name of the living God as the God of salvation. In *Micah v:2 also, the Messiah is also described as he 'whose goings* forth have been from of old, from everlasting.' The doctrine, as I have said, is a startling one; but it is intellectually necessary. It alone explains the unique personality of Jesus. He is indeed 'Emmanuel, God with us'. But the point with which we are dealing now *is that this extraordinary characteristic of the Christ was distinctly* and repeatedly predicted."

"Thank you," said Miss Smith, "you quite amaze us with these things." "You may well call them amazing," said Roger; "but there are still stranger things in front of us. I want to show you how those miracles of foresight are multiplied in the case of the promised Saviour. We have just seen how they described beforehand His *nationality and* His nature. Now take another, and certainly not less marvellous, fact. When was this Redeemer to appear? We have seen how the nations were searched, and how the finger was at last laid upon the Jew. In the same way the ages were searched, and the time for His advent was marked out by limits set *on one side and on another until the very year was fixed.* Isaiah (xi:1), for example, makes it clear that, when Christ is born, the house of

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David will have ceased, and long ceased, to occupy the throne. His words are: 'And there shall come forth a rod out of the stem (the stump) of Jesse, and a branch shall grow out of his roots. A glance at the chapter is enough to show that it is the Messiah who is spoken of. In verse 10, for instance, we are told that He 'shall stand for an ensign to the peoples, and to it shall the Gentiles seek. You will notice, therefore, that when the Messiah appears the house of David has put aside its royal state. His descendants have been reduced to the position of private individuals; their status is that of Jesse, not that of royal David. The rod is to spring from the stock, or stump, of Jesse. The tree has been felled, and no one Zedekiah and the capture of Jerusalem by the Babylonians in 587 B.C., no descendant of David occupied the Jewish throne."

"Well," exclaimed Mr. Smith, "there does not seem to be very much in that. A date that is nearly six centuries wide of the mark can hardly be called wonderful." "Quite so," assented Roger. "It resembles the prediction that the Redeemer would be a Semite. But pray mark that this note of time tells us something. The house of David will have long lost its great pre-eminence. It will have become of no account politically or socially. The tree is felled and only a stump remains; it is no longer reckoned in the life of the time. That was literally fulfilled at the coming of the Lord. The house of David was then of absolutely no account. A second prediction sets a limit on the other side. The Messiah is to come before the Second Temple has passed away. Haggai was one of the prophets who counselled and cheered the returned Israelites. They had rebuilt the Temple; but when those who had seen its predecessor beheld this, they were overwhelmed with grief. They realized then as never before that the glory of Israel had departed. Haggai brings them comfort. He tells them that this house will have a glory which Solomon's Temple never had. Here are his words: 'And I will shake all nations, and the Desire of all nations shall come, and I will fill this House with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts, (ii:7-9).' The mention of silver and gold seems to mean that the lack of them in the second Temple was Divinely arranged. If God had willed it they would have been lavished on the structure. But this second Temple is to have a glory that will surpass all the magnificence and splendor of the first. 'The Desire of all nations shall come, and I will fill this House with glory, saith the Lord of Hosts.' Forty years after the crucifixion that Temple was swept away."

"If you will look into the Revised Version," said Mr. Smith, very quietly, but with a gleam of triumph and amusement in his eye, "you

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will find that that has gone the way of a few other 'proof passages'. It is 'the desirable things of all nations,' which are much more to the taste of the Jew than 'the Desire of all nations,' that are to come."

"Yes," said Roger, "that is one of the slips of the Revisers. You will notice that their rendering lacks common-sense. 'The desirable things' might be brought, but they could hardly come. It is too literal an application of the proverb which speaks of riches taking to themselves wings. But have you noticed all that the Revisers have said? They state in the margin that the Hebrew is—not 'the desirable things' but—'the Desire'. There is no possibility of disputing that. But here is the trouble: 'Desire' is singular; it refers to one only, and here plainly the One longed for by all nations. The Hebrew verb, on the other hand, which is translated 'shall come,' is in the plural. But that should have given little trouble to any one who remembered the doctrine of the Trinity contained even in the Old Testament and fully disclosed in the New. When Christ came the Father was revealed and the Spirit was manifested. That full unveiling of the Godhead was part of the glory of Christ's Temple-service."

"Thank you: the marginal note escaped me," said Mr. Smith, with more urbanity than he had shown since the discussion began. "But the passage is not alone," Roger went on. "I am only giving you samples. There is another in the Book of Malachi, a later prophet than Haggai. The words are among the very last of the Old Testament. 'Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold He shall come saith the Lord of Hosts' (iii:1). There we have the same prediction—only instead of 'the Desire of all nations it is 'the Lord of the Temple'—'He shall suddenly come to His Temple'. How Christ took possession of, and purged, that Temple we know, and it did not pass away till He had appeared and suffered. But there is one prophecy which I may call gigantic, for it fixed the very year of the Lord's crucifixion more than five centuries before he appeared. I refer to the well-known passage in the ninth chapter of Daniel. In answer to his intercession for the Jews, then captives in Babylon, the prophet is told: 'Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand: from the going forth of the commandment to restore and to rebuild Jerusalem unto Messiah the Prince shall be seven weeks and three-score and two weeks: and the street shall be built again, and the

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wall, even in troublous times. 'And after three-score and two weeks shall Messiah be cut off, but not for Himself' (verses 24-26)."

"*Pardon me*," Mr. Smith broke in, "*but what is the use of citing a book that has been given up by every man of sense? Daniel has been proved to be an arrant forgery.*"

"But that is now an old story," said Roger. "The case against Daniel has broken down utterly. Recent discoveries in the East have shown that no book ever belonged to a time and place more completely than Daniel does to those of which it speaks. Knowing this, Ebers and other archaeologists quietly accepted Daniel as history, while their learned but less informed friends were tearing it to pieces. But this prediction will itself settle that question for you. The latest date assigned to the Book of Daniel is 164 B.C. Now if *this Book fixed the date of Christ's appearing more than a century* and a half before He was born, can anything more be demanded to *show that it is a Divine message and no forgery? You will notice*, too, that the prediction does not confine itself to the date. It *describes, for one thing, the purpose of Christ's coming. It is* 'to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.' There is a startling New Testament ring in that, is there not, for a Jewish Book? Then, again, the Messiah's work is to be done by His dying, and that not an ordinary death. He is to die by violence: 'and after three-score and two weeks shall Messiah be cut off, but not for Himself'. The words are surely remarkable in view of the tragedy of Calvary.

"But let us deal with the date. From the issue of the decree enjoining the rebuilding of Jerusalem to the time of Christ's death *there are to be seven weeks (literally, 'seven sevens') and sixty-two* sevens—in all, sixty-nine times seven, or 483, years. But, as *you know, there is a difference between the ancient Hebrew calendar* and our own. The Jewish year, like the year in Egypt and in Babylonia, consisted of 360 days. Those 483 years are years then of 360 days each, while our calendar years (by which we reckon ancient and modern dates) contain each 365¼ days. Excuse my going into these details. In a matter of this kind we must be as exact as possible. If we multiply 483 by 360 to find the number of days and then divide by 365¼ so as to change them into calendar years, we get 476 years and 21 days."

"But 365¼ days is not quite exact," said Mr. Smith. "That is true," responded Roger. "I have followed a somewhat rough and ready method, but there is no mistake about the 476 years. Now when was the decree referred to issued? Before the time when Nehemiah left the Persian Court for Jerusalem the decrees of the Persian Sovereigns regarding the returned exiles had spoken only of the

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rebuilding of the Temple. The decree to restore and build Jerusalem was now issued at the request of Nehemiah, and (as he tells us) 'in the month Nisan, in the 20th year of Artaxerxes the King' (ii: 1). That king began to reign in the year 465 B. C. This decree was issued in his 20th year, that is, after 19 years of his reign had been completed. Deducting these from 465, we have 446 B. C. as his 20th year.

"I trust," continued Roger, "I am not exhausting your patience with this exercise in mental arithmetic. But here comes the amazing thing in this numerical prediction. The 476 years of the prophecy carry us on 30 *years beyond* the 446 B. C., the year in which the decree was issued. In other words, we are carried on to the year 30 *after our Lord's birth. This takes us exactly to the time when* our Lord entered upon His ministry. Surely that is startling."

"Everyone must own that," said Mr. Smith. "But you must confess as your part that it is not exact; and in a statement that is *really Divine there is no room for failure. You said a few minutes* ago that the date was that of Christ's death, and not that of His entrance upon His ministry."

"I was coming to that," rejoined Roger: "the date turns out to be absolutely exact. You know that, when the divison between time before Christ and time after Christ was made in the sixth century of our era, a mistake was committed. The Lord's birth was placed four years too late, so that the year 30 A. D. is really the year 34 A. D. The ministry of Jesus continued about four years, and He, therefore, died in His 34th year, and at the Feast of the Passover—that is, in the very month Nisan mentioned by Nehemiah as the month in which the decree was issued!"

We had listened with an interest, the intensity of which had increased, as Roger went on with his arithmetical demonstration, and the climax simply amazed us. Mr. Smith's objection that there was a seeming error of four years made that last stroke fall with overwhelming force. And upon none of us did the effect seem more marked than upon Mr. Smith himself. It was with very evident reluctance that he had suffered himself to be drawn into the argument from prophecy. The tone of his remarks, and still more his averted looks, had made it plain that few things could have been less to his liking. But he had followed each step in this discussion of the 'weeks' with the closest attention, and he now sat staring at Roger with all his eyes.

(*To be continued.*)

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Question Column.

No. 201. Please explain 1 Cor. xi:27-29.

To eat and drink unworthily is to fail to discern that the bread represents the dead body of the Lord Jesus, in death for us; and that the cup represents His blood shed for our sins. If I do not discern this when partaking, I partake unworthily, and am guilty in respect of the body and blood of the Lord, represented by the bread and wine; for, if I partake thoughtlessly in that way, there is no self-judgment. The symbols are made a common thing; dishonor is done to the [illegible] and blood of the Lord; all of which would indicate an [illegible] state of soul. The remedy is to judge ourselves and so [illegible] of that which represents the Lord in death for us. Eating and drinking judgment, means that eating and drinking without self-judgment will bring the Lord's judgment; that is, sickness and perhaps death. It is not being unworthy to partake, but partaking unworthily—not discerning what the symbols signify.

No. 202. Was the beginning of each year among the Jews first fixed by the Passion moon, making the Sabbath fall each week on a different day of the week?

The Jewish sacred year was reckoned from the first full moon after the vernal equinox, or March 21. But how would the days of the week be changed by that? The Sabbath was always the seventh day.

No. 203. As the dates in Dan. xii all reach beyond the great tribulation, on to the very end of the age, and as Daniel was told he should stand in his lot "at the end of the days," does not this strongly evidence that there will be no resurrection of *dead* saints until the great tribulation is past? (See Rev. xi:18.) And that the "taken," or caught

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away saints at the coming of the Lord will be only the living ready ones, who will be translated in mortal bodies like Elijah?

A precarious foundation for conclusions like these to rest upon, in the face too of plain statements of Scripture to the contrary. In that way we could argue away our best blessings. But let us look into each particular of the inquiry.

The dates in Daniel xii do reach to the end of the age, at which time Daniel will stand in his lot. So will we, as well as all the redeemed. But standing in our lots is not resurrection. That must take place before; but Dan. xii says nothing of it. We must go to the New Testament for that. When Christ our life shall appear, then shall we also appear with Him in glory (Col. iii:4). That will be our lot at the end of the age and David's too. But that *is not resurrection; it has taken place some time before.* The first thing to take place is the gathering of the wheat into the barn; then the tares are buroed up in the judgments that ensue in the time of the great tribulation; then the righteous (the wheat) shine forth as the Sun in the kingdom of their Father. Gathering the wheat into the barn is the resurrection of the dead in Christ and the change of the living, and all together being caught up to meet the Lord in the air. The shining forth as the Sun is the appearing with Christ in glory. The first takes place before the last week of Daniel begins; how long before no one knows; nor *is it intended to be known by and of us.* The last takes place after the week is passed. This is the order stated in the parable of the tares in Matt. xiii, with which the order of events in 2 Thess. ii perfectly corresponds. Note it carefully, verse 1. The rapture of the first epistle (iv:17). "The coming of the Lord and our gathering together unto Him." Verses 3-7, The rise of Antichrist in the last week of Daniel. Verse 8, The appearing of the Lord in glory, when Daniel and we appear with Him. That shows how Daniel will stand in his lot at the end. It is better to learn from Scripture than to make deductions from passages that do not speak of that which we deduce from them. What Daniel's lot would be, and how he would reach it is not stated in Dan. xii.

But the living ready ones, and the dead ready ones will all be *caught up at the same time, not at different times* (1 Cor. xv:20-23, 51-53; 1 Thess. iv:16, 17). The corruptible will put on incorruption; that is the resurrection of the dead saints; the mortal will put on immortality; that is the change of the living saints. Then both together will be caught up to meet the Lord in the air. It cannot be too deeply impressed on our minds that this special resurrection of the dead in Christ, out "from among the dead" (Phil. iii:11, Greek) is outside the scope of Old Testament prophecy. At present

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the prophetic clock is stopped, for Christ has been rejected, and it will not begin again until after the rapture has taken place. The proof of this is that not only does a search of the Old Testament fail to find a hint of the first resurrection and the rapture, but when it is revealed through Paul he says, "Behold, I shew you a mystery" (*1 Cor. xv:51*), *that is, a secret now told out for the first time.* Exactly as in 1 Thess. iv:15 he writes, "For this we say unto you by the word of the Lord." It was a new revelation. You will not find it, therefore, in Dan. xii.

There is no resurrection of dead *saints* in Rev. xi:18. It doubtless alludes to death and hades giving up the dead which are in them (Rev. xx:13), which is the resurrection of the last judgment.

The "taken" of Matt. xxiv:40 are those taken away by judgment on the earth, not taken to heaven. As the flood took away the unbelievers of that day, so the coming judgments on the earth will take away the unbelievers of the coming day. *It is what we read of in Matt. xiii:41 and 49.*

The "ready" ones. The only thing that can possibly make us ready or fit for resurrection or change and translation to heaven is being "in Christ"; as we read, "The dead in Christ," no others, "shall rise first." When Paul was caught up into the third heaven, he did not say, "I, Paul, a devoted servant of Christ, was caught up because I was ready." Oh! no. If he spoke of himself he was the chief of sinners; less than the least of all saints; not worthy to be called an apostle. What was his readiness then for the third heaven? Being in Christ. "I knew a man in Christ . . . caught up to the third heaven" (2 Cor. xii:2). That is the only readiness for being caught up when the Lord comes.

In *mortal bodies?* No, indeed. "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." We shall be changed into immortality (1 Cor. xv:50-54). This passage proves also that Elijah was changed when he was translated.

No. 204. Please explain the difference between teaching and prophesying. It would seem that women were permitted to prophecy (Acts xxi:9; 1 Cor. xi:5), but not to teach (1 Tim. ii:12). Yet in Rom. xii:6 and 1 Cor. xii:28, prophesying is mentioned before teaching, as though it were a superior gift.

So it is a superior gift, and why should not women have it? "Covet earnestly the best gifts." "Covet to prophesy." We are not told to covet to teach. Prophesying is speaking on God's behalf the message to the heart and conscience of the hearer that God gives by the Holy Spirit at the time. It requires spirituality, which

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may be the reason of its rarity to-day (1 Cor. xiv:3 and 24). *Prophesying* in the early church was doubtless revelation and inspiration (1 Cor. xiv:29, 30). That we have not now that Scripture is complete. But we still have the Holy Spirit in the church, and men speaking what He gives at the time. Teaching is the word of *knowledge*. No man can teach who is not a student of the word. The only restriction on women prophesying is that it be in private, not in public meetings (1 Cor. xiv:34). This was doubtless Philip's daughter's sphere of ministry. It is at least as important as public preaching, if not more so.

No. 205. Could it be gathered from 1 Cor. xi:5-16 that the woman praying or prophesying should wear a covering as well as have long hair?

Yes, that is what verses 5 and 6 state. A woman's head uncovered in public is all one as if she had her hair cut off. If the angels do not see God's order in creation observed in the world, He does want them to see it in the church (verse 10).

No. 206. Have we who are saved any Sabbath, or a day set apart, seeing we are free from the law?

Yes, we have, thank God, a day set apart, not only free from the law, but free from the claims of business and work, at least to a great extent, so that we may enjoy fellowship of saints, worship and service in the Gospel on that day, as well as gather our children around us and teach them about Christ, for which some of us have so little time on week days.

But it is not set apart by legal enactment, but by the resurrection of the Lord on that day. Doubtless that is how the first day of the week came to be called "the Lord's day" (Rev. i:10). It was not the "day of the Lord" that John spoke of, for it relates exclusively to the vision of Christ in the midst of the candlesticks—the seven churches—the things that are. When the day of the Lord is the subject it is a separate vision entirely, for which John became in the Spirit a second time, and his standpoint was changed from earth to heaven. The church will never see the "day of the Lord" while on the earth, but only after translation to heaven; and that in connection with a throne and not with candlesticks. Compare Rev. i:13 with iv:1-3. Therefore the Lord's day is the first day of the week, when the assemblies gathered together to break bread (Acts xx:7). The seventh day Sabbath was a day of rest at the end of the week. To enter into rest on that day depended on having perfectly kept the law the previous six days. God rested the seventh day because His work was good. We have broken up that

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rest forever by our sins. But Christ has put away our sins and made rest for us. So that we begin the week with rest made by Him. That is a great privilege. Let us value it highly.

No. 207. What is the best book on the gospel of John, especially ch. xvii? Could you give me a list of the best chapters in the Bible to memorize?

"The Evangelists," by J. G. Bellett, is good to begin with. Then "The Numerical Bible," by F. W. Grant, the part containing John, is the best I know for those who want to study the book in detail. The "Synopsis of the Books of the Bible," by J. N. Darby, you will then be ready for. The volume containing John.

Memorize the Epistle to the Ephesians, then 1 Peter. Study the word by books, not by isolated texts.

No. 208. Is it true that to the church is committed one, and only one, mission, namely, to evangelize the world? Matt. xxviii:18-20 and Acts i:8 are given as proof of it. Are these passages pertinent? If it be true, why do the epistles to the church never once speak of this as her responsibility, save in an indirect way as Christ's witness in the world?

The church, as such, does not evangelize; individuals gifted by the Lord do, or should do. The church does not teach; it is taught by teachers. Evangelists find in the above scriptures, and others, such as Rom. x:14, 15, their commission, which, with the possession of the gift to preach, makes them responsible to "go" (Mark xvi:15). It is the privilege of the church to have fellowship with such in prayer and expenses. The epistles contain the material which the evangelist and the teacher are to use. The Acts gives us examples. Compare Acts xiii:2-4 with xiv:26, 27; also xv:36, xviii:26, etc. We must not fall into the egregious error of some that the commissions of the Lord, just before His ascension, do not apply to this dispensation.

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The Heart of the Lesson.

INTERNATIONAL SUNDAY SCHOOL LESSON FOR NOVEMBER.

By Geo. L. Alrich.

THE LORD'S SUPPER.

(November 4. Matt. xxvi:17-30.)

I.—Lesson Outline.

1. The preparation; vv. 17-19. 2. The revelation of the traitor; vv. 20-25. 3. The Lord's supper; vv. 26-30.

II.—The Heart of the Lesson.

The words of our Lord Jesus, "This do in remembrance of me," are central here, and are really the key and heart of the Lesson. It will do well to keep in mind that we cannot remember one whom we do not know, and therefore this feast is only for the ones who through faith know the Lord Jesus Christ.

Again we note that it is Himself who is the object of our hearts' memory. Himself in His own all glorious person; His finished work; His present place for us, chiefly, of course, Himself on Calvary, and in the grave, "Bruised for our iniquity, and chastised for our sins" He would have us keep in mind that cross in all the fulness of its meaning Godward as well as toward all who believe.

Preparation for such a feasting with our Lord and Saviour Jesus Christ is of prime importance. What we have of this in our lesson is suggestive of that heart preparation on the part of believers which gives them to see their place there simply and solely as sinners saved by grace, and as truly discerning the Lord's body. Apart from this I may only be eating and drinking judgment to myself. (1 Cor. x:15-18, xi:26-34). This makes it THE LORD'S TABLE, where every child of God is welcome upon the grounds of faith in Christ Jesus. It relieves us of the responsibility of guarding it in the unscriptural way so prevalent.

As here, so to-day, if we will allow the Lord to do it, He can and will remove the traitor. Yet even Judas is dealt with in grace to the last. The sop bestowed is not Christ's judicial dismissal of Judas; but love seeking yet to hold him as a guest friend; and so make his treachery impossible (Matt. xxi:23; Jno. xix:26, 27, note "after," "then," Psa. xli:9).

In the simplicity which the babe in Christ understands, and yet human wisdom stumbles at; and the depths and heights of which we have not yet understood; our Lord gives us the memorial feast to repeatedly remind us of Himself, and "shew forth His death till He come."

JESUS IN GETHSEMANE.

(November 11. Matt. xxvi:36-50.)

I.—Lesson Outline.

1. Alone with the Father; vv. 36-39. 2. The reviewed petition; vv. 40-42. 3. Continued prayer; vv. 43-44. 4. The answer of the Father; vv. 45-50.

II.—The Heart of the Lesson.

Our golden text has for us the heart of this lesson; presenting to us the humiliation of Him who had emptied Himself; and who had come to do the Father's will (Phil. ii:5-8; Jno. v:30, viii:29). It would suggest to us the true attitude of every believer toward the will of the Father: "*not my will, but thine be done.*"

No more helpful way of preparing the lesson can be suggested than to compare the four records we have of Gethsemane, the omissions and inclusions of each are full of precious truth.

We see our Lord Jesus passing through the Gethsemane portal of His sufferings to the only place where He could make the vicarious atonement needed for our salvation, the cross of Calvary, where He was so soon to shed His blood and freely give up His life for us. And we behold Him passing through with earnest, persistent, believing prayer.

Withdrawn first from the eleven and then from the chosen three who had been nearest to Him upon many occasions, Our Lord is alone with the Father. In full view of that cross where He knew He would soon be, where He who knew no sin would be made sin for us (2 Cor. v:21), yea, a curse for us (Gal. iii:13); where He would have to endure the hiding of His Father's face from Himself (Psa. xxii:1; Matt. xxvii:46; Mark xv:34). This, this was the bitter cup from which He sought deliverance if it were possible. We see the sinless, spotless, Holy One trembling in the

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presence of the wrath of God against sin, that was soon to be His portion in our stead (1 Pet. ii:24; Jno. iii:14, 15). We are surely upon holy ground; and our hearts bow in worship and praise to Him.

Again (vv. 40-42) and yet again (43-44) is He in the presence of the Father by prayer, ere He obtains the answer of God; but heard (Heb. v:7) and answered He is. The cup may not pass away except He drink it, and in the indifference of His own (vv. 40, 43, 45), and the treachery of Judas (vv. 47-50) He is having foretastes of its great bitterness. Yet is He strengthened amid His agony (Luke xxii:43). All this is true for us as to prayer and its answer. From that season of quietness and prayer our Lord comes to gladly take the cup which the Father has given Him (John xviii:10, 11).

JESUS BEFORE CAIAPHAS.

(November 18. Matt. xxvi:57-68.)

I.—Lesson Outline.

1. The leading away of Christ; v. 57. 2. The following of Peter; v. 58. 3. The search for testimony; vv. 59-63. 4. The answer of Jesus; v. 64. 5. The unjust condemnation; vv. 65-68.

II.—The Heart of the Lesson.

The best comment upon this scripture that we are to study to-day is Isaiah liii; and in the 7th verse of that chapter we shall find what may well be called the heart of this lesson.

The retirement with the Father in prayer in the garden of Gethsemane has fitted and strengthened our Lord for the trying scenes *of Caiaphas' house and of Pilate's judgment hall;* and the yet far more dreadful hours of Calvary. He is drinking the cup which the Father has given Him to drink.

On the other hand, Peter's unwatchfulness and drowsiness in depriving him of the needed season of prayer has unfitted him for such scenes; and he follows but afar off, and finally denies the Lord. Here is that which speaks to our own heart.

And now our Lord who has been before the people for nearly four years as the Lamb of God (Jno. i:29, 36; Exod. xii:3-6); and in whom they have found no fault, no sin, no guilt, is to pass, like the passover lamb, under the scrutinizing eye of the High Priest. His sinless glorious perfection which God twice proclaimed from Heaven (Matt. iii:17, xvii:5) is now reiterated by the assembled heads of Israel in their diligent search for false witness, for none other could be found, against our Lord. This people who had gotten far away from God in heart still hold tenaciously to the mere forms

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of their law (Deut. xlx:15). Such is ever the way with the deceitful heart in its desperate wickedness (Jer. xvii:9; Matt. xv:18-20), and our prayer should be, Psa. cxxxix:23, 24.

It is rather striking that Satan should tempt the first Adam, who was a mere creature, to think he could be as God (Gen. iii:1-5); and now through his human agents he should condemn as blasphemy the just and right claims of Him who was indeed eternally the Son of God. What was charged upon Christ with such ignominy and shame in Caiaphas' house, in a way equally shameful is charged by every false ism and false teacher to-day when they deny His eternal Divinity. One can almost hear the venomous hiss of the old serpent, the devil.

Yet we must not pass from this lesson without seeing Christ taking our place of condemnation that we might never be condemned (Rom. viii:1).

THE WORLD'S TEMPERANCE SUNDAY.

(November 25. Isa. v:11-23.)

I.—Lesson Outline.

1. The woe of the intemperate; vv. 11-17. 2. The woe of gross sinners; vv. 18, 19. 3. The woe of blind sinners; v. 20. 4. The woe of the self-satisfied soul; v. 21. 5. The woe of those mighty in sin; vv. 22, 23.

II.—The Heart of the Lesson.

In the chapter from which this lesson is taken the Holy Spirit uses the word woe six times (vv. 8, 11, 18, 20, 21, 22), in telling forth the anger and wrath of God against the sins of Israel, His much favored and greatly blessed people (vv. 1-4). His grace and mercy and forbearance toward them found their counterpart in His similar dealings with men and women to-day (Matt. v:45; 2 Pet. iii:8, 9). In like manner Israel's departure and sin are repeated in the increased force and tenfold virulence in the sin of the world to-day (2 Tim. iii:1-5, 13).

Over against all this evil and departure God writes the one deeply significant dreadful word woe six times. Its meaning is unfathomable; *for its dark shadow stretches out into the terrible realities of a* hopeless eternity for those who persist in unbelief.

The intemperance of the opening verses is naturally followed by the gross sins of vv. 18, 19, and this in turn by the sins described in the rest of the lesson; and the connection is readily traced. Intemperance opens the door to all gross sin; and the deeper the sinner goes the more blind and self-satisfied in a way he becomes, and the greater his might and power to do evil.

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Over against this dark picture of evil and its awful consequences is woe, *woe*, woe. God places the way of escape in Christ Jesus, as suggested by the Golden Text. But remember that the poor enslaved bound sinner is unable to keep his body under in the true sense. First the cleansing (Acts xiii:38, 39) and the new heart (Jno. iii:3, 5, 7; i:12, 13) and then the new life of power (Rom. vi:1-14, viii:13; Isa. ix:27) and of fellowship (1 Jno. i:3, 7). Any other way is always of the flesh and the carnal mind (Isa. liii:6; Rom. viii:5) and is virtually rebellion against God (Rom. viii:6-8) seeking salvation in some other than God's p[illegible] (Acts iv:10, 12).

Remember, too, that the lesson [illegible] that our God is an Omniscient God (Heb. iv:12, 13[illegible]). He is just as well loving and gracious; for although [illegible] forborne long with the sinner at the last He will come in judgment. Yet for every one who has come to Him by faith there is no woe (Rom. viii:1; Jno. v:24).

Notes on Prophecy and the Jews.

The Prophet Joel is the earliest prophet, and what a mighty vision he had! From the local devastation of Israel's land by the awful swarms of locusts the Spirit of God branches out the vision and leads up to the very last days of trouble, the great day of the Lord and the events which are connected with it. The second chapter gives a sublime description of the coming time of Jacob's trouble, the great invasion of Israel's land by the northern army, and how the Lord will answer the penitent cry of the remnant of His people. Then follows the promise of restoration and the promise of the outpouring of the Spirit upon all flesh. The third chapter shows the mighty events in connection with the day of the Lord, when the Lord brings back the captivity of His people and judges the nations.

The language of Joel is most beautiful. We have carefully gone over the Hebrew and give herewith a translation which comes as near as possible to the original. We left the four words describing the devouring insects untranslated and give their original names. These terms describe the one insect in four stages of development. Typically this is not without meaning. These four stages of the locust

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which laid the land waste correspond with the four horns of Zechariah's second night vision and with the four beasts of Daniel's vision, as well as with the four parts of the dream vision of Nebuchadnezzar. In other words, the four world powers are no doubt indicated.

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1. The Word of Jehovah, which came to Joel the Son of Pethuel.

2. Hear this, ye aged men
And open the ear all ye inhabitants of the land!
Hath this happened in your days,
Or even in the days of your fathers?

3. Relate it to your children
And your children to their children,
And their children to another generation.

4. What the *Gasam* left, the *Arbeh* hath devoured
And what the *Arbeh* left, the *Jelek* hath devoured
And what the *Jelek* left, the *Chasel* hath devoured.

5. Awake, ye drunkards and weep!
And howl all ye drinkers of wine
Because of the sweet wine
For it is taken away from your mouth.

6. For a nation has come up upon my land
Mighty and without number—
His teeth—lion's teeth
The jaw teeth, that of a lioness.

7. He hath made my wine for a desolation
And my figtree broken off;
Peeled off completely and cast it away;
His branches are made white.

8. Lament like a virgin!
Girded with sackcloth for the husband of her youth.

9. Cut off is the meat and drink offering from the house of Jehovah.
The priests mourn, the servants of Jehovah.

10. Wasted is the field
Mourning is the land—

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For wasted is the corn
The new wine is dried up.
The oil faileth.

11. Be ashamed, husbandmen!
Howl—wine dressers!
For the wheat and the barley.
Because the harvest of the field is lost.

12. The vine is dried up
And the figtree faileth
The pomegranate, also the palm and the apple tree.
All the trees of the field are withered.
Gone is joy from the children of men.

13. Gird yourselves and lament, O ye priests,
Howl, ministers of the altar;
Come lie down in sackcloth all night
Ye *ministers of my God.*
For withholden from the house of your God
Are the meat offering and the drink offering.

14. Sanctify a fast.
Call a solemn gathering.
Bring together the Elders
All the inhabitants of the land
In the house of your God
And cry unto Jehovah.

15. *Woe! For the Day!*
Because near is the day of Jehovah
Even like destruction from Shaddai* it comes.

16. *Is not the food cut off before our eyes?*
From the house of our God joy and gladness.
17. The seeds have perished under their clods.
The garners become desolate
The storehouses are broken down
For withered is the corn.

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*The *only time Shaddai (Almighty) is used in Joel. In the* Hebrew there is a resemblance of sound between "destruction" and "Shaddai."

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18. Hear the cattle groan!
The herds of oxen are bewildered,
For there is no feeding place for them,
Also the flocks of sheep are made to suffer.*

19. To Thee Jehovah, I cry,
For the fire has consumed the goodly places of the desert
And a flame hath burned all the trees of the field.

20. Also the cattle of the field look up† unto Thee
For the streams of water are dried up,
And a fire hath consumed the goodly places of the desert.

✠

There can be no doubt that an immense number of Jews are flocking into Palestine and settling there. How significant that most of the barriers the Sultan had put up to keep them out should be removed at this time.

The persecutions in Russia continue; new and terrible outrages have been committed in which hundreds of Jews lost their lives. This will turn the tide of the Jews towards the land of their fathers. Little do they know that ere long they will face something far worse than they ever had in Russia.

How Zionism will act, what possible part some of the nations will take in this partial restoration of the Jews in unbelief, remains to be seen.

For us who wait for His Coming this sign of all signs should be a great encouragement to be faithful a little while longer.

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A recent report by the *American Consular authorities* in Palestine is of great interest at the present time, especially in view of the launching by the Zionists of the program for practical work in Palestine. It describes the condition of trade in Syria, and quotes

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*The Hebrew word, which we translate "made to suffer" means in its root "to be guilty." The form of the verb used here would best be translated by the German "büssen."

†Another word different from the 19th verse is used, though nearly all translators use "cry." It is more a groaning, desirous looking up.

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figures which show that the Holy Land is experiencing an area of unusual prosperity. It seems rather strange and out of place to associate places hallowed by religious thought for ages with the incessant hum of modern industry and trade. No doubt much that has preserved Palestine in its inexpressible charm lies in the fact that the entire country has taken no note of the passage of the years, but has remained to all intents and purposes in these later days almost precisely in the condition which has marked it during the days of the Prophets. But in these times of wonderful and widespread prosperity, even Palestine is feeling that it has a future apart from its historical associations.

The railway from Jaffa to Jerusalem was opened in 1892, since which time the upward movement has been felt, very slightly at first, but during the past year in a way that has attracted the attention of the consular offices of both this country and Great Britain. Twenty years ago the revenue of the custom-house at Jaffa was $50,000, while last year it was $200,000. The railroad is now prosperous and earning a good return for the capital invested. Statistics for 1905 are not yet available, but in 1904 the railway receipts were $171,000, of which 61 per cent. was profit. The number of passengers conveyed was 9,555 first class and 84,569 second class. Twenty-five thousand tons of merchandise were handled.

A carriage road is being constructed from Jerusalem to Nablous, the ancient capital of Samaria, and it will be completed within a year. An easier though slightly longer road is being made down to the Dead Sea and Jericho, and it will be finished by the close of the year. It will for the most part follow the ancient roadway.

The exports and imports for Palestine for the past year aggregated $4,040,000, an increase of $308,000 over the previous year. The ports alone aggregated $2,258,000. The exports of oranges increased 10 per cent., the value of the export last year being $558,000. Scotland was the heaviest buyer of Palestine oranges. Watermelons, grapes and wine also figured extensively in the imports.

The wines were shipped chiefly to Germany, Great Britain and the United States. The value of these shipments was $228,000, an increase of $45,000 over the previous year.

The Palestine imports embraced for the past year hardware, petroleum, cotton goods, sugar and building materials. The latter go almost exclusively to Jerusalem and Jaffa, showing that both cities are increasing in population.

At Gaza the government is to build a sea jetty for the protection of shipping. With this improvement, that city, now numbering 40,000 souls, thinks it will radically gain both in population and in wealth. Beersheba at present has but 50 dwellings, but it people believe it has a future, and the governor is doing his be[illegible] en-

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courage building. A carriage road has been constructed from Beersheba to Hebron, and these points are connected by telegraph. Beersheba is the seat of government of the 70,000 Bedouins who inhabit the district.

After the sickening Bialystok massacre, early in June, immense numbers of Russian Jews—numbers, in fact, vastly *greater* than at any time in Russian history—crossed the European frontiers of the empire; and England, Germany, and France, as well as this country, have had added emphasis laid upon the question of what should be done with Jewish immigration. Several conferences of Zionists in the United States and Canada, during recent weeks, have redirected the attention of the Gentile as well as the Jewish world to the Hebrew dream of reoccupying Palestine. There now seems to be real basis for the hope that the dream may some day become a reality. At the seventh annual convention of the Federation of Zionist Societies of Canada, held at Toronto early in July, it was *announced authoritatively that the Sultan of Turkey* had revoked the laws forbidding Jews to settle in Palestine. Quite recently the Jerusalem correspondent of the London *Daily Mail* telegraphed that the influx of Jews into Palestine during the past few months had been remarkable. Many thousands are coming from Russia every week. They are settling east of the river Jordan, and, in the opinion of this correspondent, are gradually but surely regaining possession of the land of their fathers.—*Review of Reviews.*

✠

Among the advisers of the *Czar of Russia* for the last few years was *Phillipi*, a fortune teller. His delineations of character and his knowledge of the secret history of the ladies and gentlemen were astonishing. The Czar kept him about the palace all the time, consulting him daily and often several times a day. About the time of the beginning of the Japanese war he was in the habit of calling up the spirit of *Alexander III*, the present Czar's father, to consult concerning affairs of state and domestic policy. It is asserted that the advice of Alexander III, purporting to be given through Phillipi, had more to do with bringing on the war than anything else. At last Alexander III, through Phillipi, recommended the employment of various contractors. This created general suspicion of his accuracy; but the Czar would not give him up until *Colvorski*—now one of the most noted detectives in Europe—looked up his record and found him to be a former French barber and women's hairdresser. He was then expelled from the palace, banished from St. Petersburg, and kept under surveillance until his death about a year ago.

Another impostor was a Hungarian medium, clairvoyant so-called, by the name of *Ojke*. He claimed to be able to call up the spirits of *Peter* the Great and *Catherine II.* who both gave re-

sctionary advice to the Czar and told him to hold on to the autocracy; but Ojke had a short career. He was found to be a notorious confidence man from Budapest, and the Hungarian detectives came up and took him away.

The last "clairvoyant" was a Frenchman named *Papus.* We noted lately that he had to retire on account of shattered nerves. He was a palmist and a fortune teller, and made quite a reputation among the "four hundred" of St. Petersburg. Last winter he predicted the incident which occurred when the Czar was blessing the waters of the Neva River, and the charge of grapeshot was fired directly at his majesty. When his majesty heard that Papus had predicted the danger he was sent for and went to the Czar's palace, [illegible] and made favorable predictions. All the Russian Czars have been superstitious, even Peter the Great. With whatever learning they possess was mingled a semi-barbarous tradition a thousand years old. We have summarized these things from *Curtis's letters from Russia, now running in various papers.* To those who have kept pace with the situation they are nothing new, but are well stated by him.

Whosoever followeth mediums and clairvoyants "at his end shall be a fool."—N. Y. *Advocate.*

✠

For a number of months readers of OUR HOPE sent us *information about a certain prayer which they received.* This is the prayer:

"O, *Lord Jesus Christ, we implore Thee, O, Eternal God, to have mercy on all mankind, keep us from sin by* Thy precious blood, and take us to be with Thee eternally. Amen."

With the prayer the person in receipt of the letter always received an admonition not to fail to send it to nine other persons with instructions for each of those nine to send a letter with the prayer to nine others. Each letter threatened dire results to the person who failed to carry out the instructions. One of the letters accompanying the prayer is as follows:

"This prayer was written by Bishop Lawrence, who recommended it be written and sent to nine other persons. He who will not write and send this will be overtaken by some misfortune. One person who did not pay attention to it met with a dreadful accident. They who will write

and send this prayer for nine days, commencing on the day it is received, will experience great joy at Jerusalem. It is said that he who writes this will be delivered from every calamity. Please do not break the chain."

Some persons even requested us to rewrite this wicked nonsense and several similar threats were made to us. Who the author of this subtle scheme is, a crank or demon-possessed man or woman, we do not know. We warn our readers not to have anything to do with it. *The postal authorities have taken up this matter and as* it is a violation of their rules they expect to make arrests. Any one who may be caught in sending out such letters is liable to a heavy fine.

Special Announcements to Our Readers.

The fall is upon us and the suitable time for earnest Christian work has come. Many of our readers are very much in earnest to do something for the furtherance of the Gospel and the truth of God. We are just as anxious to help in this direction as much as we possibly can. For this reason we make you the following special offers of different pamphlets and books, which under the blessing of God, will be used in blessing his own people and the unsaved.

"His Riches—Our Riches." This excellent Gospel message, an attractive volume of 74 pages has been greatly used and we are ready to push them out at a very low price. We will send 6 copies postpaid *for 75 cts; 12 copies for* $1.35 and *25 copies for* $2.50. All postpaid. Still lower prices by the thousand copies. *For One Dollar* we send the following combination of books: One copy each of "The Olivet Discourse;" "Studies in Zechariah;" "Kingdom Parables;" "The Kingdom in The Old Testament;" "Joseph and His Brethren," and "Meat in Due Season." *Or: Three copies of* "His Riches;" three copies of "Meat in Due Season;" three copies of "Kingdom Parables;" and one copy of Scofield's "Addresses on Prophecy." *Or*: "Hath God cast away His People?" declared to be the most helpful book on the great Jewish Question; and four copies of "His Riches." *Or*: A package of excellent Gospel tracts, three copies of "Joseph;" "Studies in Zechariah;" three copies of "Kingdom Parables." *Or*: One dozen copies of "Kingdom Parables; Matthew XIII."

For $1.50 we send the following: Teo copies of "His Riches" and a copy each of "Meat in Due Season" and "Kiogdom Parables." *Or*: Ten copies of "Meat in Due Season;" "Studies in Zechariah," and the "Olivet Discourse." *Or*: "The Olivet Discourse;" "Hath God Cast away His People?" Beilet: "The Son of God" and Scofield's "Address on Prophecy." *Or*: Two copies of "Hath God Cast away His People?" and two copies of "His Riches." *Or*: Two enpies of the "Olivet Discourse," two copies of "Studies in Zechariah," aod five copies of "Kingdom Parables."

For $2.00 we send "Saphir on Hebrews" (2 volumes) and "Our Hope" for one year to a *new subscriber*. *Or*: "Saphir on Hebrews" and six copies of "His Riches." *Or*: Two copies of "Hath God Cast away His People?" and "Our Hope" for one year to a *new subscriber*. *Or*: "Our Hope" for one year to two *new subscribers* and a copy of "The Olivet Discourse" and "Studies in Zechariah."

All these include the postage to any part of the world. These are extremely low prices, covering in nearly all cases the actual expense. We hope in this way to put through our readers thousands of books and pamphlets into circulation which otherwise would remain on the shelves. May the Lord give our readers boldness and courage to circulate His Truth. The enemy is bold enough in putting out the error. These offers hold good till January 31, 1907.

Should any of our readers want pamphlets and books for special cases which come under their notice and they are not able to supply these pamphlets and books themselves, be kind enough to write us about it.

Daily Scripture Calendar.

NOVEMBER, 1906.

November 1. "The man whom the Lord doth CHOOSE, he shall be holy" (Num. xvi:7).

This remarkable act of God in choosing men, places, and things, as devoted to Himself, is everywhere stated in Scripture. "Jacob have I loved, but Esau have I hated." The truth is, *all* have sinned. And *all* are alike *unworthy* of divine favor. But out of the absolutely condemned mass, *some* have been selected, sanctified, and preserved, to show forth His riches of glory *through grace.*

November 2. "I have CHOSEN thee in the furnace of affliction" (Isa. xlviii:10).

Thus chosen ones are not merely *machines,* or unresponsive recipients of the divine favor. Abraham *proved* his fellowship with God's choice when he rendered up Isaac. Moses *proved* the same when he forsook the pleasures of Egypt. Four hundred years' affliction in the "iron furnace," was the price of Israel's selection as a nation. The price of the believer's selection is to "count all things loss for Christ."

November 3. "Ye have not CHOSEN me, but I have chosen you" (Jno. xv:16).

So the chosen one cannot boast of his election; but only *marvel* and give *thanks* that the Spirit of God passed over the wise, and mighty, and noble, and alighted on us, foolish, weak, and humble. Why He hath chosen some, and quickened some, and not others, eternity alone will reveal. But let us here and now understand what is no mystery, that He hath chosen us that we *may bear fruit.*

November 4. "The Lord went before them by day in a pillar of CLOUD" (Exodus xiii:21).

The *Cloud* and the *Presence* are everywhere identified in Scripture (Isa. xix:1). Starting out upon an unknown journey with redeemed Israel, Moses asked that Hobab, the experienced desert guide, might be eyes to them. Instead, God gave them His *cloud*. The Spirit through the Word, fulfils this office to the Church now. He is always with us. He is light in darkness. He guides every step of the way. Even when we vex Him, He abides with us.

November 5. "The glory of the Lord appeared in the CLOUD" (Exodus xvi:10).

It was a silent, but powerful *testimony* to the nations. It separated and distinguished Israel from all other peoples (Num. xxiii:9). So the Spirit in the Church now, sanctifies, seals, and marks God's ownership upon it. To be under the benefits of the *cloud*, an Israelite must adhere to the camp. How much this teaches us! If we wander away from Christ, we lose our light, we lose our shelter, we lose our oracle.

November 6. "When the CLOUD tarried long * * * the children of Israel * * * journeyed not" (Num. ix:19).

Naturally they were anxious to reach Canaan; and every arbitrary, unexplained delay of the cloud vexed Israel. Some of us have looked long and daily for the appearing of the Parousia Cloud. We wonder why we must stay in this desert world so long. As *sin* delayed Israel's march, so apostacy now hinders the fulness of the Church. Meantime we are given one employment while we wait, "To keep the charge of the Lord."

November 7. "Whether it was by day or by night that the CLOUD was taken up, they journeyed" (Num. ix:21).

Such sudden changes were often inconvenient; and the people would vacillate between impatience at *delay*, and trial over forced *marches*. The cloud gave no account of its purpose. It simply proclaimed, "Thus saith the Lord." To us, who follow the Spirit is vouchsafed sweet *fellowship*. "We know all things work together for good;" and "the *secret* of the Lord is with them that fear Him, and He will show them His judgments."

November 8. "Caught up together with them in CLOUDS to meet the Lord in the air" (1 Thess. iv:17).

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There is no article in the text. Beautiful ideal Each detachment *of saints, ascending from their various localities, shall be* robed around and upborne as *clouds.* And because of their glory, they shall appear as sunset clouds, tinged with rainbow tints. In like symbolic sense, the word *cloud* is used in Hebrews. "We are compassed about with so great a *cloud* of witnesses."

November 9. "Behold He cometh with CLOUDS" (Rev. 1:7).

As He withdrew in a cloud, so must He return. Daniel was taught the same. Some day, it may be very soon, the familiar blue and white sky, which has so long looked unchanged, shall resolve itself into new forms of startling majesty; its clouds shall become chariots of fire, and Himself, for whom we have watched, shall actually be seen, riding down the heavens in awful power, and a train of saints with Him.

November 10. "The Lord will create upon every dwelling place of Mount Zion * * * a CLOUD" (Isa. iv:5).

The cloud of the Presence was sinned away, and Ichabod (the glory departed), became Israel's title. But Israel is to be restored to her place of honor among the nations. In multiform manifestation the Shekinah shall return to Zion; and what was primarily a *shelter,* shall become a *wedding canopy* when Israel shall become "Beulah," married to Jehovah in an everlasting covenant of love.

November 11. "I was in the Spirit on the Lord's DAY" (Rev. 1:10).

A similar phrase is found once more. (1 [illegible] 20). Both the Supper and the Day are exclusively the Lord's. This is now *man's day;* and men are *running things according to their own will,* and running them to confusion. But the day of the Lord's rule is coming, and He will undo all man's doing. Till then, as we have six days *for secular pursuits,* we are like *John to count it our privilege* to *worship* on the Lord's day.

November 12. "Blameless in the DAY of the Lord Jesus Christ" (1 Cor. 1:8).

The *expressions,* "day of Christ" or "day of our Lord Jesus Christ" are found only in Paul's epistles. They are not the same as "the day of the Lord" which relates to *judgments* and *sinners.*

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Everywhere the phrase "day of Christ" is connected with the *rewards* and *joys* of the *Saints*. At that blessed day the redeemed *shall be presented in perfect holiness, their salvation of body, soul,* and spirit fully completed.

November 13. "But *the* DAY *of the Lord will come as a* thief in the night" (2 Pet. iii:10).

This is quite another day, dark with wrath for the nations, apostate Christendom, and Israel. All through the Old Testament this "day of Jehovah" is the predicted time for final purging. It will be a sudden day, and a sad day for all who are not hidden from the Lord's fierce anger. But it has no terrors for the Saint, for "*ye brethren are not in darkness that that day should overtake you as a* thief."

November 14. "He hath appointed a DAY in which He will judge the world" (Acts xvii:31).

According to judicial language, a "day" meant the *beginning* of a period for hearing, and deciding causes. Here it plainly defines the *opening* of Messianic authority. What a solemn day that shall be for all mankind, when He, so long disbelieved and sneered at, shall bring every man face to face with his sins. But there is one way of escape: God "commanded all men everywhere to REPENT." There is no condemnation to him that believeth.

November 15. "Be not soon shaken in mind * * * nor [illegible] at the DAY of Christ is at hand" (2 Thess. ii:2).

The Revisers make an important change, and read "the day of the Lord." This is the only passage where the punitive *seems* to precede the blessed phase of the Lord's coming. All else that Paul says marks it as a time of peculiar and tender expectation for the waiting saint. It is of the awful "day of the Lord," but never of "the day of our Lord Jesus Christ" that we are warned "beware of it." One means *rapture*, the other means *wrath*.

November 16. "Behold, the DAY cometh that shall burn as an oven" (Mal. iv:1).

There stands an eternal promise that the earth shall never again be destroyed by *water* (Gen. ix:11). But numerous Scriptures declare it shall be renovated by *fire*. So wherever the "day of the Lord" *is mentioned its invariable accompaniments are lightning*,

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smoke, terrible heat. Peter tells us the "elements," the heavenly bodies, shall be let loose, and the foundations of the earth be laid bare. But out of the dissolving shall emerge a renewed, purified planet.

November 17. "In that DAY the light shall not be clear nor dark" (Zech. xiv:6).

Mysterious, comforting words, meaning, "A light of preciousness and denseness." It shall be a day of mingled joy and sorrow, light and obscurity, like Goshen and Egypt when Israel was delivered. The saints shall have joy, the wicked horror. But out of it all shall come millennial peace. "At evening time it shall be light," living waters shall flow from Jerusalem, and the nations go up to Jerusalem to worship the King, the Lord of Hosts.

November 18. "And Adam and his wife hid themselves from the PRESENCE of the Lord God" (Gen. iii:8).

Because no covering had been provided for their sin. How different the conduct of the redeemed soul. David longed for the presence of the Lord, and sang, "Let us come before His *presence* with thanksgiving." To-day the saints mourn a real *absence;* but by virtue of their heavenly priesthood they have free access *to the presence of the Lord Himself, and know that that which* is now only given to faith, shall soon actually "appear to their joy."

November 19. "He shall dwell in the PRESENCE of all his brethren" (Gen. xvi:12).

This is twice spoken of Ishmael; concerning his life, and in reference to his death. What he lost of *spiritual* pre-eminence, he was to gain in *temporal* superiority. Wherever he pitched his tent, all other men were to reverence him. But the Scripture saith that after all he could not be *heir* with Isaac. (Gal. iv:30.) Let us be warned to cultivate, not the flesh, but the Spirit: and covet not worldly position, but pilgrimage and promises.

November 20. "Faultless before the PRESENCE of His glory with exceeding joy" (Jude 24).

The believer *is even now unchargeable with condemnation, but* he is far from *faultless.* Presently we shall be set in the open sunshine of Christ's glory that the whole universe may behold

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and marvel at the Church's imputed perfections. "Exceeding joy" means leaping exultation. Every looging of the soul shall then be satisfied. There will be no empty spaces in our hearts. And best of all we shall feel perfectly at home in that glorious *presence*.

November 21. "My PRESENCE shall go with thee, and I will give thee rest" (Exodus xxxiii:14).

Rest, though Moses was assuming cares he had never known before. The word *presence* is plural: *faces*, or *appearances*. Jehovah would vary His manifestations. He would be darkness or light, gentle guide, or stern oracle. How sweet is all this to us! Whatever Moses' daily trials he was assured of some *peculiar* help that would carry him through. In the same sense the Lord Jesus says to us, "Lo, I am with you alway."

November 22. "In thy PRESENCE is fullness of joy" (Psa. xvi:11).

Doubtless these were our Lord's own prophetic words in view of His return to the Father's bosom. They were singularly fulfilled in the completed Temple, when as the singers praised, the glory of the Lord filled the house (2 Chron. v:13). They shall yet be fulfilled to distracted Israel when the Shekinah returns, and makes all the land of Judea rejoice. They will be singularly fulfilled to us to-day, if we look *up*, and not down; if we turn away from earth's *confusion* to "mind heavenly things."

November 23. "Everlasting destruction from the PRESENCE of the Lord" (2 Thess. i:9).

Awful doom! And *for* what? Not *for* murder; not *for* lust; not for drunkenness. Simply *for* not "obeying the gospel of the Lord Jesus Christ." Oh, how many civilized millions count this no crime at all. Their opinions are their own. They tolerate the views of Christians, but smile at their childishness. Oh, beloved, what can you and I do but *praise*, that the Spirit opened our eyes, and in sovereign grace "warned us to flee from the wrath to come."

November 24. "Now to appear in the PRESENCE of God for us" (Heb. ix:24).

For us! What a restful thought *for* to-day! Christ in the Holy Place is solely occupied with *our concerns*. How dare we approach God in the name of any saint or angel? The believer has

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no representative but Christ. He perfumes our praises. He anoints our prayers. He defends our infirmities. There is no *natural* access to God. Only those who acknowledge this divine Intercessor can transact any business with Heaven.

November 25. "Jesus took BREAD and blessed it" (Matt. xxvi:26).

"And *gave* it to the disciples." The Lord's Supper is the Christian's *birthright*, not his *duty*. To partake is the highest act of *praise* we can render on earth. As natural bread "strengtheneth man's heart," and natural wine "maketh glad the heart of man." So in the Supper we "feed upon Christ by faith in your heart with thanksgiving." At His table, we are constrained to look, not at the things which make us *differ*, but at the things which make us *one*.

November 26. "Eat this BREAD * * * till He come" (1 Cor. xi:26).

As the Passover looked forward as well as backward, so the precious thing about the Supper is that it points onward. Before us lies the *Marriage Feast*, the *Table of the Kingdom*, and the *Hidden Manna*. Now we eat "in haste," as Israel did, with alarms on every side. But when He comes, communion shall no longer be fitful or broken. Sorrowful and interrupted eating shall merge into the rapture of perpetual joy.

November 27. "The unleavened BREAD of sincerity and truth" (1 Cor. v:8).

The *lamb* was the principal part of the Passover feast; and the *bread* its accompaniment. If we are truly feeding upon Christ the Lamb, living daily upon the strength and grace He gives, we shall most certainly be showing our faith by its accompaniment of *holiness*. The more vividly we realize Christ our Passover, the contemplation of Him, which is eating Him, must manifest itself in *unleavened*, or, holy character.

November 28. "He that eateth BREAD with me hath lifted up his heel against me" (Jno. xv:18).

So it goes on to-day. *Wheat* and *tares* are growing together. True and false professors are in close companionship. Both perform duties in the same holy Name. The proof of darnel is in the *eating*. At the *table* Judas demonstrated his bitterness. What a

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comfort that Scripture throws light upon this mixed condition of Christendom. We must refrain judgment, and wait till angelic agency separates the false from the true.

November 29. "In the sweat of thy face shalt thou eat BREAD" (Gen. iii:19).

This is the first mention of BREAD. When we complain of our hard lot in life we forget to trace it back to this one source—God's *curse* for man's sin. All labor saving machines are for the direct purpose of *lightening* man's muscular toil, whereby he earns his daily sustenance. Yet he never can elude the *toil*. The earth will not produce spontaneously for his food. Were there no other proofs of divine origin of the Bible, this prophecy is enough.

November 30. "Melchizedek, king of Salem, brought forth BREAD and wine" (Gen. xiv:18).

The second mention of *bread*. What a beautiful contrast to the former! Abram was fighting enemies in the *valley*. Suddenly a great and mysterious king appears to *refresh* him. Some day, when we are wearied and overwhelmed with the battle of life in this *lower world*, shall the true King-Priest appear on the scene. Then shall poor captive Israel be delivered also, to realize their long delayed hope of "eating *bread* in the Kingdom of God."

OUR HOPE.

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Editorial Notes.

The Exalted One.

Some thirty-five years ago, when the so-called "Higher Criticism" had begun its destructive work, a believer living in England, predicted that within thirty years the storm would gather over one sacred head. How this has come true! Satan's work of undermining the authority of the Bible, a pernicious work still going on, is but the preliminary to an attack of the Person of Christ. To-day as never before the glorious Person of our Lord is being belittled in the camp of Christendom. This is done not only in the out and out denials of His Deity but also in more subtle ways. It is for us who "deny not His Name" (Revel. iii:8), whose desire is to exalt Him, ever to remind ourselves of the Blessed One and His Glory. We have aimed at this month after month in our editorial notes, and we trust it has been for our mutual edification and that we are "rooted and built up in *Him and established in the Faith.*" *Last month* we meditated on His Glory as revealed in the first chapter of Colossians. At this time we desire to look briefly at the teachings of the first chapter in Hebrews.

This chapter is divided into two parts. In the first part we find another great description of our adorable Lord, and in the second a description of His exaltation. The beginning of the chapter gives us that solid assurance that God has spoken and that the Old Testament is His Word. "God having spoken in many parts and in many ways formerly to

the fathers in the prophets, at the end of these days has spoken to us in (the person of the) Son." The Old Testament Scriptures are the inspired Word of God; at last God spake in Son, as it is in the Greek. The Old Testament announced that God would speak in the person of the Son. For this reason it is impossible to deny the authority of the Old Testament without denying the authority of the Lord Jesus Christ. The written and the living Word stand and fall together.

This is followed by a description of Himself. Seven things are mentioned concerning our Lord. 1. Heir of all Things. 2. By whom He made the worlds. 3. The Brightness of God's Glory. 4. The Express image of His Person. 5. The Upholder of all Things. 6. He has purged our sins. 7. He sat down at the right hand of the Majesty on high. What wonderful seven things these are! Oh that we would meditate more on each, how it would strengthen our faith and deepen our fellowship with Him. It would give us victory when the hosts of the enemy press upon us. Our defeat is the result of losing sight of the object of our faith, Christ.

We also can divide the description of our Lord in the first chapter of Hebrews into three parts. 1. He is the Son of God in eternity; One with the Father, essentially and absolutely God. This is found in these great statements "By whom He made the worlds; who being the brightness of His Glory and the express image of His person, and upholding all things by the Word of His power." This could never be said of a creature of God. Our Lord is the Creator Himself, the express image of the person of God, the one who upholds all things. What it all means! What a Lord we have! All this harmonizes with the description of His Person in Colossians.

2. He is the Son of God in incarnation. This is found in the following sentence "When He had Himself purged our sins" or as it is literally "Having made by Himself the purification of sins." For this great purpose He entered His own world. The mighty Creator, the eternal Son of God, the Holy One is our Redeemer. As Son of God He walked

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on the earth in the Spirit of holiness, the holy, spotless One, God manifested in the flesh. And this wonderful Being was made Sin for us, went as the willing sacrifice to the cross. *Oh what a record!* "Who did no sin, neither was guile found in his mouth; who when reviled, reviled not again: when suffering threatened not;.....who Himself bore our sins in His body on the tree,....by whose *stripes ye have been healed.*" *What a foundation for our* faith, what assurance! He Himself has accomplished the work for us and has made peace in the blood of His cross. He only could do it.

3. *The Son of God in resurrection.* "He sat down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent name then they." And in verses 2 we read "*Whom He (God) hath appointed heir of all things.*"

All this is spoken of Him who had died on the cross and who raised from the dead as glorified Man is at the right hand of the majesty on high. What He is in that resurrection Glory we shall be with Him. His Love does not stop short of this. The Glory the Father gave to Him, He has given to us. He is the image of the invisible God, because He is God. His redeemed people shall be transformed into His image, that He might be the first born among many brethren. What a thought this is! We shall image Him forth in all eternity, as He images the invisible God. Into what depths we gaze!

Then in the second part of this chapter we find a description of His exaltation and Glory. The Holy Spirit shows this marvelous theme from His Word. He quotes from seven Psalms, that book which is one of the most attacked in the present day. The Holy Spirit gives us a key in these quotations how we should look for Christ in the Psalms. What wickedness in face of such Scriptures to deny the messianic prophecies contained in the Psalms. The Psalms quoted are the following: "The ii; lxxxix ((2 Sam. vii:14); xcvii; civ; xlv; cii and cx." They reveal

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His Glory and in what His future Glory will exist. And we shall share that exaltation with Him. We are destined to be His Co-heirs. We shall rule with Him and shall be priests with Him. He is higher than the angels in His resurrection Glory. He was made a little lower than the angels that He could take us with Himself into that place above the angels. All Glory and Praise to His Holy Name. We worship and adore Thee, Thou Son of God, our Savior and Lord! What Glory awaits us! What dignity is ours. Oh child of God you need just this one thing, to know Him better, to have the Holy Spirit make Christ and the things of Christ, the future Glory more real to your soul. Let Him do it. And soon we shall be with Him.

Lamb of God, Thy faithful promise
Says, "Behold, I quickly come;"
And our hearts, to Thine responsive,
Cry, "Come, Lord, and take us home."
Oh, the rapture that awaits us
When we meet Thee in the air,
And with Thee ascend in triumph,
All Thy deepest joys to share!

✣

Nearer Home.

Another year is almost gone bye. What a year it has been. A year full of solemn signs and warnings. Proud cities were shaken. The proud works of men crumbled to dust and were consumed by fire, while thousands and tens of thousands of human beings were swept away by a violent death. The past year is also marked on account of the fearful suffering of the Jewish people in Russia. The outbreaks against them have not only been numerous but of an awful nature. Another chapter has been added to the history of blood and tears of the everlasting nation. May it not be the introduction to the Finale of their long predicted history? On account of these severe and prolonged persecutions as well as the impending danger of greater calamities, the zionistic movement prospers and the closing months of 1906 have witnessed a return of thousands of Jews

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to Palestine, a return which is really unprecedented. Besides these pregnant signs there has been an increasing unrest among the nations, a constant increase of lawlessness. Furthermore, there is the apostasy of Christendom, the departure from the faith, the rejection of the Word of God, the dishonor done to Christ and His work and much else. What a year it has been! A year of false security of an outwardly prospering world, boasting of a christless civilization.

And has all this no voice for us? Are we more than ever patiently waiting with Him and for Him, the Coming One? Our attitude of expecting Him at any moment, the only true attitude of waiting for our Lord, has been a blessing to us. It has led us and will ever lead us into closer and more intimate fellowship with Him. In that fellowship we realize the nearness of His Coming. We are nearer home. We see the day approaching; it cannot be far away. Just let us go on day by day with Him, waiting patiently for Him; *and some day, how soon it may be, He will come and take us home.*

✣

"Blessed be the Lord that hath given rest unto His people Israel, according to all
1 Kings viii: 56. that He promised; there has not failed one word of all His good promise, which He promised by the hand of Moses His servant." Beautiful words these, which the wise king uttered in his dedicatory prayer. They tell us of the faithfulness of God. Even so we His heavenly people can confess "There has not failed one word of all His good promise." But how we have failed Him! We have been unfaithful, but He ever faithful. May we humble ourselves in His presence. And He who has been with us in the past will be with us in the future. Dark days may come for some of our readers; trials of faith and many perplexities, but whatever it may be "He faileth not." What assurance and comfort it gives to our hearts. At last when we are with Him in the Father's House, transformed into the same image we shall know bet-

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ter than we ever could know here that "there has not failed one word of all His good promise." And Israel, God's ancient people will before long know too, that He has been faithful to all His promises.

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A Good Answer to a Foolish Remark.

Dr. Daniel Steele, a Methodist preacher well known in the Methodist denomination, wrote recently on "Some Women Misleaders" in which he portraited two women, who are deluded. As Mr. Steele is an ardent adherent to that inscriptural theory post-millennialism and fairly despises the blessed doctrine of the Coming of our Lord, as revealed in both Testaments, he could not close his article written for a Boston paper, without attacking the premillennial Coming of Christ. He says:

> Both of these women claimed to be Christ at His second coming to dwell on the earth a thousand years. Can that doctrine be true which affords so free a scope to the impostors, both male and female, of modern times to be either Christ Himself, as these two women did, or His forerunner, as Dowie and Sanford? The post millennial second advent of Christ to judge the world has no attraction for impostors. Which is true?

Dr. James M. Buckley of the N. Y. Christian Advocate well says commenting on this that it is "one of the most singular deductions we have ever read in anything of a theological nature." Furthermore Mr. Buckley writes:

> Everything that CHRIST said or did or was, except His absolutely holy character—which no human being can fully imitate or parallel—affords a scope to impostors, both male and female. There is nothing, says the proverb, "So like an honest man as an arrant knave." And how the mere fact that any particular religious doctrine would afford scope to impostors could be considered ground for suspecting the truth of that doctrine we cannot conceive. It seems to us like decrying good money because it affords a temptation to counterfeiters.

We are glad and thankful for this straight and logical answer by a Methodist to the ridiculous deductions of another one of the same denomination.

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Cain's Religion.

"They go in the way of Cain" is one of the pictures the Holy Spirit gives of the latter day apostasy of Christendom. Cain's religion, and he was a religious man, was a religion of works; he had no use for the promise of God and brought the works of his own hands. Such is the popular "Gospel" of today. Character, moral living, religious, sentimental talk about doing right, is heard on all sides, but not a word about the blood; it is a christless Gospel, this Gospel of character.

Recently a well known Sundayschool magazine, which claims to stand for evangelical truth and to which men who are sound in the faith, are contributors, was handed to us. We were asked if we considered the magazine safe and sound. Almost the first thing we saw was the following:

Dr. Lyman Abbott, in answer to the question, "What is Religion?" says: "Religion is the art of living, and nothing else—living with hands, with feet, with eyes, with palate, with conscience, with reverence; it is the life of the whole man. Nothing less than this is religion; nothing more than that is possible * * * What is religion? Reverence for God; loyalty to God; regard for the rights and welfare of your fellow-men. 'But I have not regarded the rights of my fellow-men; I have not been loyal to God; I have not honored His name; I have broken His covenant. *How can I bridge the chasm between myself and Him?' 'Do* justly; love mercy; walk humbly with thy God; do unto others as you would have others do unto you; have compassion and pity upon the suffering and the sinful; and come back into fellowship with God and walk with Him, *not in pride and self-satisfaction because you are a member of His* church, but in humility and reverence.' And what else? Nothing *else; that is all.*"

Here then we have the religion of Cain, a Christless Christianity, put out in an evangelical Sunday magazine. What subtle and dangerous infidelity it is! Religion is the art of living. But man does not live right. That at least is intimated, though the word sinner is carefully avoided. And this teacher of the Cain religion asks —"How can I bridge the chasm between myself and Him (God)?" The answer is "do"! Not a word about the Lord Jesus Christ. Not a word about His work on

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the cross. Not a syllable of the Love of God, that He Himself in the Person of His Son, bridged the chasm, delivering Him up for us all, making peace in the blood of His Cross. No intimation of the righteousness of God! But in the place of the blood, in the place of what God did, exhortation "to do"; man's work and character are taught to be "able to bridge the chasm between a holy God and a vile sinner. Beware you Cain generation of the twentieth Century! You will discover before long a chasm, a gulf fixed, which you can never bridge in all eternity. How awful the sin which rejects God's way of salvation, which rejects Jesus Christ and His work on the cross! It is the sin of sins.

No, we do not consider a magazine safe and sound, no *matter who writes for it, which* can *print such* erroneous teaching. Think of the hundreds of teachers who may read this soul destroying poison to their scholars and thus foster the Cain religion. Be careful of what you read *in these days.*

✣

More Infidelity.

While we were west we saw in many places a report of another attack made upon the Bible. At this time by a Bishop. This man gave utterance of his unbelief in a Methodist church building under the auspices of a Y. M. C. A. What a sad combination! A Bishop, who claims an earthly priesthood, which does not exist in the body of Christ, standing in a Methodist church, telling five hundred men in connection with the Y. M. C. A. that the Bible is not the Word of God! And this Y. M. C. A. advertised special Bible studies, and for its opening session procured a man who strikes in a nasty way at the very foundation of our holy faith. Here is the report as it came to us.

"Who can believe it is the word of God?" demanded the bishop, as he recited the old testament versions of the saints, martyrs and heroes giving sanction to deeds of violence that would, as the Bishop expressed it, "put a red Indian to shame."

"The Bible tells of dashing the heads of infants against stones, of wars of extermination, in which chosen peoples were told they should wash their feet in the blood of their enemies. It tells of frauds, of patriarchial tricks done in the name of the Lord.

"The Bible as the word of God is the most prolific source of unbelief the church has to contend with. It is that fact that has put Christianity on an unsound basis.

"It is given to us as a venerable museum; visitors are requested not to touch. You must believe the Bible because it is the word of God. but God is not responsible for many of the things in it. The Bible nowhere declares itself the word of God."

"Taking the young man just out of college. He reads 'Genesis and finds impossible geology, astronomy, and ethnology. His teacher says, when questioned, 'Manipulate it until it fits your sciences.' If too honest to handle the word of God craftily, the young man gives up the Bible. He refuses to stultify his reason.

About the same time another Bishop, this one of the Methodist church, expressed his doubts about the Bible. This was during the session of a Conference.

Bishop Hamilton, in lecturing on the Bible, said that it is a human document and parts of it are a low order of literature if not a low order of revelation.

Part, he declared, is written by adulterers and liars, but it does not follow that God had nothing to do with it. He said he did not believe in verbal inspiration.

These are but other evidences of the awful apostasy going on. The last days are upon us. Let us stand firm for the faith delivered to the Saints. Remember His Word, "Thou hast kept my Word and hast not denied my name."

✣

Weeks of Blessing. The Editor has been away on a trip West and Northwest for over six weeks. We started the middle of September. Much seemed to discourage us on the day we began our long journey, and not a few burdens were upon our hearts. A few hours before starting we looked at our Scripture calendar and read the following words: "Go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. iv:12). And beneath the two lines,

"Look up! take courage and go forward—
All needed grace He'll send!"

And so we went forward in His Name, depending on Him and His gracious promises. And now after all these weeks are past and He has safely brought us back and after the rich blessing He gave, we praise and thank Him for His goodness and mercy. He has guided us and has been with us in a most gracious manner. Every place we visited and every meeting we held, seventy-two in all, was marked by blessing He gave through the ministry of His Word. More than ever we are convinced that the purpose expressed by us in the beginning of the present year to reach as many people and localities by the preaching of the Gospel and Bible teaching, as soon as posible has His approval. And where we cannot go in person with the oral ministry, the printed page seems to be used as much in feeding the flock of Christ. We expect to continue in this ministry under Him, our Head. *Pray for us more and more.* The Lord has answered your prayers in our behalf. And pray that the Lord may send forth others likewise. The field is so large and the laborers so few.

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OUR HOPE for 1907. Now is the time for our readers to put Our Hope into the hands of their Christian friends. Hundreds have done so in the past and great has been the blessing the Lord gave to many hearts through the monthly visits of the magazine. We have seen much of the results of the labor of love of some of our readers. Will you assist in circulating scriptural and sound doctrine and food for the hearts of God's people. Everywhere the awful drift of the times is noticeable, and a testimony as given by Our Hope is one of the great needs of the present day. The Lord willing, we shall soon begin an *Exposition of the Book of Acts and the Epistle to the Colossians* in our pages. *Notes on Prophecy and the Jews* will become increasingly interesting and helpful as this age draws to its appointed end. Mrs. Needham expects to continue the *daily Scripture Calendar*, and we have promises from a number of brethren to send us series of articles.

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We would like to receive from every one of our readers one or more new subscribers. We have no premiums to offer, and we are sure none of our readers would want us to do that. Look upon this work as a work for the Lord and He will bless you and others through you. We send Our Hope for one year to such *new* subscribers our readers may send in for 60 cents only (except N. Y. City and foreign countries; for these 25 cents for postage must be added).

✣

Olivet Discourse and Meat in Due Season.

This new volume on the prophetic discourses of our Lord and the pamphlet containing three of the Sea Cliff Bible conference addresses have been delayed by no fault of ours. They are now ready for mailing. Quite a few have gone out, but the entire editions should be in circulation in a few weeks. Send in your orders. We send them out postpaid for only 50 cents. The "Olivet Discourse" is nicely bound in cloth; the pamphlet in paper cover. They make together almost 200 pages. "Meat in Due Season" costs 10 cents.

✣

The Restitution of All Things.

In this issue our readers will find the first article of a series of four on the "Restitution of all Things," written by our brother Mr. W. W. Fereday, of England. These articles are very timely, and will do a great deal of good. Our own article in the October issue on evil doctrines concerning the future state of the wicked has proven very helpful to not a few. We are confident that our brother's presentation of Scripture truths against the wicked doctrines of the restitution of the wicked will be greatly blest.

✣

Our Special Offer.

In our last issue we printed a number of very low offers to help our friends to circulate good biblical reading matter. We want to see thousands of these different books

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and pamphlets out in the next few months. The time is short. Let us reach out after every Christian man and woman to help them to a better and deeper knowledge of the Word of God. We repeat these offers herewith and to *facilitate our friends in sending their orders* we number these offers. All that is necessary is to send us the number and the price. Most of these offers are at cost price, and some below.

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For *one dollar* we send either one of the following offers:

1. One copy each of "Olivet Discourses"—"Studies in Zechariah"—"Meat in due Season." "Kingdom Parables." "Kingdom in Old Testament and Joseph and his brethren."

2. Three copies of "His Riches—Our Riches." Three copies of "Meat in due Season." Three copies of "Kingdom Parables" and "Addresses on Prophecy by Dr. Scofield.

3. Four copies of "His Riches" and "Hath God cast away His people." Declared to be the best book on the Jewish question published.

4. A large package of excellent gospel tracts; Studies in Zechariah; three copies each of "Joseph and his brethren" and "Kingdom parables."

5. *One dozen copies of "Kingdom Parables. Matthew xiii."* and one copy of "His Riches."

For *one dollar and fifty cents*, we send either one of the following:

6. Ten copies of "His Riches" and a copy each of "Meat in due season and Kingdom parables.

7. Ten copies "Meat in Due Season;" Studies in Zechariah;" and "Olivet Discourse."

8. "The Olivet Discourse"—"Hath God cast away His People"—"Bellet: The Son of God;" Scofield, "Addresses on Prophecy."

9. Two copies "His Riches" and two copies of "Hath God Cast Away His People?"

10. Two copies of "The Olivet Discourse;" two copies of "Studies in Zechariah" and five copies of "Kingdom Parables."

For two dollars, we send one of the following offers:

11. *Walter Scott* on Revelation. One of the best books on that great New Testament Book of Prophecy. We can heartily recommend it. And "Christ and the Scriptures" by Saphir.

12. "Saphir on Hebrews" (2 vols.) and one year's subscription to "Our Hope" to a *new* subscriber.

13. "Saphir on Hebrews" and six copies of "His Riches."

14. Two copies of, "Hath God Cast Away His People?" and "Our Hope" for one year to a *new* subscriber.

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15. "Our Hope" for one year to *two new* subscribers and a copy each of "Olivet Discourse;" "Matthew xiii;" "Studies in Zechariah," "Meat in Due Season;" and Kingdom in Old Testament."

16. Twenty-five copies of "His Riches—Our Riches"—we send for $2.50. Postage paid.

Please order at once. The Lord will richly bless your efforts in circulating such literature.

✣

Morning By Morning.

This Book by Mrs. Needham will be a great blessing to many. It contains a Scripture verse and a brief word of meditation and exhortation for every day in the year. The volume is very attractively gotten up, printed on fine paper, only one side being used and tastily bound. We have put a very low price on it so as to bring it within reach of everybody. We send it for 75 cents postpaid. Please order at once.

✣

Matthew Volume II.

The second volume of Matthew is well under way. The greater part is already in the press. The volume will be considerably larger than the first volume. An index covering the contents of the two volumes, as well as giving all the Scripture references is likewise inserted. These two volumes will be a valuable addition to the library of a believer. The price of the two volumes is $2.00 net. Those who have Volume I, will be furnished with Vol. II at $1. We will receive your orders now.

✣

Roger's Reasons No. II.

This most interesting contribution by Dr. John Urquhart to "Our Hope" is concluded in this issue and we publish it in a neat tract form. We want to see it out in large quantities. It is just the thing to hand to the man you meet, who does not believe in the Bible. For English speaking Hebrews it is a most excellent pamphlet. The price per 100 copies is very small. Single copies we send out postpaid for 5 cents or 12 copies for 50 cents.

✣

We are obliged to warn against this "converted Jew" Friedman once more. Do not listen to anyone no matter what his name may be, who professes to be a jewish convert and in connection with us authorized to take subscripdon for "Our Hope." These men who claim to be agents of us are *frauds;* we do not send out Jewish Proselytes to take *subscriptions for our magazine. We wish our* exchanges would warn against the man, who has cheated so many christian people.

✣

The monthly meetings for *Boston* in the Park Street Church, December 6, will be addressed by Mr. Gaebelein. The meetings are held at 2.30 and 7.30 P. M. Come and bring some one with you.

The *Seventh Midwinter Bible Conference* for New England will convene D. V. in the same place, Park Street Church—February 11-12-13 and 14, 1907. Speakers and other details will be announced later by special programmes.

The monthly meetings for December for *Albany and vicinity* will be held again, Dec. 4 at 3.30 and 8 P. M. Mr. Gaebelein will address both meetings in the Fourth Reformed Church, Schuyler Str. Our readers in *Philadelphia* will receive direct invitations for meetings in December.

Dr. *James M. Gray*, Dean of the Moody Bible Institute, addressed our two monthly meetings in Boston during October and had blessed meetings in New York City during the same month. Our brother has also of late preached the Gospel in connection with the evangelistic campaign in Little Rock, Ark.

The Gospel of Matthew.

Chapter xxvi (Continued).

"Then Jesus comes with them to a place called Gethsemane, and says to the disciples, sit here until I go away and pray yonder. And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and deeply depressed. Then He says to them, My soul is very sorrowful even unto death; remain here and watch with Me. And going forward a little He fell upon His face, praying and saying, My Father, if it be possible let this cup pass from Me; but not as I will, but as Thou wilt. And He comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with Me? Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh weak. Again a going away a second time He prayed, saying, My Father, if this cannot pass from Me unless I drink it, Thy will be done. And coming He found them again sleeping, for their eyes were heavy. And leaving them He went away again and prayed

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the third time, saying the same thing. Then He comes to the disciples and says to them, Sleep on now and take your rest; behold the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners. Arise, let us go; behold he that delivers me up has drawn nigh." (Verses 36-46.)

What a holy scene it is that is now before us! We are face to face with the most solemn event in the life of the Son of God, save that hour when He hung on the cross, forsaken by God. It is a Scripture which we approach with the greatest caution; the words are ringing in our ears, the words which Moses heard when he stood in divine presence "put off thy shoes from off thy feet for the place whereon thou standest is holy ground." It is a scene which draws out the heart in worship and adoration for it was for us He passed through this deep agony, for us that He, the mighty Creator fell on His face, into the dust of earth, He had created.

Hark! what sounds of bitter weeping,
From yon lonesome garden sweep?
'Tis the Lord His vigil keeping,
Whilst His followers sink in sleep.
Ah, my soul, He loved thee,
Yes, He gave Himself for me.
He is speaking to His Father,
Tasting deep that bitter cup,
Yet He takes it, willing rather
For our sakes to drink it up.
Oh what love! He loved me!
Gave Himself, my soul, for thee.

Even so, He loved me and gave Himself for me. Oh Thou blessed Lord, what agony Thou didst go through for the sake of having us poor, vile, miserable, lost sinners with Thee and share Thy presence and Glory throughout eternity. *And how little we appreciate, honor and adore Thee!* Much rather would we write in the strain of devotion and worship than to attempt by feeble human words a closer

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study of Gethsemane. Of *an exposition* of the events of that night we dare not speak. The suffering of our Lord in the garden is beyond the ken of any saint; no saint of God will ever be able to fathom the deep mystery of the sufferings of the holy One. If we could fully grasp His marvelous personality, how holy, how absolutely holy He was and absolutely perfect in Himself, we might be able to enter deeper into the agony of our Lord. Only the right estimate of His Person can give us, at least in part, a little of the meaning of His deep sorrow unto death.

But alas! just into this holy scene man with his reason and wrong conception has intruded and by attempting to solve the mystery of the suffering of the Lord has put dishonor upon His person. Different interpretations are about, which belittle and dishonor Him. We would rather pass these by, but it is expedient that we do not.

But recently, in a leading christian magazine, the following appeared from the pen of a well known preacher:

> The second interpretation is, that He prayed literally to be delivered from *death*, then and there; that the severity of His agony was such that His physical nature was unable to bear it, and, unless sustained miraculously, life would have become extinct in the Garden of Gethsemane; that the conflict with Satan was so intense and prolonged that His human nature would have given way but for the Father's help. In this aspect, this was the gravest crisis of His dependence and need, and the Father did support and sustain, so that, instead of dying in Gethsemane, He was enabled and strengthened to go on to the greater agony and crisis of Cavalry. We confess that our own minds turn absolutely and instinctively to the latter of *these interpretations as the more* rational, scriptural, and satisfactory.

We do not deny, that this interpretation is rational, but it is far from being scriptural. Indeed it has the elements of wicked doctrine in it. If it is true "that the conflict with Satan was so intense and prolonged that His human nature would have given way but for the Father's help" then Satan must have had the power to slay the Prince of Life. The reader will see at once to what such a conception must lead us. This interpretation likewise speaks of the agony

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His physical nature was unable to bear unless sustained miraculously and the possibility of His life becoming extinct in the garden. He, instead of dying on the cross, dying in Gethsemane. All this dishonors our Lord. We cannot tolerate such a thought for a moment. His life could never become extinct in Gethsemane; there was no such danger of His death. At no time was our blessed Lord in danger of death. His body was not mortal but immortal. Death is the result of sin; where there is no sin death has no claim. Our Lord could never die under the attacks of the enemy. On the cross where He, who knew no sin was made sin for us, He gave His life; then as our substitute He died. His death could never take place till that solemn moment had come, *when He was made sin for us on the cross.* Furthermore He said: "Therefore doth my Father love Me, because I lay down my life that I might take it again. No man taketh it from Me, but I lay it down myself, I have power to lay it down, and I have power to take it again" (John x:17-18). Another view has recently been advanced. A brother wrote us about this as follows: "Have you seen anywhere that in Gethsemane, our Lord was delivered from death which he feared, according to Hebrews v: and was strengthened to go on to the death on the cross, at which He aimed, and for which He came? His willingness to stop short of His finished work, and let all that He had accomplished thus far go if the Father so willed it, is the greatest instance of submission on record." The first statement is not true, as He was not delivered from death and the second statement is inconceivable. How could He be willing to stop short of His finished work, when He entered into the world for that very purpose and all depended on that work? How could He be willing to stop short of it after His own Spirit in the prophets had spoken of His sufferings and the accomplishment of this work of atonement? Such a conception is highly fanciful and full of mysticism. We refrain from pointing out other difficulties connected with this theory of His sufferings in the garden. But did He perhaps:

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shrink from the physical sufferings of the cross, as others have maintained? Assuredly not, for He had announced so often, as we have seen in this Gospel, His rejection, suffering and death. And if it was not all that which is suggested in these different interpretations of His agony, what was it then? What was that cup which He dreaded? What was that sorrow unto death? It was this very fact we stated before, that He the Holy, the Spotless One, the One who is the image of God, was soon to be made sin and to stand in the presence of the Father, no longer as the Beloved One, but in the sinner's stead. The Father's face upon which He had ever gazed which had ever smiled upon Him was soon to be hid. That eternal love He enjoyed was to be no longer upon Him, but in its place judgment and wrath from God. And what was it when at last He was made sin for us? That awful cry from the cross gives us the answer, "My God, My God, why hast Thou forsaken Me?" But oh, what did that cry mean for that Holy One? Shall we ever know its depths and the awful suffering the Holy One, made sin for us, had to pass through, when thus He cried? From this His holy soul shrank. His holiness and perfection even made this shrinking necessary. He could do nothing else but shrink from it, and yet He bows in perfect submission and obedience to the Father's will. Not my will but Thy will be done. This was before Him in the garden in that dark night of agony and sorrow. And here we would rest. But all praise and adoration to Thee our blessed Saviour and Lord for all Thine agony and sorrow and for Thine obedience unto the death of the cross!

Two Scriptures, one from the Old Testament, the other from the New, may be mentioned as giving further light on Gethsemane. The one hundred and second Psalm may be rightly termed "The Gethsemane Psalm." Its superscription is, "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before God." It begins with the deepest distress and ends with the eteroal Glory of the One who was

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in such sorrow. In the first part of this Psalm we find the great sorrow. Well may one think here of that pathetic cut-burst found elsewhere in the Word, "Behold and see if there be any sorrow like unto my sorrow" (Lam. 1:12). First we hear His cry, "Hide not Thy face from Me in the day when I am in trouble." Then He speaks of His days being consumed; His bones burned, His heart smitten and withered like grass; He is alone in His weeping and crying. Then again we hear the voice of the sufferer. "He weakened my strength in the way; He shortened my days. I said oh my God, take me not away in the midst of my days * * *." The words which follow are not addressed by the agonizing sufferer to God, but God addresses them to the sufferer, who is prostrated before Him. No one could have ever had this conception if the Holy Spirit had not given us the key. In the first chapter of Hebrews the closing words of the Psalm are quoted and there they are given as addressed by God *Himself* to the Son. As in the twenty-second Psalm, the deepest humiliation and then the exaltation of the One *who suffered so we find it in the Gethsemane Psalm.* The last verses of the one hundred and second Psalm are God's answer to the One who is bowed down in deepest sorrow.

The other passage we have in mind is the familiar one in the Epistle to the Hebrews. "Who in the days of His flesh, having offered up both supplications and entreaties to Him who was able to save Him out of death, with strong crying and tears (and having been heard because of His piety); though He were Son, He learned obedience from the things which He suffered" (Heb. v:7, 8). There is no doubt but these words refer us back to the Gethsemane scene. The supplications and entreaties with strong crying and tears took place in Gethsemane; yea, even more than that, the sweat as if it were great drops of blood. But it does not say that He was saved "*from*" death. It is often assumed that He cried to be saved from death and upon this some of these Christ dishonoring conceptions are formed. He cried to Him who was able to save Him *out* of death. And He was heard. The answer came in His resurrection from the dead.

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But to return to the scene in the garden. Where do we find His disciples? Three He had taken with Him and told them to remain there and watch with Him. Soon they were asleep. *They were on the holy mountain with Him, eye-witnesses of His Glory.* And did they sleep then? Luke ix:32 gives us the answer. "But Peter and they that were *with Him were heavy with sleep; and when they were awake* they saw His Glory, and the two men that stood with Him." This manifests what the flesh is, which is fully exhibited in the disciples. Their Lord in tender love, appearing almost as if He looked for their sympathy, had requested them to watch with Him. Instead they sleep. How could they have looked into His loving face, with the solemn feeling upon them of great events soon to come and then going to sleep? Did that show love for Him? And He had spoken to them about not falling into temptation. They did not realize their need and their danger. And what tenderness and grace He manifests toward His disciples, who had failed! Oh the Glory of Himself even in that dark hour; how it shines forth! After He had prayed the third time He said to them, "Sleep on now and take your rest; behold, the hour is nigh, and the Son of Man is delivered into the hands of sinners." Marvelous words of grace, calmness and dignity. The Shepherd is ready to give His life for the sheep, that they might have life and rest. The sword is soon to be unsheathed and fall upon the Shepherd, the man called by God "my fellow" (Zech. xiii:7). The Lamb of God is ready to take away the sin of the world, ready to go to the slaughter as a lamb and as a sheep dumb before her shearers. Yea, the *Holy One, the adorable, blessed One is ready to be stricken* and smitten of God. What a path was His! Humbling Himself, He became obedient even unto death, and that the *death of the cross.* The last part of that path is now before Him. What a theme it is! What food for our souls and what exercise of soul it brings to contemplate Him who for the joy set before Him endured the cross and despised the shame.

What other applications of this touching scene in Gethse-

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mane might be made. How it teaches us submission and obedience and the highest prayer, the sweetest prayer as well to our Loving Father "Not my will but thy will be done." We leave these meditations to our readers with the prayer that He Himself may speak to each heart. Oh Lord, our Lord, we cannot fathom Thy Being, we cannot fully understand what Thou wast, but we know Thy love for us! We praise and adore Thee. Make Thyself a greater reality to our hearts. Amen.

(To be continued.)

Assurance.

Col. i. 12-14; 1 John v. 13.

How amidst certainties I move,
Attested by the richest love!
While everywhere, sad hearts confess
The dimmest hope, the feeblest guess.

Hope, born of wish; and guess, of fears,
And both oft drowned in fruitless tears;
The past, a grief; the future, dread;
With aching heart and troubled head.

But O, my Father! why was this
Ineffable, perpetual bliss
Unfolded as my own to me
From Thy full heart so lavishly?

The full assurance that I stand
Secure in Him at Thy right hand,
A son, an heir of light, of Thee,
According to Thy love's decree?

It is because Thou lovest so;
Thou meanest I should say "I know!"
Christ's perfect work, Thy pure design,
Must bring this perfect peace of mine.

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And *this* I have; *I know my* place,
I know I've died with Him, through grace;
That I am risen, too; and see!
The life I live is His; is He!

Such things are wonderful; and far
Beyond all finding out, they are;
Man's thoughts of blessing reach not this,
From Thee, alone, assurance is.

Happy and simple is the heart
That knows from Thee, with Christ its part;
Come then what will I cannot fear,
Taking Thy word makes all things clear.

This Thou hast well secured for me,
This, while I was Thine enemy;
Father! in all ways Thou lay'st claim
To all my praise to Thy blest name!

M. T.

Revelation.—Chapters i-iii.

Letter to the Church in Laodicea.

We now come to the last letter written to the churches, and may well feel the solemnity attending the perusal, and the vast importance of a sound interpretation. Will not my readers join in the prayer that the Lord may, by His Holy Spirit, preserve us from any error, however strengthened it may be by traditional teaching; or from what is an equal danger in these days, any novelty of interpretation that has nothing but the novelty to commend it.

Before considering this letter in detail, let me refer to a point that I consider to be of the gravest significance for us. It is that we should not have been permitted to discover this prophetic interpretation of these letters at all if we were not at the end of the series. As long as the Lord's people could say "there are evidently states of the church, represented by these letters, into which we have not yet entered

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and which therefore intervene between us and the Lord's coming," this prophetic interpretation could not have been discovered; or the scriptural attitude of the church, of constant expectancy of her Lord's return would have been destroyed. In other words it could only have been fully known when the last condition had become an actual fact, and the Lord Himself was consequently very near!

There is one consideration that might appear to modify this: the unlikelihood of such precious insight into truth being granted to the last church, to lukewarm Laodicea, whilst, as a matter of fact, it was rather to those who were Philadelphian in condition that it was accorded. Would not then these Philadelphians say "Laodicea has not yet come, this, therefore, still intervenes to prevent the immanency of the Lord's return"? But this seems to have been met by the promise "*I will keep thee from the hour of temptation.*" "Philadelphia" has thus the hope of being caught up to be with the Lord, even before and apart from, the development of "Laodicea." It was thus that this apparent modification had, in the wisdom of God, no effect on the maintenance of the scriptural hope during the time prior to the development of Laodicea. But now this is a fact, and with it—the end! Here we stand then to listen to the last word of our Lord Jesus; let us in spirit "take off the shoes from our feet:" for, indeed, thus listening we stand on holy ground.

"*And to the angel of the church in Laodicea write.*" This name is again simple of interpretation, and of the weightiest significance. It is a compound word, made up of "*Laos,*" the people, or to use an ecclesiastical term, "*the laity,*" and "*Diké,*" a word primarily meaning "right," then judgment, or the act of *judging;* then the results of this: *Vengeance;* and, in this sense, deified by the heathen as a goddess "*whom Diké suffereth not to live*" (Acts xxviii: 4). We put aside this last as altogether unsuitable, and the word then translates either "*The people's right*" or "*The laity judging.*" The laity, or people, now own no divinely constituted rule. They are their own masters—their own judges. Can we be much surprised then if the verdict of such a court is always in the people's favor—they are always right?

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It is the very antithesis of *Nico-laitanism*, "the rule over the laity," which, ever growing in the first four churches and culminating in Thyatira, was still, and is still to this very day, going on in Roman-Catholicism and her children. Now, in this final condition, the pendulum has swung quite to the other extreme, and in *Lao-diceanism*, the laity are not beneath, but above. They no longer submit to any spiritual powers at all—*they* do the judging, and it is woe now to the preacher who proclaims what is unpalatable to them. "They keep *to themselves* teachers having itching ears."

But more, it corresponds exactly with that refrain in the last chapters of the book of Judges *"there was no King in Israel; every man did that which was right in his own eyes"*; and this soon becomes equivalent to doing wrong in each other's eyes. The "people" in Laodicea will be found busy justifying themselves; and, not seldom, accusing each other. As the book of Judges began in conflict between Israel and the Canaanites, but ended in Israelite's sword drinking Israelite's blood, brother's hand raised against brother; so, we may judge, will the church's history end: it began in conflict with the powers of evil in the world, it will end with brethren in sharp contention with one another; each only exercised in maintaining himself *right*, and his brother wrong. Do we not live in Laodicea? Is it not a word intensely suggestive? May we not justly say that the divisions and contentions of those who were once in "Philadelphia," bound together by ties of "Brotherly-Love," mark the definite passing of that condition, the coming of Laodicea?

Not indeed that Laodicea can be absolutely confined in its application to those who had been definitely Philadelphian. Far more widespread than this must this proud vain spirit be. We may easily trace a correspondence to it in the political sphere. All through the 2,500 years of the "Times of the Gentiles" has the *"people's"* power been steadily growing, "the people's rights" been more insisted upon, to the deterioration of the quality of true authority, as was so clearly foretold in the Colossus of Nebuchadnezzar's dream (Dan. ii); till at the last pure (or impure) God-denying

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democracy is told out in the "*clay.*" It is a government of the people, by the people, for the people—the people are everything. Is it surprising that this spirit of the world has affected, nay, permeated, the whole professing church, so closely allied as this is with it? and that there is no longer a practical recognition of the rule of the Lord Jesus Christ—a rule that may perhaps be discerned as active in the lowliest of those who *serve* His people; or if not recognized there, it is at least still in Himself, who, with Eyes of fire, and Feet of living, glowing brass, is still judging in the midst of the churches. "*The people judging*" or "*Laodicea*" is in contrast with this.

My brethren, does not our *judgment* of one another both prove us permeated with the spirit of Laodicea, and also that we have *little recognition of who is the true Judge*, for it is written "as I live, saith the Lord, every knee shall bow to me, and every tongue confess to God. So then every one of us shall give account of himself to God. Let us not, therefore judge one another any more" (Rom. xiv:11-13). A recognition of the Lord's judgment impending always silences the mutual recriminations of His people.

It is clear, however, that these last conditions of the church develop or emerge from one another. Thus Sardis is the *protest* against the dominance of Jezebel in Thyatira, and comes from it. Philadelphia comes from Sardis; and thus Laodicea must equally come from Philadelphia, or, as I believe we shall see, and as already suggested, from both Sardis *and* Philadelphia, being closely connected with both.

The Lord's presentation of Himself is, too, of deepest significance and interest:

"*These things saith The Amen, The Faithful and True Witness, The Beginning of the Creation of God.*"

First note that we again have here a trinity, or threefold sphere of testimony: 1st, personal; 2nd, in relation to others; 3rd, in relation to God.

"The Amen:" A Hebrew word confirming what has been said as "So be it." Here, then, the Lord presents Himself as the Confirmer of all the truth of God. But, let us mark,

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He does not say Amen, but *is* "The Amen." By Him every word of God is established, every counsel carried out, every purpose brought into effect. He is speaking amid an irrecoverable ruin. Men are so wise in their own eyes that they have again become arrant fools. The word of God is largely given up. *The path in which it leads is too thorny*; the cross, which obedience to it necessitates, is hated. Here is One who is its "Amen," as He ever has been. Ages ago He took that place when He saw how ineffectual was the blood of beasts to carry out God's will, and cried "In the volume of the Book it is written of me, Lo I come to do Thy will, O God." Is not that being the Amen? How very, very beautiful indeed it is! The Book speaks: He hears, and is "*the Amen*" of all it says, although that means for Him the Cross with all its shame and woe; the darkness and the forsaking of Calvary. Let us "consider Him thus being faithful" (Heb. ii:1, 2). We have sinned and failed: it is meet and right that we should be ashamed. Here is "the Amen," it is equally fitting that we should rejoice and give thanks.

"*The Faithful and True Witness.*" This is really the previous character, "The Amen," expressed outwardly. As He once looked at a vine that brought forth only wild grapes; (Is. v:2) He cried "I am the true Vine." The false vine then was Israel, and her failure was in not giving God joy, so here is another testimony in the earth that has failed utterly; it is the professing church who was to have been a witness in life and doctrine of His death and resurrection, and all the wondrous story this involves of the utter hopelessness of man in the flesh, the infinite riches of God's goodness. He stands here amid this failed testimony "*The Witness Faithful and True.*"

"*The Beginning of the Creation of God.*" *This is what* He is now in *relation to God.* Thus the three forms give us a trinity, which may be respectively called "internal," "external," "eternal." But the enemy has seized this word to dishonor him; making it the basis for refusing Him His essential divine glory, and eternal pre-existence. He is, says

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"Christadelphianism," "Zion's Watchtowerism," "Christian Science," and all those kindred forms of unitarian error, He is but a creature; "the first," it is true, the highest of all creatures, but still only a creature, for this He confesses Himself to be.

But while we may in all candour admit that this single scripture certainly does not *proclaim* Him as essentially divine or eternal, the same candour would equally admit that it does not deny this; and therefore the words must not be interpreted in contradiction of all plain Scripture. He is here in every case presenting Himself as in contrast with the first man, as part of a creation that God will own no more as His. But there is another creation where "*all things are of God*" (2 Cor. v) and this is essentially "the creation *of God.*" Who is the First, the Beginning of this? Is it still a *Man?* Yes: The Man Christ Jesus. He is always and in all places *First.* He has this place of pre-eminence here as everywhere. So when the Holy Spirit is recounting His divine glories in Col. i, it is plainly declared that "By Him were *all things* created that are in heaven and in earth, visible and invisible (then is *He Himself* uncreated and yet does the scripture go on)—who is the Beginning, the First Born from the dead, that in all *things He might have the* pre-eminence." It is solely His *pre-eminence* over all creation that is ever insisted upon.

There are depths forever unsearchable in His holy Person. None can know the Son, but the Father; and truest reason adoringly confesses this to be right and just,

"The higher mysteries of thy Fame
The creature's grasp transcends.
The Father only thy blest Name
Of Son can comprehend.
Worthy, O Lamb of God, art Thou,
That every knee to Thee should bow."

"I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth.

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This is indeed, in a sense, and in principle the judgment Seat of Christ. Here, in the Lord's Day, the Church is before it as a collective testimony upon the earth, and the works manifest the condition; soon the individual saints shall be similarly manifested before it, and all our life story shall then be seen (2 Cor. v). Still later, in "The Day of the Lord," the nations of the earth shall be judged before it (Matt. xxv) and at last the dead, *small and great*, shall be judged there according to their works (Rev. xx). Little avails lip-profession here; the works speak, and in Laodicea's case they tell a peculiar condition, "neither cold nor hot." Strange is His comment that He even prefers downright cold to lukewarmness. So hateful, so hopeless is this that the threat has *no conditions*, there is *no "if"*; it is a definite finality *"I am about to spue thee out of my mouth."* These words plainly mean that the Lord Jesus is about to repudiate with the utmost loathing and disgust that which assumes to be, and which He has owned as being, His Church on earth. He will disavow it as His witness upon earth altogether; and that, not because it is "cold" or dead, as Sardis; but because it is "lukewarm."

And what is that? Water may be rendered lukewarm by the mixture of hot and cold, and is not this just what has happened here? Sardis was "cold." Philadelphia, we may say, was "hot" toward the Lord Jesus. Let the two in any way become mingled, and what can be the result but lukewarm Laodicea? This would show Laodicea to be the outcome of both, as suggested above.

But how can this admixture be practically effected between two such conditions? Let the barriers between church worldliness and Nazarite separation from it be abolished; let Delilah weave the Nazarite's locks with *her* work; let these precious times of gracious revival that once *"came down"* in answer to the humblest heart-cry of His people be now imitated and *"got up"* by carnal means; let the precious truths that grace has given to the departed saints in Philadelphia be made the common property of the worldly mass of Protestantism, who hold divine separating

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truth in one hand and grasp the world with the other, and would not the eventual result be very naturally "lukewarmness"? And this we believe is just what the next words suggest.

But before we go to them, let us, my beloved fellow-believer *reading these lines join hands in spirit for a moment.* We will not justify ourselves, nor accuse each other. We will not seek to show that *others* evidence this character of Laodicea on all sides; but we will ask ourselves two questions; First "my soul art thou *cold?*"

Dost thou not boldly speak of being "saved"? Hast thou not a real interest in the things of God? Dost thou not give a decent portion of thine income to Church-work, or the Lord's service? Art thou not identified with the most separate of the Lord's people? Art thou not intelligent in many of the precious and profound truths of God's word? Dost thou not clearly know the distinction between Israel and the Church? Ah, thou art not "cold"; surely thou art not "cold." But then does He know thee as *hot?* Is the Lord Jesus Christ still thine all-in-all as at first? Dost thou remember still how much thou hast been forgiven? Dost thou realize thy present deep, deep need of Him, more than of air or food? Do thy works say that all thou hast, whether of gain, wealth, position, reputation, honor, or religious advantages are counted but dross and filth that thou mayest win Christ? Oh, my soul, not in lip-profession, but in very *deed* art thou *hot?* If not, then thou needest not to search far afield for Laodicea. Take the place and position that belongs to thee, and hearken to what follows, as if He were indeed addressing none but thee.

For this voice sounds afar off to-day. It is little heard, little heeded. Yet is it not far off, but at the door. Aye, then it must be, because once more, as at the end of Israel's history, hearts are waxed gross, ears are dull of hearing, and eyes are closed. This only can account for anyone cherishing the slightest sense of complacency with the condition of the church on earth, or for not recognizing that we are in Laodicea.

F. C. J.

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The Restitution of All Things.

I. Priests' Headships.

All God's purposes of blessing, whether for the heavens or for the earth, are centred in the Lord Jesus. Not only "*through* Him," as the expression of divine activity, were all things created, but also "*for* Him," as the appointed Heir (Col. i:16). These purposes God has been *pleased to make known to His saints, for whom grace* has planned a share with Priest when all things are placed beneath His sway. Knowing these divine purposes before they are carried into effect, we are enabled to have communion with God about them, and to look intelligently for the mighty operation of his hand.

It is our intention to deal somewhat with that golden age described by Peter as "the Restitution of all things," and by our Lord Himself as "the Regeneration." Peter's words are found in Acts iii:19-21. (We quote in this instance from the Revised Version) "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ Who hath been appointed for you, even Jesus: Whom the heaven must receive until the times of restoration of all things, whereby God spake by the mouth of His holy prophets which have been since the world began." The apostle was addressing a Jewish company, men who had but a little while before crucified the Lord Jesus. Their sin had put into abeyance the purposes of God concerning the earth, while furnishing the opportunity for the revelation of purposes of another and a higher character. Peter's words were a distinct offer to the people that if they would repent, their sins would be remitted, God would send again the Lord Jesus, and the universal resto-

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ration predicted in the prophets would be brought in. Be it observed that the apostle spoke of *things*, not *persons*. The reference is to such promises as, "all the trees of the wood shall rejoice," "there shall be abundance of corn in the earth upon the top of the mountains," "the desert shall rejoice, and blossom as the rose," etc. (Psa. xcvi:12; lxxii:16; Isa. xxxv:1). These blessings, as also the universal diffusion of the knowledge of God amongst the living nations, wait until Israel as a people turn again unto Jehovah. God's purpose is to bless the earth by means of Israel, from Zion as His chosen center. Until this can be, Christ remains in the heavens, and the Spirit of God is here, occupied in gathering out His heavenly joint-heirs.

Our Lord's words to which we have referred are found in Matt. xix:28: "Verily, I say unto you, that ye which have followed Me, in the Regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The promise is, of course, to the apostles, who in the day of Christ's kingdom will have a place of rule peculiarly their own. As Paul (an apostle of a different order), the twelve looked for no enthronement until that day (1 Cor. iv:8). It has been truly said, "those enthroned meanwhile are not genuine successors, but merely affect Gentile splendor." "The Regeneration" is a wonderful expression, signifying that a totally new order of things will be introduced by the strong hand of the Son of man, evil being subjugated, and righteousness exalted.

Eph. i:9, 10 shows us the wide extent of glory that will then be committed into the hands of Christ. It is God's purpose to "gather together in one (or, head up) all things in Christ, both which are in heaven, and which are on earth." This in "the dispensation of the fulness of times," *i. e.*, the millennial age. The Old Testament tells us much concerning the earthly glory of that period; Eph. i adds the heavenly also. It is God's set purpose

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to place His beloved Son at the head of a united system of heavenly and earthly glory, and all the opposition of the enemy is powerless to prevent this consummation. At the present time both the earth and the lower heavens are in the hands of Satan, but when the due moment arrives for Christ to exert His power, He will first clear the heavens of the violent foe, and then the earth (Rev. xii, xix; Isa. xxiv:21).

Col. i:16, 17, adds some thoughts of the greatest importance. Christ is there said to be "First born of all creation, for by Him were all things created, that are in heaven, and that are on earth, visible and invisible, whether thrones or dominions, or principalities and powers: all things were created by (or, through) Him, and for Him: and He is before all things, and by Him all things consist." Here we are in the presence of our Lord's divine glory. In grace He has linked Himself with man, thus taking His place in the creation of God; but such is the dignity of His person that the only place He could possibly take is that of Head and Chief of all. "Firstborn" is a title of precedence, not of mere birth. Thus Joseph had the place of firstborn among the sons of Jacob, the eleventh son thus ranking above the first; Solomon was divinely selected for the place of firstborn, though among David's sons he was one of the latest-born; and the Church is called "the Church of the firstborn ones," though in the ways of God it has come into being late in the history of the world (1 Chron. v:1, 2; xxvi:10; Heb. xii:23). The second man, therefore, not the first, is "the Firstborn of all creation." He is this (amazing thought!) because He is creation's Creator and Sustainer.

Another headship is attributed to Him in v. 18, resting upon quite a different ground. "He is the Head of the body, the Church; who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." Not as Creator, but as the One who has wrought redemption, is He the Church's Head. The

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Church could have no being until the whole question of sin had been fully settled by His atoning death; but the moment He took His seat at God's right hand as the Firstborn from among the dead, the Holy Spirit could be sent forth for the gathering out of the members of His body that He might unite them to their exalted Head.

His headship of the Church is a present fact; His headship of all things exists as yet in divine purpose only. "We see not yet all things put under Him" (Heb. ii:8). But faith can add, "We see Jesus * * * crowned with glory and honor," and is thus assured that all of which God has spoken concerning Him will be made good in its day. The Head and Heir of all shall yet have all things placed under His feet."

(To be Continued.)

The Church, The Bride of Christ.

As the Assembly of Christ, the Church is told of its everlasting security; as His body, it is reminded of its responsibility; as His bride, it even now enjoys in a special manner His love; "for Christ loved the Church, and gave Himself for it" (Eph. v:25). To her *present* position of bride the attention of the reader is requested.

The appellation of bride, used of the Church, is only met with in the Apocalypse (xxi:9; xxi:17), in which book she is also called the Lamb's wife (xix:7; xxi:9). She is the bride of the Lamb, and to Him only, of course, does she stand in this position, to be openly manifested as such, after that which professes to be the Church shall have been publicly judged as the great whore (Rev. xix:2), the Babylon of the Apocalypse. Now from three of the New Testament penmen do we learn about the Church in this special connection with Christ. Of her beauty in the Lamb's eyes Matthew tells us; of Christ's care and service, to make her answer to the desire of His heart, Paul informs us. To John was it permitted to behold in vision something of her personal glory, when she shall be displayed to the world as the bride, the Lamb's wife. How such teaching is peculiar to the New Testament. No Old Testament prophet ever touched upon this theme. No Old Testament poet ever descanted upon such a union; yet David was inspired to sing of the King's consort (Psa. xlv.); Solomon composed the "Song of songs;" Isaiah de-

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scribed the future glory and greatness of her to whom Jehovah will be a husband (liv.). These inspired men, however, were occupied with something very different from the Church of God. A little attention will make this clear.

Isaiah makes plain that it is of Jerusalem he writes (liv.), to which Jehovah formerly acted as husband (Ezek. xvi:8-14), till forced to cast her off for a time for her whoredom with the nations, her lovers, having learnt to her sorrow what widowhood and shame are, she will by and by enjoy restoration to divine favor, and be publicly reinstated in her proper relation to Him who is Israel's King and her husband. It was of this bright future that David sung when he penned that "song of loves" (Psa. xlv.), in which the queen is introduced, and described as accompanied by her virginal train, when she has received from the King the place of honor, and her favor is to be sought after by the rich among the people.

But is not the Church, it may be asked, made mention of in the psalm? Heavenly saints, who form it, are expressly noticed therein, though as quite distinct from the queen. They are just touched upon under the term "His fellows" (ver. 7), among whom, as Heb. iii:1 in the original makes plain, we must include all those who are now saints upon earth, believers on the Lord Jesus Christ. The "fellows" of the King must be very different from the queen. Both, indeed, *have to do with Him who is the King, though clearly distinct the one* from the other.

Of Jerusalem's past and future the prophetic word instructs us. Her restoration to favor, and to her proper position before all the earth, the prophet Isaiah predicts, and the psalmist graphically depicts. But for this to be righteousness effected there must be the moral restoration of the remnant of the people. Now it is of this Solomon *writes in the Canticles, the purport of which, briefly ex*pressed, is to show the pains taken by the Beloved to get hold afresh of the full affection of His loved one;* for the two are not described therein as meeting for the first time. Canticles, then, does not set forth the intercourse of the Church with Christ. The Church is not *mentioned in the Song of songs, though Christ is prominent in the* book, and the affection of His heart toward His earthly people is beautifully set forth. Yet there is much instruction for the individual Christian in that unique composition of the son of David; and many

*For though Jerusalem, not the nation, is the queen, Jehovah will stand to the nation also, as He has done once, in the relation of her husband (Hosea ii:16-20). So, before Jerusalem can have her place of honor by the King's side, the remnant of the people must be restored in heart to Him from whom they have revolted. Canticles describes Christ dealing with hearts. Isa. liv, Psa. xlv acquaint us with Jerusalem's future glory.

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a believer, tasting of the unwearied love of Christ, after he has wandered in heart from Him, has found therein language just suited to him as a saint. The Church's position, however, in reference to Christ, *and His dealings with her, are very different from both the* and the other as set forth in that book.

For all teaching, then, about the Church as the bride of Christ, we must turn to the New Testament. To that let us now direct our attention.

On the shore of the lake of Galilee, in the audience of the multitude, the Lord spake the parables of the sower, the tares, the mustard *tree, and the leaven. Inside the house, when alone with His disciples,* He expounded the parables of the tares, and gave to them in addition of the treasure, the pearl, and the net (Matt. xiii:1-52). The outward character of the Kingdom of the Heavens, as men would see it, the Lord spake in parables to the multitude. Its aspect from God's point of view He *reserved for the special information of His disciples.* They, and they only, were then permitted to learn what a treasure His saints were to Him, what a beautiful thing the Church would be in His eyes, and how He would care for His own people—symbolized by the good fish—through the instrumentality of His ministering servants. For the reader will remark that in the parable of the net the good fish only are cared for; in the supplementary remarks *the bad fish only are dealt with. On that occasion, in the* house, it was disclosed for the first time that there should be an object of surpassing beauty in the eyes of Christ, which He would die to possess. He would buy the field for the sake of the treasure concealed in it; but He would purchase the pearl for its own preciousness.

Seeking goodly pearls, the merchantman is arrested in his search by the sight of one pearl of great price. His search is stopped; he goes no further; he desires nothing more. Pearls he was seeking for; one pearl, when found, has satisfied his heart's desire. To possess it is now all his aim. He has valued it, and valued it aright. What is that value? Who shall determine it? Who shall give the price? *One alone does that—the merchantman himself.* He went, we read, and sold all that he had, and bought it. Its value to him is attested by that which he gave to possess it; for he must possess it. In plain language, Christ would die to possess that one pearl. It is of His death, *then, that He here makes mention; and it is in these two parables* that the Lord in this chapter speaks of His death. Other scriptures acquaint us with the atoning character of His death. These parables acquaint us with another reason why He died. He wanted to acquire the treasure; He desired to possess the pearl. How precious, then, to Him, how satisfying to His eye and heart is the one pearl of great price, for which, in order to purchase it, He has given up all that He had, speaking of Himself here, of course, as a man.

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The language of Scripture, we must remember, is definite; no waste of words do we find in that book. Whenever, then, we meet with epithets, we may be sure that there is force in them. So here let the reader note the language of Christ Himself: one pearl of *great price*. No mere man surely would ever have dared thus to characterize the church. Many and many a saint has heartily, truly declared that Christ is to them the chiefest among ten thousand; but Christ by this epithet tells us what His Church is in His eyes. Of the Church's affection for Christ we read elsewhere; but in the parable, and in Eph. v., it is His estimate of her, and His love to her that is dwelt upon. What her joy will be might be conceived; what His delight in her would be, had needed to be revealed—and that He Himself first touches upon it.

Passing from the parable to the doctrinal teaching of Eph. v., when Paul writes of the Church in its spousal relation to Christ, we are taught of His love to her, the way in which He has shown it, proves it still, and will yet manifest it. But, as is often the case in Scripture, the Spirit of God, whilst touching upon what has already been revealed, adds to its fullness. The parable described Christ giving up all He had to possess the pearl. The Holy Ghost, in the Ephesians, speaks in language, if possible, yet more full. For the apostle wrote, "Christ loved the Church, and gave *Himself* for it" (Eph. v. 25). All that He could give for it, all that He can be to it, she is assured of in these words.

A pearl of great price! But who would have discovered that? who, looking around on the Church of God, remembering the sadly-blotted history it possesses, surveying what it is at present, who, indeed, would ever have discovered that it was a pearl, that it had any beauty, and that it was an object of great price? To bring this out, to make manifest its beauty and preciousness, Christ has and does minister to it.

We should mark the progressive stages of His service which the apostle traces out for us. First, Christ gave himself for the Assembly. He died to possess the Church, and that because He loved it. The motive, the reason for thus dying, was simply the love of His heart. The parable tells us He [illegible] purchase it. The teaching of Ephesians acquaints us with [illegible] motive—love for it. His service for the assembly did not, however, end there. Man's devotedness can proceed no further than to die instead of his object; but, in dying, man loses any earthly object. Christ, on the contrary, died to possess the Assembly, and His service for the object of His heart begins where that of a mere man's must end. So, secondly, He sanctifies and cleanses it with the washing of water by the Word. As first possessed, then, by Him, it does not answer to that which He desires. A pearl it is in His eyes, but He must bring out its

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beauty. This He does by the application of the Word. Once it was not His, but He bought it. It was not clean, so He would cleanse it. It was not set apart, but He would sanctify it. These are tokens of His love to His Assembly. By and by He will present the Assembly to Himself glorious, not having spot or wrinkle, or any such thing. Such is the end He has in view. What a service He has undertaken! What an end has He proposed to Himself! What delight will He have when He presents the Assembly to Himself glorious, without any blemish! Throughout this passage, the reader should remark, we have nothing told us of the Church's joy. Christ's love, Christ's present service, the end He has in view, on these points the Holy Ghost delights to dwell.

What a condition must the Assembly be in when He has to sanctify and cleanse it (or, as some would translate, "having cleansed it,") by the washing of water by the Word!—a plain declaration that it is not what He wants; yet He will not rest till He has made it all He desires. But more, He "nourisheth and cherisheth it" (ver. 29). All that it needs in its spousal relation to Him He supplies. To make it comfortable to His desire, He applies to it the Word. Besides this, He ministers to it all that it wants. Nourishing and cherishing! What grace is there in that! Giving Himself for it, sanctifying it, cleansing it! What grace, too, in all this!

Viewed as man views the Assembly, could we say that it has requited such care and love? How little have those who form part of it had intelligence as to that which Christ is doing! There was surely a time in the history of every believer whose eye may light on this page, when salvation from wrath was desired, and perhaps known, but Church relationship to Christ unknown, or ignored. Can all the readers of this paper say that such is no longer true of them?

Unchanged, however, is Christ's estimate of the Assembly's worth. What the parable sets forth, His constant service on its behalf confirms. Yet how soon had He to tell one assembly that it had left its first love, and to charge another with having in its midst that doctrine which He hated! (Rev. ii:15, compared with ver. 6). How early in the history of the Church had Jesebel been allowed a footing in that which bore His name, and He Himself had to stand without, knocking, to learn as it were whether there was in the assembly at Laodicea one heart *faithful to Him!* This personal ministration of Christ testified to the unchanging affection of His heart (Rev. iii. 19), and evidenced that He well knew the condition and position of *His people, and most truly desired their welfare.*

But this was in the past. Is He *still* unchanged? Those surely who have learnt in these days truth about the Church so long neglected, and even forgotten, can testify that His love and service are

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as unwearied as ever. Blessed for them that it is so. For what must those who form part of it be by nature, when, to enforce the observance by the husband of his duty and bearing towards his wife, the love of Christ and His service to the Church is set forth as a fitting illustration. What creatures, to need such an exhortation! How richly blest to be objects of Christ's love!

By and by His object will be accomplished. His present service to the Assembly will cease only because it will not be required, and He will present it to Himself glorious, answering to His wish about it. At this point, however, we must pass from the writings of Paul to those of John. Paul has set forth Christ's love to the Church, and told even an assembly of its relation to Christ, as representing locally the Bride (2 Cor. xi:2). John writes of the time when the marriage of the Lamb shall have come (Rev. xix:7; but the actual marriage, he never describes. For, like the inside of the Father's house, it is essentially a scene fit only for heaven, and never therefore disclosed to the view of men on earth. We hear of the marriage of the Lamb. We are shown the Bride, the Lamb's wife, after the marriage, when displayed to earth; but her presentation to Him is carefully hidden from us. Heaven rejoices at it, we learn. Blessed, too, we are told, will those be who are called to the marriage supper of the Lamb (Rev. xix:7-9. Here again all is looked at from the Lamb's point of view, not from that of the bride. It is the fulfilment of His long-cherished desire that the great multitude unanimously announce. What her feelings will be, John was not directed here to declare.

We do, however, gather from his writings something of her feelings towards Christ; for when He announces Himself, at the end of the Revelation, as the root and offspring of David, and the bright and Morning Star, an immediate response is made to Him by the Spirit and the Bride, who, both addressing Him, say, "Come." Her desire is to see Him. She wishes for His return. She asks Him to come. That is the voice of the Church as a whole. When it was in its pristine condition, one could have fancied the whole Assembly, with one heart and voice, uttering that word "Come." In the present condition of the Assembly, that cannot be done. Some there are, really part of the body of Christ, who understand not the truth of the Lord's return. Some, too, have taken the place of being Christians—are such in name, but in name only. How could they join in that cry. Are souls, then, to be deprived of the opportunity and joy of echoing that cry to Him, the Morning Star, by reason of the present condition of the Assembly upon the earth? By no means, for the Word immediately adds, "Let him that heareth say, Come." God thus provides that even in the disorderly condition of the Church souls should be allowed to welcome the coming of Christ.

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Not only does the Bride, however, desire His return; but we read in Rev. xix:7 of the Bride, when the marriage day has come, having made herself ready, being adorned for her Husband. And her bridal attire, how simple it is, yet how comely! "To her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteous deeds of the saints" (Rev. xix:8). What a contrast to that of the great whore, who is described as clothed in purple and scarlet, with ornaments of gold, precious stones, and pearls! (Rev. xvii:4). On the person of the whore was seen that which attracts and pleases the natural eye. On the Bride was just that which would please the Bridegroom's eye—the righteousnesses of the saints—it is what they have done, indeed, yet all the fruit of divine grace, and of the energizing power of the Holy Ghost. The whore delights in meretricious splendor; the Bride is arrayed in that which witnesses of grace bestowed on her. The Bride, too, is the pearl of great price in Christ's eye. No need, then, could she have to *deck out her person with pearls, etc. Such an attire, such ornaments,* would only dim instead of enhancing her beauty in His eyes. Gold, pearls, precious stones—these speak of God as Creator. He made them. Righteousnesses of saints—these are the fruits of that new creation, of which Christ is the beginning, and in which all who form the Bride have their part. The significance of her clothing we can all, therefore, understand.

But observe, the marriage is not described as taking place immediately on the rapture of the saints. In Rev. v. they are seen in heaven already. It is not till chap. xix. that the marriage day is spoken of as having come. Then she will be found ready. Till the rapture she can say to Him, "Come." But throughout all this time she proves His love and care. Her beauty He discerned at the outset. His love and service to her make it manifest; and when the time arrives for the marriage, He who has nourished her, cleansed her and sanctified her, will find her prepared for Him. His service to her, it will then be seen, has not been in vain.

—*C. E. STUART.*

Is it the real purpose of your soul to get on, to advance in the divine life, to grow in personal holiness? Then beware how you continue, for a single hour, in contact with what soils your hands and wounds your conscience, grieves the Holy Spirit and mars your communion.

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Question Column.

No. 209. Is the Wesleyan doctrine of sanctification or eradication of sin, scriptural?

A brother has written us a letter on this subject, from which we quote:—"Through transgression and disobedience man fell, and there was *not only the outward transgression, incurring guilt and* condemnation, but the inner taint of the moral nature which inheres in all the children of Adam."

With this we perfectly agree. There only remains to add to that besides the guilt of the outward transgression, the inner taint involved physical death. "Dust thou art and unto dust shalt thou return," was the sentence upon Adam; and this is entailed upon all his posterity. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned" (Rom. v:12).

Up to this in Romans the subject has been sins committed; guilt, and the way that guilt is met by the gospel. With this passage a new subject begins; it is not now what we have done, but what we are. Not sins but sin. Not the fruit of the tree but the tree itself. The tree has become known, however, by its fruit: a simple, but very important principle (See Matt. vii:18; xv:18-20). It is true in the natural as well as the spiritual realm. "And God said, Let the earth bring forth..... the fruit tree yielding fruit after his kind" (Gen. 1:11). So with us, our sins tell what we are by nature; *the fruit shows that the tree is bad and has had to be condemned.* Up to the cross of Christ man was under probation; but in whatever way he was tested, whether without law from Adam to Moses, or under law as Israel was, it only brought out the ineradicable evil of the flesh. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they, that are in the flesh cannot please God" (Rom. viii:7, 8). The tree that brings forth bad fruit must itself be bad.

Consequently God, (who knew what the effect of sin was at the

very beginning; did not oeed to have it teated to see how it would turn out); proposed no new trial to Adam; no patching up the now evil nature; no eradication of sin; no restoring him again to innocence; no hope was there in the first man, nor was any promise made to him, but he is sentenced to death. That, and only that, brings the evil nature to an end. That is what death is for. The gospel does not consist of any remedial action upon the sinful nature, nor the eradication of sin from it, but the gift of an entirely new life in Christ and from Christ. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v:20, 21).

That important scripture, Rom. v:12-21, shows us that there are two Adams—two heads of races, communicating to each the consequence of their respective acts. Of Adam we read:—

1. "Through the offence of one many be dead."
2. "The judgment was by one to condemnation."
3. "By one man's offence death reigned by one."
4. "By the offence of one unto all men to condemnation."
5. "By one man's disobedience many were made sinners."

Of Christ we read:—

1. "Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."
2. "The free gift is of many offences into justification."
3. "Much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ."
4. "By one righteousness unto all men unto justification of life."
5. "By the obedience of one shall many be made righteous."

From Adam comes an evil nature, condemnation and death. From Christ comes a holy nature, with righteousness and life. And these in us are just as distinct as they are in their respective heads; *the new does not impart its goodness to the old, nor does the old* contaminate the new. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii:6). The "new man" and the "old man" remain as distinct in the believer as they are distinct in the two heads of whom they are born. So much so that John says that the one born of God "doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God" (1 John iii:9). The remarkable language of this scripture is explained by the important truth that the moment we are born again we are identified with what we are as born of God; the old man having been condemned in the death of Christ (Rom. vi:6; viii:3). So that we can say of the old man "it is no longer I that do it, but sin that dwelleth in me" (Rom. vii:17, 20). This will be said to be dangerous doctrine by the superficial reader, unacquainted

with this scripture and its context. But note that it is a divine conclusion given to one who hates sin and would not do it; not one who loves it and seeks to excuse it. It is part of the experience of one who is struggling against sin in him, and who has not yet learned the way of deliverance from its power.

This experience is in Rom. vii:14-25. There are three steps in it. First he learns, "that in me, that is in my flesh, good does not dwell." He has discovered the true character of the flesh, and is no longer looks for good in it (verse 18). Second, that the flesh is not himself, but sin that dwelleth in him (verses 17, 20). Third, that the flesh is too strong for him (verse 23). This is the end of the struggle; he is captive to the law of sin in the members, and cannot deliver himself from that law, and verse 24 is the cry to another to deliver him. The answer is in Rom. viii:1-4. When we reach the end of ourselves and are brought to dependence on another, then we realize God's power, through Jesus Christ our Lord, working in us by the Spirit.

This is often called "the second blessing;" but we must not make the mistake of supposing that deliverance from the power of dwelling sin, by the Spirit of God who dwells in us, is the eradication of sin in the flesh. Herein lies the danger of drawing conclusions from experience instead of from scripture, which alone can interpret rightly our experience to us (1 John i:8).

Now that sin is not eradicated in one who has the Spirit is evident from the following scripture, among many others which might be quoted. "This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye may not do the things that ye would" (Gal. v:16, 17). The works of the flesh and the fruit of the Spirit are then contrasted, and that description is a description of the flesh as it remains in the believer. And it is only by walking in the Spirit that we shall not fulfil its desires.

But sin will be eradicated. Death ends it for every believer that dies; and at the coming of the Lord "we shall be changed" (1 Cor. xv:51). "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John iii:2, 3). If sin had been eradicated he would not need to purify himself, he would be already pure.

But, at present, even in the case of those of whom it is written "if Christ be in you"; that is those who have the divine nature by new birth and in whom the Holy Spirit dwells; yet with them it is still true that "the body is dead because of sin." That is that sin

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not eradicated, nor has eternal life been communicated to the body. It is the Spirit that is the life of the believer and the cause of righteousness in his life. (Rom. viii:10).

But the body will be quickened; of this the indwelling Spirit is the pledge or earnest. "If the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom. viii:11). This is future. It will be accomplished at the first resurrection out from among the rest of the dead. That which the Lord distinguishes as "the resurrection of life" from "the resurrection of judgment," a thousand years later (John v:29; Rev. xx:5). Then the cry for deliverance "from this body of death" will receive its full and complete answer. Read Rom. viii:9, 10, 23-25; 2 Cor. v:1-5. Phil. iii:20, 21.

But our brother writes:—"The doctrine of the impartation of the divine nature, and Peter i:4, also does away with the evil element of our nature." The text does not state this, nor is any other scripture given. If it were so there would be no conflict now; nor would there be the need of death to bring the evil nature to an end; nor would any change be required at the coming of the Lord. This would not be true unless the eternal life which we receive at new birth were also communicated to the body. But, in that case, what we hope for in Rom. viii:11, would have been done at new birth.

Doubtless one reason why God sees fit to leave the law of sin in the members is to teach us the lesson of dependence. See 2 Cor. xii:7-10.

Our brother also writes:—"The power of sin is broken within the believer, and there is a sweet and conscious victory over the evil which formerly held sway in the depths of our moral being." But this is quite a different doctrine from "does away with the evil element of our nature." If it is done away with, there is no victory over it. If it is not there, there is no conflict. Both the two last quotations cannot be true; which is?

We have never met with one who professed to be free from sin who had not seriously lowered the standard of holiness. Here is a great danger. Can any one of us say of our practical daily life and walk that we are as perfect as Christ was? The one who says that is insensible to what true holiness is. We have to purify ourselves not reckon ourselves to be pure; and Christ is the standard. (1 John ii:6.)

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Roger's Reasons.

No. II.

By

JOHN URQUHART.

(Continued.)

"I know," said Roger, "how extraordinary this appears; but it is not chance, for it does not stand alone. There is quite a host of these predictions, and all of them of the same character. It is astonishing that it should be foretold when and where the Christ was to appear, it is *not* less marvelous *that His history* should be sketched beforehand and that its incidents should be specified. Let me recall to you some of those predictions. First of all, He was to lack everything in external circumstances that could commend Him to the people of His time. His great life-work was to be done *in the midst of poverty* and contempt. We have already seen how that was indicated in the prediction about the rod springing from *the stem* of Jesse; but it was fully made known in those startling words of the 53rd of Isaiah: 'Who hath believed our report, and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him' (verses 1-2). We know how the words found a complete fulfilment. Neither wealth, rank, social standing, political influence, nor alliance with a single tendency of the time contributed to commend the person or to speed the work of Jesus of Nazareth.

"Then His special aims, and the nature and manner of his work are described as minutely by the same prophet, and in words which have never been excelled for truth and beauty. In the 42nd chapter we read: 'Behold my Servant whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon Him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the streets. A bruised reed shall He not break and the smoking flax shall He not quench. He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he has set judgment in the earth, and the isles shall wait for His law' (1-4)."

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"That reference to the perseverance of Christ and to His work for the Gentile world is wonderful," I ventured to remark; "but I do not quite understand," I continued, "what is meant by the bruised reed and the smoking flax." "These form a most important part of the description," Roger explained. "They set forth what was an absolutely new feature in work for God—Christ's gentleness and tender forbearance with the unfit and the unworthy. A reed, as long as it is whole, may be extremely serviceable. It is light and strong. But once it is crushed, it is fit for nothing but to be snapped in twain and cast away. But *He* will not break it. In that right hand of His there are miracles of healing. He will restore the bruised reed and find a service for it. Then, when a lamp has burned so low that it only smoulders and gives out offensive smoke instead of light, we haste to extinguish it. But He will *not* quench the smoking flax. He will give fresh grace: He will replenish the lamp with the needed oil, and with the breath of his lips. He will lift the smouldering wick once more to a flame. Was there ever so touching a picture of that which is the special glory of Christ's work? And as to His place among the Gentiles that is set forth still more clearly in the following verses: 'I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the peoples, for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prison house' (6-7)."

"I am with you there every time," said Miss Smith, with much heartiness. "That is quite as astonishing to me as anything you have yet said. How could a Jewish book, Papa," she said addressing her father, "have foretold that the Messiah, for whom the Jews were waiting, should become the Christ of the Gentiles?" Mr. Smith made no reply, but looked thoughtful. Matters were certainly advancing when the house of Smith was being divided against itself. "I agree with you," said Roger. "It is certainly passing strange that this marvellous fact—that Christianity, though founded by a Jew and spread abroad in the first instance by Jews, should become a Gentile religion—should have been so clearly predicted in prophecies, which have been religiously preserved by the Jews themselves. But the prophecies go farther. They actually explain how this great hope of the Jews was to become the consolation of the Gentiles. *The Jews were to reject the Messiah.* That is a most extraordinary—I may call it an almost incredible—feature in the case. Who might be expected to recognize the Messiah if not the Jews? For long ages they have looked for His appearing. The prophecies which describe His origin, His character, His history, and His work were their daily study. How was it possible, then, that they should miss recognizing and acknowledging Him? You will see how their rejection of Christ might have been used with

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the most damaging effect against the claims of Christianity. It might have been argued that the Jewish people were experts specially and thoroughly prepared to test the claims of Jesus, and that their rejection of Him left nothing more to be said. But that rejection has been turned into one of the weightiest testimonies to His claims. In Isaiah 53, their rejection of the Messiah is distinctly predicted; but let us look at another prophecy in the 49th chapter. There the rejection is also foretold and God's purpose in permitting it is fully explained. You will observe that in verse 7, the Messiah is described as he whom man despiseth and whom the nation abhorreth. But the words which I want you to mark specially are these: 'And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength—and he said: It is a light thing that thou should'st be my servant to raise up the tribes of Jacob, and to restore the preserved to Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth' (verses 5-6). You will note the prophetic programme. Christ's mission to the Jews is at first to be a failure. But that failure will lead Him to turn to the Gentiles, and there He will meet a glorious success. Is it not marvelous that all this should *have been so clearly explained 700 years before Christ came?*"

"I am ashamed to say," said I, "that I never noticed that before. It is certainly most remarkable." "It is only one, however, of many marvels," said Roger. "We have already seen that the Messiah was to be 'cut off.' But what circumstances were to signalize the end of His earthly life? Was He to die by assassination; or through mob violence; or in war; or by accident? Or was He to die from purely natural causes? Strange to say, these questions are fully answered in the predictions. He was, first of all, to die as a condemned criminal. 'He was taken,' says Isaiah (liii:8) 'from prison and from judgment.' That is to say, He had been apprehended and placed in custody. He had then been set before the judgment seat, and condemned to die. But in what form was the supreme penalty to be inflicted: what kind of death was He to suffer? This too is shown us in the Calvary scene painted in the twenty-second Psalm. *Christ is to be crucified.* The Psalm begins, you remember, with the cry from the cross: 'My God, my God, why hast thou forsaken me.' In verse 16 the Sufferer exclaims: 'They pierced my hands and my feet.' The physical torment of that cruel Roman punishment is also indicated. Eye-witnesses have told us that the bones of the crucified became exceedingly prominent; and the Sufferer here cries: 'I may tell all my bones; they look and stare upon me' (verse 17). The next words describe a well-known incident of the

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crucifixion: 'They part my garment among them, and cast lots upon my vesture' (verse 18). The soldiers divided among them the smaller pieces of raiment, but for the larger outer garment they cast lots. Another incident was the malignant and insulting triumph of His foes; and that also is in the psalm. The very taunts are recorded, which were to be flung at the Messiah centuries afterwards: 'All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying: He trusted on the Lord be would deliver him: let him deliver him, seeing he delighted in him' verses vii:8.)

"You assume," interposed Mr. Smith, "that the psalm is a prophecy of the Christ; but may not all these be merely happy coincidences." "That doubt is quite natural," Roger answered; but Archbishop Alexander's *the Witness of the Psalms to Christ* has settled the question. A glance at the psalms, too, is sufficient to dispel any doubt one may entertain. You will observe that this is no ordinary sufferer. He is the centre and soul of God's work in the earth. Mark the New Testament ring in those words which sum up the outcome of His suffering: 'I will declare thy name unto my brethren: in the midst of the congregation will I praise thee * * * All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee' (verses 22-27). These last words are clearly the Messianic hope, and its fulfilment is the fruit of this Sufferer's anguish. Alongside that hope, which only one Jew in all the world's history has ever attempted to realize, place the piercing of the hands and the feet; the other references to the tortures of crucifixion; the taunts of His foes who pass to and fro before the cross; the parting of His garments, and the casting lots for His vesture, and only one conclusioin is possible: The Sufferer is the Christ.

"But let me show you some things that are still stranger. We all know how offensive the great doctrine of the Atonement has been to multitudes. The cross was an altar, and the suffering was a propritiation for the world's sins. *But that doctrine was already in the prophecies!* These explain that the Messiah dies in our room and stead. Nowhere is there a finer or more touching statement of the vicarious death of Christ than in that 53rd of Isaiah: 'Surely he hath born our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed. 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' (verses 4-6). The blotting out of sins by the

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blood of Christ is already in the prophecies part of the Divine programme.

"That is one thing: here is another. The crucified Christ is to have a resurrection! For Him death is to be—not a defeat, not even an arrest of effort, but—an introduction to wider activity and to stupendous success. That is a constant accompaniment of the predictions of the Messiah's sufferings. It is so in psalms 22, and here again in Isaiah 53, we read: 'When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied' (verses 10-11). To these predictions let me add a third, which is among the most marvellous things in Scripture. The point in the Messiah's history at which this change from evil to good, from shame to glory, should take place was the subject of a special prophecy. You will find it in the ninth verse of this 53rd chapter of Isaiah. Up to verse 9, the story is one of deepening humiliation. From verse 9 it is one of increasing glory. Now, what was it that was to close the story of the degradation, and to commence that of the exaltation? Here is the reply: 'He made his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.' In the Revised Version you will find: 'They made his grave with the wicked.' The verb is an impersonal one. The making of the grave was seen to by those in authority who arranged the details of the execution. The Roman practice was to leave the crucified nailed to the cross until the carcass mouldered away. But it was impossible to do this in Judea; for there the land should be polluted. That injunction, urgent at any time, was still more imperative at the beginning of the Feast of the Passover. Arrangements were consequently made for the burial as well as for the execution of the condemned, and Christ was to have been buried with His fellow-sufferers. Crucified between two thieves, the order was no doubt that He should be cast into a common trench with them. We know why that intention was abandoned. Two secret, but influential, followers of Jesus begged Pilate to give them the body of their Master. He consented, and the Lord was laid in a new tomb which Joseph of Arimathea had in readiness, no doubt for himself. You will now see the force of the words: 'and with the rich in his death.' That is, although it had been part of Christ's sentence that His dead body should be dishonored by burial with the wicked, God intervened, and when the Lord was actually dead and the time had come for His burial the crucified frame was laid with honor and reverence in the rich man's tomb. And please note the significance of the reason that is assigned: 'because he had done no violence, neither was any deceit

in his mouth.' That is, He had offered neither in deed nor in word. When Christ had died His atoning work—His suffering for our sins—was completed. With the last breath all was finished. And, as there was no reason why the Sinless One should suffer on His own account, the humiliation must close sharply with His death, and the story of the Redeemer's glory must begin. What hand drew that lines so firmly and clearly centuries before that Calvary scene was enacted? Who declared that at this point the story of the Christ should enter upon a new phase? Who placed it on record that just there the degradation should cease and the exaltation should begin?"

Mr. Smith had listened to Roger's last argument with every sign of keen attention, and although Miss Smith and I had followed him with the greatest interest, we both turned, as with common consent, to Mr. Smith. It seemed as if Roger's question had been intended specially for him, and that it was now his part to reply. After a pause of a second or two, Mr. Smith appeared to have arrived at a like conclusion, "I do not seek to hide from you," he said, "that your fresh way of putting these things has touched me. That last point, too, is new to me, and it is especially strong. I may also say that, if those quotations which you have made from the Old Testament stood alone, I do not see what answer could be made. But they do not stand alone. You know you have been making the meek inherit the earth; of his assuming the sovereignty the larger part of which have had no fulfilment at all. What have you to say of Jesus ascending the throne of David; of his delivering the Jews from all their enemies, and making them the chief people of the world; of his destroying the oppressor, and making the meek inherit the earth; of his assuming the sovereignty of the nations, and preparing a feast for all peoples at Jerusalem; and scores of other reputed prophecies which Jesus of Nazareth has lamentably failed to fulfil? Amid a hundred ventures, it is surely no great marvel if ten, or even twenty, hit the mark. But if you argue that the success of the ten or the twenty, shows that they were sent from an infallible hand, then it is open to me to quote the ninety or eighty and prove still more conclusively that they have come from an infallible hand."

Miss Smith and I now turned to Roger as we had previously turned to Mr. Smith. I saw how complete her father's reply must appear to her. As for myself, I confess that, although my conviction was not shaken, I felt as if I were suddenly disarmed. "Excuse me, Mr. Smith," said Roger; "I do not think that you put the matter quite fairly. The Scriptures predictions which have been fulfilled are many times ten, and all of them are remarkable as revelations of omniscience. They show that the situation as after-

wards presented in history was known even to the minutest particulars. On the face of them these could not be chance fulfilments. And one word more disposes of a seemingly strong argument. The prophecies which are still without fulfilment will all be accomplished in due time. Mankind has not seen the last of Jesus Christ. He will come again and complete in judgment the work He began in mercy. And please observe how the fulfilled prophecies support the unfulfilled. If some one were to assure you of a future; and if the person who foretold it had also mentioned three things, let us say, which in themselves were not at all likely to befall you, but which had nevertheless actually happened to you one after another, who could blame you if you confidently expected the promised future? So when we see how all the predictions about the Lord's advent, His earthly life, and His sufferings were fulfiled with marvellous exactness, who shall blame us if we confidently expect that He will come again; that He will save His own people, the Jews, in their last dire distress; that He will judge the nations; that He will deliver the poor and break the oppressor [illegible] that He will make an end of sin and sorrow and sighing, and bring back the age of gold with its fulness and purity and peace and glad resting in God?"

My full assurance was restored. I was armed again with sword and spear and shield. But Mr. Smith did not yield without a further struggle. "I was quite aware," he replied, "of the theory that assigns all the unfulfilled prophecies to the future, and which maintains that the ceasing to fulfill is a mere pause and not a tragic end—a postponement and not a dismal failure. It is very ingenious. I do not know that there was ever a smarter way out of a difficulty. But it won't work, my friend! You may shut yourself up in your fools' paradise and look for all those things to happen, but you will find few indeed to follow you."

"But, Mr. Smith, that is an utter mistake," Roger protested. "It is no theory of ours at all. On the contrary, the division was actually made by the Old Testament Scripture centuries before Christ was born; for *the pause in Christ's earthly work*, which has lasted now more than eighteen hundred years, *was also predicted*." Mr. Smith looked sharply at Roger, and Miss Smith's face and mine showed a like surprise. "Predicted!" echoed Mr. Smith; "pray, what do you mean?" "I mean what I say," replied Roger. "I know that the statement is astounding, but it is nevertheless absolutely true. The pause was predicted. You remember the 110th Psalm, and how it opens: 'The LORD,' that is, Jehovah, 'said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.' We shall see immediately who it is whom the Psalmist speaks of as his 'Lord;' but let us first of all note what

here said. The person addressed—the Psalmist's Lord, whoever he is—is to be transferred from earth to heaven. His personal presence and activity in the earth are to cease for a time, and he is to rest upon the throne of the universe at God's right hand. I have said that the withdrawal is only for a time, and you will observe that the time is strictly defined. This Lord of the Psalmist has apparently numerous and mighty foes, and they seem to be triumphant. God now undertakes to deal with them, and the Psalmist's Lord—I cannot call him Christ as yet—*is* to rest at God's right hand until Jehovah makes his enemies his footstool. The closing verses of this brief psalm describe what is to happen when the resting ends. This personage (addressed as 'Lord') is to return, and then he will purge the earth and assume its sovereignty, and *then His enemies will be made His footstool.*

"You will see," continued Roger, "that, if this is the Christ, the pause of which we are now witnesses was distinctly prophesied. It is shown to have been in the Divine programme that the Christ should appear for a time from human view, and come again to complete in judgment what He had begun in mercy. This necessarily, then, divides the prophecies: Some of them will be fulfilled at the first advent; and those which describe the Messiah's glory and the earth's deliverance from sin and wrong will be fulfilled at the second advent.'

"But my dear sir," said Mr. Smith, "you are assuming that the psalm speaks of Christ. There have been many guesses at the Personage referred to; one, if I am not mistaken, is that he was one of the Ptolemies."

"I was coming to that," said Roger, "The many guesses of our rationalist friends, to which you allude, are attempts to escape a very evident conclusion, which of the Ptolemies ever passed from *earth to heaven* to sit at God's right hand on the throne of omnipotence until Jehovah made his enemies his footstool? Which of them is expected to come back again and to sweep in fiery indignation over many countries and to take to him the empire of the world. And now face the question yourself and say to whom the Old Testament from first to last assigns the sword of final judgment and the world's throne? Is not all this undeniably the *Messiah's right, and the right of the Messiah alone? That very* title, too, 'My Lord,' given to this Personage in God's own presence, suits the Messiah and the Messiah only, who the prophecies plainly declared was to be God as well as man.

I could not restrain myself from exclaiming, "Magnificent! I never saw the full importance of that Psalm," I continued, "till now. It shows, as you have said, that this time of waiting was actually predicted. I then turned to Mr. Smith with a gesture of

apology for having intervened between the two antagonists. "Well," said he to Mr. Roger, "You have gravelled me there. I see the strength of your position, the unfulfiled prophecies are as much in your favor as the fulfilled." "Thank you, Mr. Smith," said Roger. "You have fought well, but facts are too strong for you, and it is well for us that they are so." We were now steaming into a station. Mr. Smith turned from the window with a startled look. "Why, Julia," he cried, "here we are at Bedford!" Both sprang up; and Mr. Smith, having beckoned to a porter, busied himself in handing out the luggage. Just before leaving the compartment, he stretched out his hand to Roger, saying with much heartiness, "You have given us a *right* good time, Good-bye!" And so father and daughter passed on their way, and we saw them again *no more*. But doubtless the memory of those present-day miracles, which our discussion had shown to be so real and so stupendous, remained *with them* as it remained with us.

[THE END]

"Humility is perfect quietness of heart. It is to have *no* trouble. It is never to be fretted or vexed or irritated or sore or disappointed. It is to expect *nothing*, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at *rest when nobody* praises me, and when I am blamed or despised. It is to have a blessed home *in the Lord*, when I can go in and shut the door, and kneel to *my father* in secret and am at peace as in a deep sea of calmness when all around and above is trouble." SELECTED.

The Heart of the Lesson.

International Sunday School Lessons for December.

By Geo. L. Alaico.

JESUS BEFORE PILATE.

(Dec. 2. Luke xxiii. 1-25).

I. Lesson Outline.

1. "No fault in Him"; verses 13-17. 2. But He must die for the sinner; verses 18, 19. 3. An attempted release; verse 20. 4. The reiterated demand; verse 21. 5. A further attempt; verse 22. 6. Delivered to death; verses 23-25.

II. The Heart of the Lesson.

While the portion to-day is full of historical detail, let us be careful, lest we fail to enter into the very heart of the spiritual truth there is *for us here*. This centers in the declaration of Pilate's to the chief Priests that "He found no fault in Him." This was just what God demanded in every offering that was brought to His Altar, every one of which was a picture of Christ in His Person as well as *His work* (*cf.* Levit. i:3, iii:1, iv:3 etc., etc.). *Failure in this* respect in Malachi's day brought forth merited reproof (Mal. i:6-8).

Our Lesson presents us with the sight of the Lamb of God, on the way to the cross pronounced faultless and spotless. What God had declared from heaven; what the people had found among our Lord's walk among them. What Caiaphas and Annas were forced to acknowledge is *now the word from Pilate's lips: No fault in Him.* Only as such was He fitted to take up and deal with our sin. Otherwise His death would have only been that of a martyr for the bush, or a poor mistaken enthusiast. But it is the death of one who is "holy, harmless, undefiled, separate from sinners." One in whom there is no guile.

And yet He must die in the sinner's place that day, else the guilty can never go free, and while Barabbas steps forth from prison a free man, *Christ suffers*, the just for the unjust.

Nor should we fail to note in the enmity of spiritually dead Israel, a foregleam and prophecy of the enmity of spiritually dead Christendom, crying, away with Him.

JESUS ON THE CROSS.

(Dec. 9. Luke xxiii:33-46.).

I. Lesson Outline.

1. On the cross; verse 33. 2. The heart of the cross; verse 34. 3. The mockery of unbelief; verses 34-38. 4. The faith of a lost one; verses 39-43. 5. The finished work; verses 44-46.

II. The Heart of the Lesson.

The words of our crucified Lord are surely the real heart of the lesson; "Father forgive them, for they know not what they do."

While human hands have to human eyes, nailed the Redeemer to the cross; faith beholds the Father, giving His only begotten, well-beloved Son for us; and also sees Him who is there, laying down His life of Himself. What matchless grace and love!

Just as cruel hands finish their work, our Redeemer speaks out the words that reveal the very heart of the cross; telling us why He was there, enduring such agony. (cf. with Rom. iv: 24, 2 Cor. v: 21, Gal. iii:13, 1 Pet. ii:24, and similar verses.

The blind unbelief of the Jew saw nothing of all this, and stood around the sufferer mocking and jeering and making light of the sufferings. We read the record with bated breath, momentarily expecting God to speak in vengeance; but no! The wrath of God is even then lighting upon Him who hangs central there; and it cannot light on the sinner too.

One man amid the crowd has understood the words uttered. He too is crucified; but he is suffering the due reward of his deeds. And although his companion in sin joins hands with the mocking crowd, he through faith finds the salvation from sin that Christ was then dying to give; and with His Lord enters Paradise that day.

But if the prayer of Christ is to be answered in the putting away of sin, He must suffer its penalty; the hiding of the Father's face and death itself. Less than this will not answer; without the shedding of blood there is no remission. The cry of the first verse gathers all its power in grace and mercy for the sinner, from the fact of the last verse "He gave up the ghost."

JESUS RISEN FROM THE DEAD.

(Dec. 16. Matt. xxviii:1-15.)

I. Lesson Outline.

1. The Angelic Message of the Resurrection; verses 1-7. 2. The Risen Lord manifesting Himself; verses 8-10. 3. The enemy's lie; verses 11-15.

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II. The Heart of the Lesson.

The words of the Angel to the women, which form the Golden text, are central to this lesson. The Resurrection of our Lord is most important, and taken with its Divine complement, the cross, gives us the Rock foundation of full Redemption in and through Christ. (*Rom.* iv:24, v:1; 1 Cor. xv:3, 4.) A careful reading of the xv of 1 Corinthians will show its importance as connected with every thing concerning our salvation and the redemption of our body.

Angelic interest centred in the first advent of our Lord (1 Pet. *i:12.*). *Divinely sent they herald His birth,* (Lke. *ii:8-14*). *Minister to* Him in the Wilderness (Matt. iv: 11 strengthen Him in Gethsemane (Lke. xxii:43) and at His call in the hour of need (Matt. xxvi:53) and herald His glorious resurrection (Matt. xxviii:5-7 Mrks. xvi:6,7; Lke. xxiv:4-7; John xx:11-13. The angel of our *lesson comes after our Lord has left the tomb, to roll away the* stone, revealing its emptiness to both friends and foes, and proclaims the full truth of His resurrection.

Earth added her testimony to the glorious faith. She had trembled when He died on the cross for sinners. And now again as though for very joy, she trembles as her Redeemer rises from the dead, mighty to save, her day of deliverance is at hand.

On the way from the empty tomb, where faith had laid hold of the glad news, the faithful messengers hurry to bring word to other sorrowing hearts. While on this errand, they are made the recipients a most glorious revelation of the Lord Himself; and a fresh precious time is given to His "brethren" by our Lord (verses 9, 10.).

But hardened unbelief refuses to receive the truth, and while eager hearts are hurrying to herald the truth; the enemy is busy concocting his lie. (Verses 11-15.).

JESUS ASCENDS INTO HEAVEN.

(Dec 23. Luke xxiv:36-53.).

I. Lesson Outline.

1. Jesus Christ in the midst of His own; verses 36-43. 2. Jesus Christ teaching and directing his own; verses 44-49. 3. Jesus Christ ascending for His own; verses 50-53.

II. The Heart of the Lesson.

One fact seems to stand out with great prominence in our lesson, that our Lord Jesus had come fresh from the dead, bearing rich and abundant blessings unto His people.

He is in the midst of His own to speak to their hearts the peace that He has purchased for them by His finished work; and gracious-

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ly does He prove to their doubting hearts that it is indeed Himself whom they had recently seen on the cross; but now in resurrection life and power. And then shows them the blessed grounds of their peace and salvation in the hands and side which told all too plainly of the death He had suffered from them. With this He begins with them, and with us.

Then, as fitting them for their walk and their testimony among men in this present time. How graciously He blesses them in opening their understanding that they may receive the truth in all its fulness; and then what blessing He bestows in the unfolding of the word to these opened understandings. This is His continued work through the spirit now (Jno. xvi:11-13.).

Our lesson closes with His further work of blessing His own, in and through His ascension to Heaven. There as our great High Priest (Heb. x:21.); ever living to make intercession for us (Heb. vii:25); seated in the presence of God for us (Heb. i:3, ix:24); we have an access to the Throne of grace through Him (Heb. x:19, 20) and through Him obtain all our needed supplies every moment (Phil. iv:19). For centuries has He been there; and yet there is a climax of blessing for which we wait; His coming again (Jno. xiv:1-3; Rev. i:3.)

REVIEW.

(Dec. 30. Isa. ix:6.).

We have the great delight of now reviewing a quarter's lessons of which Christ Jesus our Lord is the very heart; and it is our privilege to see how each lesson presents Him.

In lesson I the same Person who gave the Law at Sinai is setting before us the heart of it in supreme love to God. And He has come, that by His death all who believe may have *new hearts* filled with God's love, and so be obedient.

In the next two lessons our Lord is speaking to us of His coming in relation to His church (Matt xxiv:1-44 Israel; xxiv:45-xxv. 30. The church, xxv:31-46. The nations). In the first He enjoins upon us a continued watchfulness; and in the next a time of faithful diligence in the use of His goods entrusted to our stewardship.

In lessons IV He is commending the true heart worship of faith and condemning the hypocritical selfishness which under the plea of helping the poor, robs God of what belongs to Him.

Lesson V shews us the upper room where our Lord Jesus gave to the disciples and all believers the memorial feast of His own precious death, bidding us "do this in remembrance of Him." For us everything centers in the death which this pictures.

We next see our Lord on the way to the cross where He was to suffer; stopping at Gethsemane, that He may have a season of

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prayer with the Father thus to be prepared for the more than trying scenes that were yet awaiting Him. Then before Caiaphas and Pilate, as the spotless Lamb of God. Both the Jewish Tribunal and the Roman Court agree with the word of God "In Him was no sin."

In lesson X we are brought to the scenes of the cross as portrayed by Luke. He who is there is the Divine Son of God; bearing our sins, and through His death making it possible for God to put away sin.

In Lesson XI we are brought to the empty tomb of Joseph in the garden, where once our Lord lay in death. The message to us is He is Risen. Risen for our Justification; Risen as the first fruits; Risen as the Conqueror over death and hell.

Our Last Lesson bids us look up after Him ascending into the glory, whence ten days after the Holy Spirit comes forth to speak to us in the Acts and the Epistles of Christ who is at the right hand of the Father.

The omitted temperance lesson (VIII) can be used to illustrate through the Golden Tent what the life of the believer in Christ can be till He comes.

Notes on Prophecy and the Jews.

The twelfth chapter in the Book of Acts contains events which have a very striking dispensational significance. *It is a well known fact that the first twelve chapters* of this great historical book of the New Testament are taken up mostly with another offer to the Jewish nation. The Lord Himself indicated this in His parable, recorded in Matthew xxii:1-10. The fourth verse in that chapter refers to this new offer to the nation, which had rejected the Lord of Glory. "*Again* he sent other servants, saying, Say to the persons invited (the Jews) Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things are ready; come to the wedding feast. But they made light of it, and went, one to his own land and another to his commerce. *And the rest, laying hold of his servants, illtreated and slew them.*" This is exactly the history of the beginning of Acts. Once more the risen Lord and the Holy Spirit come down from heaven called the nation to repentance

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and if repenting and turning to the Messiah, promising the restoration of all things as spoken by the mouth of His prophets, that is the restoration of the Kingdom to Israel. Only a small remnant believed and the rest of the nation, under the leadership of the Pharisees, Priests and Elders, the builders who had rejected the Stone, who had become the head of the corner, rejected this second national invitation. The servants who preached Jesus Christ risen from the dead and called the nation to repent, were illtreated, put in prison and some of them killed. Later the words of our Lord in the above parable were also fulfilled. "And when the King heard of it he was wroth, and, having sent his forces, destroyed those murderers and burned city." This predicted the doom of Jerusalem. After this offer had been rejected the Gospel was sent to the Gentiles. In this first part of the Book of Acts *Peter* is in the foreground; in the second part *Paul* is the prominent person.

Peter in his great work of preaching repentance to the nation is a type of the Jewish remnant, which will do the preaching during the end of the age, *after* the church is completed and has been removed to heaven. The persecution under Herod, as reported in the opening verses of chapter xii, is a prophetic picture of the persecution of the end of the age. Herod is a type of the personal Anti-christ. Peter in prison, James killed by the sword, Peter's supernatural deliverance out of Herod's hands, all is typical of the suffering of the Jewish remnant and their deliverance.

At the close of the chapter we find another great prophetic type.

"And on a set day, clothed in royal apparel and sitting on the elevated seat of honor, Herod made a public oration to them. And the people cried out, a god's voice and not man's! And immediately an angel of the Lord smote him, because he did not give the glory to God, and he expired, eaten of worms."

This is the picture and the fate of the Antichrist, the

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man of sin. He will claim divine honor and take the place of honor in the temple of God and show himself with lying wonders to be god. The unbelieving nation and also the apostate Gentiles will worship that man of sin and cry out, "a voice of God!" Then the Lord will destroy him with the breath of His mouth and the brightness of His coming and the Beast and false prophet will find their portion for eternity in the lake of fire, where the worm does not die and the fire is not quenched. These are but a few hints for the reader who can easily discover similar applications.

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But let none of our readers suppose, because we acknowledge the Jewish national aspect of the beginning of the Book of Acts, that we endorse a teaching prevalent in our day, claiming that there is nothing about the church in the first part of Acts, as well as nothing concerning the church in the second part. The same teachers tell us that the birthday of the church was not on the day when the Holy Spirit was poured out. We have no sympathy with this kind of teaching, and consider it unsafe. It must lead to other erroneous conceptions. Recently we asked a brother, who had accepted this theory, that the Book of Acts has nothing to do with the church, and the church did not begin in the day of Pentecost, we asked him if then the Apostle John belonged to the church, and we received the answer, that the twelve apostles were *only* in the kingdom, and not in the church. This is a serious error. It also shows ignorance concerning the Holy Spirit and His work for which He was sent upon the earth. He came not to the world, but to believers. He abides with the believer, and His habitation is the church, composed of all true believers; in Ephesians ii the church is called "the habitation of God by the Spirit of God." When the Holy Spirit came on the day of Pentecost, He united the believing disciples into one body, and the birth of that body, the church, took place on that day. "For by one Spirit we have

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been baptized into *one* body." This baptism came on the day of Pentecost. It is strange that the most simple things in the Word of God are made difficult and obscured by fanciful theories of men. The church began on the day of Pentecost. It was the birthday of the church, and the closing verses of Acts ii give us a sweet picture of the wonderful oneness the Holy Spirit had brought about. That the *full* revelation about the church as the Body of Christ, the Bride of Christ,* was not given on the day of Pentecost, but later through Paul is known to all our readers, but this fact does not alter the truth of the starting of the church, when the Holy Spirit was poured out.

Still another interesting fact about the beginning of Acts is that the conversion of Saul of Tarsus comes immediately after the wickedness of the nation had come to the full. Stephen, that mighty witness, had been stoned. The witnesses of the cruel deed lay aside their clothes at the feet of Saul. This young man was consenting to his being killed. Furthermore he ravaged the assembly. He entered the houses and dragged out men and women, and saw them out in prison. He was almost a maniac. He breathed threatening and slaughter against the disciples and desires to extend his field of operation to Damascus. He embodied all the hatred of the nation against those who believed in the Lord. All at once the Lord apprehends him; He shows mercy to such a one and sends him forth to serve and to suffer for His Name. He makes him a mighty instrument. And this happened at the closing of the national offer to the Jews. How blessedly the Lord showed by this act of His, in saving the worst of all, Saul of Tarsus, that He hath not cast away His ancient people, the Jews. And what He did with Saul, that will He do in due season with the remnant of Israel.

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*The same teachers deny that the Church is the Bride of Christ. We refer the readers to the article contained in this issue on the Church being the Bride of the Lord.

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The first incident recorded in the first missionary journey of the great apostle is deeply instructive. In Paphos they found a Jew by name of "Bar-Jesus" (Son-Jesus). He was a magician and a false prophet. "Who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to him, desired to hear the Word of God. But Elymas, the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul from the faith. But Saul, who also is Paul, filled with the Holy Spirit, fixing his eye upon him, said, O full of all deceit and all craft; son of the devil, enemy of all righteousness; wilt thou not cease perverting the right paths of the Lord? And now behold the Lord's hand is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand. Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord." This false prophet is a type of the Jewish nation. They opposed the Gospel going out to the Gentiles, who are represented by Sergius Paulus. And now judgment is pronounced by the apostle of the Gentiles upon this wicked man. He becomes blind, but his blindness is not a permanent blindness; only for a season. And while Bar Jesus seeks his way in the dark, the Gentile believes on the Lord, so the Jewish people have passed into judicial blindness. But as we learn from the great chapter of the Jewish question, Romans xi, that blindness is only partial and not permanent. It is a blindness for a season, not seeing the Sun. When the Sun of Righteousness rises, when He comes again, that blindness will be removed. In the meantime Gentiles believe on the Lord.

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How near is the day when that blindness will be, at least partially, removed? Just before the church is taken to be with the Lord, will He resume His gracious work with His earthly people. However, we witness events

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among the Jewish people, which clearly indicate that they are rapidly ready for the final great drama of their history. The persecutions are terrible in Russia. The cry "death to the Jews" is sor[illegible] throughout the Russian empire. Thousands and hundreds of thousands are in fear and trembling of what may come next. Incidents like the following are of frequent occurrence:

"In the name of the czar, death to the Jews," is the substance of an amazing inflammatory address made by President Dubrovin of the Union of Russian people.

He spoke to a band of 300 armed members of the union who had carried him on the shoulders to the railroad station on his departure for Kleve.

"In the name of our beloved emperor, I bless you," he said. "The holy Russian cause is the extermination of rebels. You know who they are and where to find them. Clear the Russian soil of them.

"The Russian people want neither constitution nor parliament, but orthodoxy and autocracy.

"Go ahead, brothers; death to the rebels and Jews."

After President Dubrovin's train had departed the 300 armed men marched through the principal streets of the city shouting, "Death to the rebels! Death to the Jews!"

And these persecutions drive them to return in unbelief to their own land. *It will not do to speak of a future* restoration of the Jews in unbelief—such a restoration is going on at the present time. They are going back by the thousands. The impending death of the Sultan of Turkey may change the entire oriental situation. These are indeed significant days in which we are living.

The first thing the Lord will do after the church is with Him will be the calling and sealing of the Israelitish remnant. May we, more than ever before, wait for His Son from heaven.

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While Secretary of State Root was staying recently at Buenos Ayres, Argentine, he was presented with an address by the local Zionists, headed by Mr. A. Vecht, who is a member of the Greater Actions Committee. Mr. Root replied as follows:

"I am extremely gratified to receive this address, and am happy to know that the Jewish people appreciate the

kindly feeling of the United States for them. It will always give the American people pleasure to help the Jewish people in all other parts of the world, but I feel that lasting help will only come to the Jewish race in general when they are able to occupy their old home in Palestine."

This recalls the utterance of the late John Hay who once said that belief in the principle and aims of the Zionist movement was no evidence of disloyalty to the mother country.

Trust in the Lord.

We do not know what shall be on the morrow; but *He* does. We do not know the hearts of men; but *He* does. We cannot control the winds, or the waves; but *He* can. We cannot guide ourselves, or *keep ourselves, or save ourselves, but He can do it. He sees the end* from the beginning. He rules the universe in wisdom and in power, and he loves and pities and blesses us, his creatures. Let us trust in him with all our hearts, and he will never leave us nor forsake us.

"Trust God's wisdom thee to guide,
Trust his goodness to provide;
Trust his saving love and power,
Trust him every day and hour;
Trust him as the only light,
Trust him in the darkest night;
Trust in sickness, trust in health,
Trust in poverty and wealth;
Trust in joy, and trust in grief,
Trust his promise for relief;
Trust him living, dying, too;
Trust him all thy journey through."

Selected.

Daily Scripture Calendar.

DECEMBER, 1906.

December 1. "The beginning of his KINGDOM was Babel" (Gen. x:10).

This is the first mention of a civic kingdom. Four cities with its capitals, indicating *universality*. Nimrod the founder was a "*mighty hunter before the Lord.*" *This singles him out as bold* defiant of the Lord. In rebellion, as his name meant, he hunted even men, and made *no secret of his violence. Thus, under* such a leader, and in such a spirit, began man's first attempt at consolidated government.

December 2. "For the KINGDOM is the Lord's, and He is governor among the nations" (Psa. xxii:28).

What a comfort to be told this when to the natural vision all earth's affairs look so confused. Misrule may now distress the godly; but let us never doubt but God is holding the course of human affairs. Gentile times shall end; and when the best of men in authority have proved their inability to govern one another, then Jehovah will openly interpose, and "the Kingdom shall be the Lord's" (Obadiah 21.)

December 3. "The KINGDOM of heaven is at hand" (Matt. x:7).

The phrases, "Kingdom of heaven" and "Kingdom of God" are essentially *one*. Matthew uses both expressions with the same intention (vi:33). "The mysteries of the Kingdom of heaven" in Matthew, are in Mark called "the mystery of the Kingdom of God." One describes the heavenly origin, and the other the divine *character* of this kingdom. Though long promised before, it was never "at hand" till John's time, when Messiah, the king, stood among men.

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December 4. "Fellow workers unto the KINGDOM of God" (Col. iv:11).

While everything done by the Church today, through preaching, is "unto the Kingdom of God," yet the Kingdom itself, which will be the rule of God on earth through Jesus Christ, cannot begin until the Father sends His Son a second time into the world to judge and reign. But as "fellow-workers" with Christ, we may *hasten the Kingdom by helping to complete the fulness of the Gentiles*, which must precede the Kingdom.

December 5. "An entrance shall be ministered unto you abundantly into the everlasting KINGDOM" (2 Pet. i:11).

Even if these were Jews addressed, they were saved Jews, then in the Church (1:1). So we find the Kingdom is *longer* than the Church. The Church will be *in* the Kingdom, but is not, as some teach now *the* Kingdom. The Church is only one of the *mysteries* of the Kingdom. Peter tells of two kinds of entrance into the Kingdom. Some shall enter with glory and rewards; others will be barely saved, as by fire, like Lot.

December 6. "Translated us into the KINGDOM of His dear Son" (Col. i:13).

This is the only place where believers are said to be *now* in the kingdom. It answers to another Scripture which affirms that we are now in "heavenly places." Both of which mean that what is now *present* to faith, is *prospective* to hope. But as regards *experience* the believer *has* been translated out of the tyranny of the old sinful citizenship, and his life transfused with the blessedness of the new Kingdom of love and holiness.

December 7. "Thy KINGDOM come. Thy will be done on earth" (Lu. xi:2).

God's will is nowhere now *completely* done on earth. This alone proves the prayer yet unanswered. The *kingdom* bears ten distinct titles. When *one* is fulfilled, they all must be likewise. Two names are, "The Kingdom of Israel," and "The Kingdom of Jerusalem." In neither of these phases does the Kingdom now exist. Let us then continue to pray for that time to soon come when God's laws shall be perfectly and unceasingly obeyed by men on earth, as they are now by angels in heaven.

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December 8. "At His appearing and His KINGDOM" (2 Tim. iv:1).

These words are most conclusive. They link the *Kingdom* and the *Advent*. When one comes, the other will be present. When He reigns we shall reign with Him. While the King is absent the Church should mourn like Mephibosheth. An Ahsalom, usurper, "is yet to plot for the Kingdom; but the oath to David is sure." Let us speak to one another about "bringing the King back," and anoint ourselves "to go to meet him."

December 9. "God . . . hath in these LAST DAYS spoken unto us in a Son" (Heb. i:1, 2).

"Last days" do not mean end of the ages. Other days are yet to follow. The phrase designates the end of the *seasons* and *forms* by which God had formerly communicated His will. The Rabbis always understood the words to refer to Messiah's times. These days are the last dispensation of mercy to the world. There will be no new scheme for man's recovery. God formerly spoke *through* prophets. Now He speaks *in the person* of a Son. (Heb. i:1-3).

December 10. "I may tell you that which shall befall you in the LAST DAYS" (Gen. xlix:1).

This phrase "last days" is large enough to include God's utmost intention down to the end of Millennial times. While in a partial sense the twelve tribes have all along conformed to these moulds of prophecy, yet much remains to be realized. Though these words do not particularly concern us, yet they ought to *comfort* us to-day, for they show how wonderful is our Bible in which we believe. No other writing has, nr can sketch men's lives in advance. "He knoweth the way that I take."

December 11. "In the LAST DAYS the mountain of the Lord's house shall be established in the top of the mountains" (Isa. ii:2).

This must be a time yet to come, for the conditions accompanying it have never been seen on the earth. *War* shall cease, and whole *nations* by one consent shall gravitate to one sacred place of worship. How foolish to try to figurize it. How much more foolish for the church to monopolize and spiritualize the promise, when literal Israel, and literal Jerusalem are the very core of the prediction (Mic. iv).

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December 12. "The word that I have spoken the same shall judge him in the LAST DAY" (Jno. xii:48).

Awful is the peril of that man who lightly regards the dignity of the Lord Jesus. There is a *last day coming*. People will not always be buying and selling and rushing as they are now. As banks have their reckoning days, so shall God. He who now sneers at the Bible, shall then find that his eternal destiny rests *not upon* science or character, but upon that *very Word* which the learned had decided *was not inspired and infallible*.

December 13. "There shall come in the LAST DAYS scoffers walking after their own lusts" (2 Pet. iii:3).

There is a *double* here, like Rev. xiv:2. Read, "scoffers, scoffing." There have always been *mockers* and *lustful* people. These features alone do not prove it is the "last times." The point is *they sneer about the Second coming of Christ*. That the mockers of former ages could not do. Brethren, if you meet a man who derides the second coming, be comforted. First it proves *you* are in line with the Bible. Second, it proves that blessed event to be *very close at hand*.

December 14. "Ye have heaped treasure together for the LAST DAYS" (Jas. v:3).

More accurately read, "*In* the last days." A few years ago this prophecy seemed to have little meaning. Now it is demonstrating itself alarmingly. The words go hand in hand with verses 4, 5, 6. *Riches, Fraud, Pleasure*, are the three marks of this latter time. But behold! how God is *scattering* men's ill-gotten wealth. An earthquake, a flood, or a famine devour millions in a moment. Verily our prosperity is an *advance*, but an advance towards *judgment*.

December 15. "In the LAST DAYS perilous times shall come" (2 Tim. iii:1).

The word "last" not only means *final*, but it indicates *degeneracy* and *descent*—days getting *worse*, and not better. So it is rendered in Lu. xvi:9. The term "perilous" is used but twice. In Matt. viii:28, it describes a *demoniac*. In secular language it is applied to *hurtful dogs*. *Men who decry Scripture tell us the times are improving*. Scripture says that fierce, furious, intolerable times are imminent. *Which* are we believing?

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December 16. "Enoch WALKED with God" (Gen. v:22).

These words sound *slow* in these days when everybody wants to *ride* as fast as they can. Not by swift moving motor car, but at nature's jogging pace, did Enoch and his Lord journey on. The thought is very comforting to the poor and obscure who cannot afford artificial, high speeding locomotion. Here is *quiet* and *leisure*, and *calmness*. No special *clothes* are needed; there are no *risks;* we all may walk this walk to glory (Neh. ix:21).

December 17. "As ye have therefore received Christ Jesus the Lord, WALK ye in Him" (Col. ii:6).

Ten distinct words are used to express walking. Some of them mean to go *and return;* others to *walk over* a place, as Zacharias and Elizabeth *externally* kept the law (Lu. i:6). This word means to walk around as *in an enclosure*. Christ Jesus is to be the sphere of the believer's activity. As Paul elsewhere states it, "to live is Christ." *In Him*, and only in Him we are to "live and move and have our being."

December 18. "WALK worthy of the vocation wherewith ye are called" (Ep. vi:1).

"Worthy" is the emphatic word. It means *suitably*. Christian life may here be compared to a *business*. What should we think of a man going to the theatre or ball in a coal heaver's smutty clothes? But such clothes are all right in the coal-pit. So we being called to the highest and purest of vocations, are to put off all the filthy habits of the old life. As a tidy business requires tidy clothes, so the servant of God must wear the livery of heaven.

December 19. "I see four men WALKING loose in the midst of the fire" (Dan. iii:25).

The miracle was the walking *loose*. The men were bound fast enough when bundled into the furnace. It is the Devil's prerogative to *bind* (Lu. xiii:16). It is the Lord's exclusive right to *loose* (Jno. xi:44). There is consuming fire for the sinful (v:22). There is liberating fire for the righteous (Num. xxx:23). So in all our afflictions, the whitest heat will seem cool as the snow to Salmon, if the Son of God walk with us in the furnace.

December 20. "WALK before me, and be thou perfect" (Gen. xvii:1).

Be under my countenance continually. This is an Old Testament direction. As stern fathers make their children walk *in front* of them to observe their conduct, so God commanded His servants of old. The New Testament gives us something better. The Lord Jesus goes *before* His sheep. Our failures are not set in the light *of* His countenance, but behind His back; and we are not *driven* by a commandment, but *led* by a Person.

December 21. "Also WALK in the steps of that faith of our father Abraham" (Rom. iv:12).

This expressive word sets forth the *unity* of destination, and *harmony* of advance in all believers, no matter under what dispensation they lived. The word means *keeping step* as in a martial procession. Abraham is the *leader* and *parent* of all the faithful; but like in the army, *individual distinction* is lost sight of. All wear one uniform; all keep step to the same rhythm; all obey the same orders; and all are controlled by one Spirit.

December 22. "Yea, though I WALK through the valley of the shadow of death, I will fear no evil" (Psa. xxiii:4).

Four blessed words are here linked together. The believer's earthly experience is a *walk*, implying calmness or tranquility (Isa. xxviii:16). It is a walk *through*, meaning there is an end to his sorrowful pilgrimage. It is a *valley* indicating humility, but also greenness and shelter, like earth's beautiful fertile valleys. It is the valley of a *shadow*. All the terrible realities of a broken law are vanquished, and only shadows of them remain.

December 23. "Except a man be BORN again he cannot see the Kingdom of God" (Jno. iii:3).

A *mineral* cannot grow and smell like a rose; a rose cannot move and think like a man; because each belong to separate kingdoms. No more can a natural, unregenerated man apprehend things spiritual, except he be *born from above*. Ezekiel calls it "taking away the stoney heart." Paul calls it "becoming a new creature." Peter calls it "*being made partaker of the divine nature*." John calls it "passing from death unto life." Our Lord sums it all up as a *new birth*.

December 24. "Declare His righteousness unto a people that shall be BORN" (Psa. xxii:31).

These are singular words. They declare something which has never yet taken place. All other nations are formed by the slow accretions of territory, laws, and commerce. Elsewhere it is said this "nation shall be born at once," "in one day" (Isa. lxvi:8). As the Church was born "suddenly" at Pentecost, so Israel of the Millennial future shall come to maturity. We then who love Israel are to be looking, not for human colonization, but praying for the touch of Divine miracle.

December 25. "Unto you is BORN this day in the city of David a Saviour, which is Christ the Lord" (Lu. ii:11).

This wonderful being was Saviour by *covenant*, Christ by *commission*, and Lord by *right*. Was ever so much authority compressed into so small human limits! Here lay the "Seed" for which Eve and Abraham looked; the "Royal Priest" Melchizedek typified; the "Prophet" of Moses; the "Lamb" of Aaron; the "Prince" of *David*; the "Son" of *Isaiah*; the "Star" of *Balaam*; the "Consolation" of Israel; the "Shepherd" of Jacob; the "Desire" of nations; the "King" of the Jews.

December 26. "Where is He that is BORN King of the Jews" (Matt. ii:2).

In our rejoicing as Gentiles, that unto us a Saviour has been born, let us not forget that our participation in the great salvation is after all only an *incidental*. The first *primary* purpose of this blessed nativity is in reference to *Israel*. When questioned by Pilate, "Art thou the King of the Jews?" the answer of our Lord was, "To this end was I born." Never yet has He been *King of the Jews*. Thus the chief intention of Christmas remains to be realized.

December 27. "He was seen of me also, as of one BORN out of due time" (1 Cor. xv:8).

Paul humbly speaks of himself as an "abortive," which is puny and feeble (v:p). The word also describes an *advance birth*. His relation to his nation Paul was an advance sample of how Israel shall be reborn in the end of this age. He was converted by a blaze of glory. When Messiah comes in power and great glory "every eye shall Him." Israel shall look on Him who they pierced and the dazzling sight shall break their hearts.

December 28. "The children being not yet BORN, neither having done any good or evil" (Rom. ix:11).

The mysterious doctrine of Divine election is here elaborated by *four* statements—the children were not born—consequently had done neither good nor evil—but where chosen of God's will alone—to show that election is never of merit or good works. If we believers know that we have been "chosen of God and *precious*," and "quicken by His promise; let us wonder, and adore that love whose mercy passed by the noble, to alight upon us.

December 29. "Whosoever is BORN of God sinneth not" (1 Jno. v:18).

Why? Because "He having been begotten of God, it—the divine generation—keepeth him." "His seed remaineth in him; and he cannot sin." Practically we may say the regenerated man does not any more sin *habitually*. In proportion as he realizes his new life, the Devil cannot fasten upon him. As regards the flesh, like Paul, he hates the things he does; he *wills* for holiness; and *seeks* that *keeping* power of the Spirit which is able to preserve him (2 Tim. iv:18, Jude 24).

December 30. "Jesus Christ, the SAME; yesterday, to-day and forever" (Heb. xiii:8).

The *full name given shows* He *is the same both in Person and Office*. His *glories* may increase. His *character* never varies. He who as Author and Finisher of faith supported the old worthies, *will sustain you and me*. As *ships at anchor sway with the tide* but never truly move, so we, anchored to Jesus Christ, may fluctuate through circumstances, but can never drift away from His *faithfulness*, which *is* eternal security.

December 31. "Thou art the SAME, and thy years shall not fail" (Heb. i:12).

Our glorious and eternal Lord is contrasted with all created things. It were possible that even the life of angels might fail; but He, the *uncreated*, knows "neither beginning of days nor end of life." As our mortal years pass, and decay comes upon us, it is strong consolation to have it affirmed to us, that as He is eternal, so hath He given to us everlasting life. "This is the record, that God hath given to us eternal life, and this life is in His Son."

Book Reviews.

China and the Gospel. An illustrated Report of the China Inland Mission. London; Toronto, Philadelphia. 160 pages. Price 50 cents.

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OUR HOPE.

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Vol. XIII. JANUARY, 1907. No. 7.

Editorial Notes.

Rejoice in the Lord Always.

"Rejoice in the Lord always; again I say, Rejoice!" (Phil. iv:4). With this blessed word of exhortation; so familiar to every child of God, we greet our many readers in the beginning of a new year. After prayer it came to our heart with all its precious freshness and fragrance and we feel it is a good word for God's people to remember on the threshold of another year. May each reader of these lines as well as the writer go on, as long as the Lord permits, day by day, rejoicing in Himself. "Rejoice in the Lord always; again I say, Rejoice."

But what does it mean? Have your joy in the Lord and walk in the strength of this joy, above the things of the flesh, the cares, anxieties and perplexities of life. Only a true Christian, who knows His Lord, to whom He is real by the power of the indwelling Holy Spirit, can thus rejoice in the Lord. Indeed this rejoicing in our blessed Lord, this true, eternal joy is a fruit of the Spirit of God, in the heart of the believer. In writing his first epistle, Peter shows the spiritual condition of his brethren, a condition which every Christian should always enjoy. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. i:8). Only the power of God by His Spirit can give us this; to love One, whom we have never seen and to rejoice with joy unspeakable and full of Glory

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in One upon whose face our eyes have never rested. But for this purpose the Holy Spirit is given to us. He is with us to make the Lord real to our hearts, to teach us the rest-life and the joy-life in Him and to keep us rejoicing always.

And what a Lord He is in whom we rejoice, who is our joy! Here we feel our insufficiency to utter what moves and stirs the heart. Ah, what mortal tongue and human pen can tell out the goodness, the greatness, the tenderness, the wisdom, the power, the loveliness and the glory of the adorable Lord! He who knows little of having his joy in the Lord, shows how little he knows Him. The more we know Him the greater will be our joy, the more will He become the only One for our hearts and in our lives. What a Lord He is! We think of His love for us, when He *died on the cross.* "*Who His own self bare our sins* in His own body on the tree * * * ." "He loved me and *gave Himself for me,*" *each believer can say in full assurance* and with joy. We know Him risen, seated in the highest heavens, appearing there in the presence of God for us, our advocate, our priest. We know He is our tender, loving shepherd, the overseer of our souls, the One who watcheth, careth for His sheep. He is our glorified Head, the Bridegroom, the Lord all powerful. All spiritual blessings are in Him; in Him the fullness of the Godhead dwells bodily. And what else we might write of Him, the Firstborn of many brethren, the captain of salvation, the Alpha and Omega, the root and offspring of David, the bright and morningstar! Yea, what a Lord He is! May the Holy Spirit even now in reading and believing fill you with joy unspeakable in our Lord.

He wants us to rejoice in Him. He rejoices in us for He has an inheritance in His saints. When we rejoice in Him, when He is our all for us, when we let His Spirit lead us on to know Him more and more, then He sees the travail of His soul and is satisfied. Shall we not give Him *that joy, with which we comfort* His heart and please the Father?

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The word, which means joy, the same, which is used in the above Scripture passage is used three times in the ending chapters of Matthew. Judas said to Him at the betrayal "*chaire*"—hail—or "rejoice." The mocking soldiers said "*chaire,*" "rejoice" king of the Jews. What must it have been for Him, when He was thus in the hands of man. He had then His joy before His heart. For the joy set before Him, He endured the cross, despising the shame. But on that resurrection morning as they had left the empty tomb to tell the disciples, He met them and the first word He said was none other than "chairete", "Rejoice" translated in our Bibles with "all hail." He has triumphed, He has conquered, He has all power in heaven and on earth and He bids us to rejoice. Why can we not do it? And He, this wonderful person, is our Lord. He is over us, we are under Him; we belong to Him, He belongs to us. Oh, rejoice! Can there ever come anything upon us which is beyond His control and power? Can anything hurt us? Are we not safe and secure for time and eternity identified with our gracious Lord? Oh, rejoice! This occupation with Him and rejoicing in Him is indeed the believer's strength. It lifts Him above the cares and anxieties here; it brings to a precious rest in Him. What may come all upon you, dear readers, during this new year, should it run on as other years? Loss, bereavements, disappointments, troubles and anxiety may be the lot of not a few of those who read these words. How can we meet it all unless we rejoice in the Lord always! The Lord give us this as our daily portion. And just let us learn to rejoice in Him *today*. Then give His Spirit opportunity to show your heart more of Him. He will do it if you turn to His Word.

And how long! how long, oh! Lord! When shall we be with Thee? When shall we see Thy face and behold Thy Glory? The shadows lengthen, the days become more ominous, the times more solemn. We wait for Him and with Him and some day it will be all blessed reality. The shout *from the air will call us home; home to our Lord* and then in His Presence we shall have fullness of joy for-

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evermore. And that blessed Hope lifts one higher and higher and increases the joy in the Lord. Oh friends, the time *is* short. Let us do it. "Rejoice in the Lord always: again I say, Rejoice."

Oh Lord, we would no longer be
At home in that which hated Thee,
But patient in Thy footsteps go,
Thy sorrow as Thy joy to know;
We would—and O confirm the power—
With meekness meet the darkest hour,
By shame, contempt, however tried,
For Thou wast scorned and crucified,

We welcome still Thy faithful word—
"The cross shall meet its sure reward;"
For soon must pass the *"little while,"*
Then joy shall crown Thy servants' toil;
And we shall hear Thee, Saviour, say,
"Arise, my love, and come away;
Look up, for thou shalt weep no more,
But rest on heaven's eternal shore."

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"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and *cares of this life*, and that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth" (Luke xxi:34, 35). "For yet a little while, and He that shall come will come, and will not tarry" (Heb. x:37).

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The Situation. The existing conditions in Christendom are almost indescribable. The situation is appalling beyond remedy and hope. Nowhere has the departure from the faith been so pronounced and widespread as it is at present. Several of the Epistles, which treat of the characteristics of the end of this age, show that much of the apostasy is centered in teachers—such who claim to be Christian preachers and expounders of the Christian faith. It is so to-day. To use a common phrase, it is "the pulpit" which is in greater part responsible for the departure from the faith and its fearful con-

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sequences. And here leaders of different denominations seem to try to outdo each other in expressing their unbelief in the Bible and the faith delivered unto the saints. It would take pages to mention facts which have come under our notice during the past months. Newspaper clippings from East and West reached us with startling headlines announcing the fact that some D. D. preached against the Bible; another calling the Book of Genesis a myth; another ridiculing the Book of Jonah, and still another speaking blasphemies about the person of our Lord. The truth is these wicked utterances have become so frequent that they do no longer startle the "Christian" public. The satanic seed of "higher criticism" has sprung up and is yielding its harvest. The denial of the divinity and authority of the Bible, God's *revelation, stands in the foreground, for all apostasy* begins with that. Recently a leading preacher in Buffalo, N. Y., aimed at the very foundation of our holy faith by denying the inspiration of the Bible in a series of addresses. Poor men! Hypocrites they are and worse, enemies of the cross of Christ. The Epistle of Jude gives their picture and their end. And they are increasing and with their "great swelling words" called oratory sought out by the great professing Christian crowds, with their "itching ears" (2 Tim. iv:3).

A friend sent us from Lincoln, Neb., a circular coming from a men's club in connection with an evangelical church of that western city. The club or guild meets every Sunday from 12 to 1. That circular, evidently written by a preacher, makes an awful confession. After a number of silly statements asking for more members the circular says: "We don't want you if you want an old-fashioned Bible class, for most of us are too ignorant of the Bible and have too little time (or at least think so) to make textual study of the Bible profitable!" Awful, is it not! And then the worldliness of the professing churches. Recently in a Baptist church of our city the pastor introduced a girl who whistled, a man with musical glasses, to attract the people to the Sunday night meetings, so that the daily papers compared

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these services to a "vaudeville show." But enough. We care not to take more of our space to speak of these sad evidences of the apostasy of the last times, which is upon us. But while the churches drift, give up the Bible, the faith once and for all delivered unto the Saints and deny the Lord and the Gospel, the enemy of souls is not slack in bringing in his anti-christian delusions. This is exactly what the Bible teaches us. Listen, dear reader, to this prediction made almost 1900 years ago: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; *and they shall turn away their ears from the truth and shall be turned unto fables*" (2 Tim. iv:3, 4). This is fulfilled before our eyes in these days. The great delusion and fable of our times is that anti-christian movement known by the name of "Christian Science," a denial of the Deity of our Lord and the atonement. This wicked system is rapidly increasing throughout the United States and Canada. It musters its forces from different denominations, which turned from the truth and who now believe the lie. We have no doubt that this science falsely so-called, denying every fundamental of the true Christian faith, will become very much stronger and be one of the great leading systems of the apostasy. And is it not astonishing that Christian preacher, in confession evangelical, can stand up in defense of this fad and delusion. A few months ago, a leading preacher of a large Canadian city took the chair of a Christian Science gathering, welcomed the speakers and wished them God's blessing! A kind and frank letter addressed by us to this man showing him his blunder and asking him to reconsider his action was left unanswered. Similar endorsements may be looked for as Christian Science gains strength, influence and money. Besides this delusive system other evil movements have sprung up and are working fearful confusion. Mormonism, too, is spreading in almost every State of this land. They sneak through the land and appear in the garb of angels of light. One of their elders addressed a New York audience a few weeks ago in which he said the following:

"The one great aim of Mormonism is to proclaim one more added emphasis the divinity of the Saviour. And our faith does not teach us to worship a sad Christ, one drooping and dead, who is being lifted from the cross by his disciples. It is a triumphant Christ, alive and all powerful, whom we worship.

"I believe that He still dwells in the flesh to-day on some distant sphere, I know not where, and that he is all powerful in the flesh in heaven as on earth."

What a cunning deception! What satanic wisdom in these lines! But there is more to be said. Among those who hold to the inspiration of the Bible and to the fundamentals of the faith all kinds of erors are creeping in working great confusion. Teachers with fanciful theories help to unsettle many and open the way for more serious errors to come in. Others claim a restoration of different gifts, such as the gift of healing and the gift of tongues. The latter is claimed in Los Angeles, Denver, Colorado Springs and we believe in other places. Satan brings in his most subtle work. The leaders of these fanatical movements, who claim a special divine commission to "restore the church," to have revelations from the Lord and "pentecostal power" are always men who have a selfish ambition, who want to be some great one and lack the knowledge of the truth. Dowie, Volivia, Sandford, are samples of such men. Others follow in their steps. But we forbear to add other conditions. We say again the situation is awful and almost intolerable. It will not improve but become worse and worse. Surely the remedy for it all is the *Coming of our Lord*. That great event will set things in order. In the meantime your safe place, dear reader, is to walk closely with your Lord; to be humble and take your place at His feet, owning your weakness. Let Him be your all; let His Word be your daily delight. Walk, if need be, alone with Him and He will keep you without stumbling in these days of evil.

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Face to Face.

The second and third Epistles of John close with about the same expressions. "Having many things to write unto you, I would not write with paper and ink; but I trust to come

unto you, and speak face to face, that our joy may be full" (2 John 12). "But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee" (3 John 14). These two epistles have a special significance for the last days. This is likewise true of second Thessalonians, second Timothy and second Peter. The elect lady in the second Epistle of John is cautioned by the Apostle of love to have nothing to do with the evil teachers, who abide not in the doctrine of Christ. She is told by apostolic authority not to receive such in her house and not even to bid them God-speed. In these days such teachers abound, and here we have the direction how to treat them. In the third epistle a self centered man in the assembly, loving to have the first place, is seen assuming the place of a dictator, a pope, and with his malicious words opposed the Apostle and cast out other fellow members of the assembly. This is another serious evil in the last days.

Now in reading the concluding words of John in these epistles one thinks of the Apostle first of all. He expected to see the lady and Gaius face to face and that it would be *joy for him. But let us likewise think of Him* in whose behalf John wrote the epistles, our blessed Lord. How solemn these words become when we think of Him! Shortly we shall see *Him* face to face. Shortly He will speak with us face to face. Shortly we shall know "the many things" in His presence and His joy and our joy will be full. Let us think daily of this coming meeting with Him "face to face" and we shall keep faithful to our Lord.

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Monthly Meetings. More and more we feel convinced that in as many places as possible monthly meetings for Prayer and Bible Study should be held. These gatherings should be strictly undenominational and all children of God be invited to them. We have done as much as we can in this respect and find the Lord richly blessing these efforts to contend for the faith and to reach His beloved people. Such monthly meetings may under God become the gathering places of those who stand

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for the truth in these last days. We have been twice in Albany and twice in Philadelphia to hold such monthly meetings, afternoon and evening. They were well attended and the Word was used. We expect to continue in these places every month. The Boston monthly meetings were resumed in October, Dr. Gray addressing the October meetings, Dr. Pierson the November gatherings and the editor the December meetings. We also have visited again Detroit, Mich., for a series of meetings in Salem Hall, our fifth visit during 1906. Besides ourself Mr. Jennings, Mr. Alrich and Mr. Walter Scott held meetings in Detroit during the past year. We had likewise fine monthly meetings in Buffalo, N. Y., where they are held every last Monday in the month in the Y. W. C. A. hall on Mohawk street. Besides a visit to Perth Ontario, where we held seven meetings, we addressed audiences during the past month in Paterson, N. J.; Tenafly, N. J.; Lawrence, Mass.; Haverhill, Mass., and Passaic, N. J. We will be glad to take up other places in the Eastern States should our Lord open the door.

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A Personal Word.

So many of our readers take such a deep and prayerful interest in the work we are permitted to do, that we feel we owe them a personal word of thanks. The past year has been one of much labor. Our endeavor, expressed in these pages, in the beginning of the past year, to reach as many people as possible, has been abundantly realized. We addressed during 1906 about 325 audiences and traveled in the neighborhood of 20,000 miles. Some of the audiences we could address were very large. Besides this oral ministry we sent out the printed message in large quantities in different languages. Our Lord in His Grace made all this possible. He protected us in the travels, gave physical strength and often in bodily weakness and infirmity restored and strengthened; He answered our prayers, supplied all our need and above all He blest His Word to the souls of men. We write this to His praise and give Him the honor for all this. How little it is anyway! And we

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are grateful to our readers for their prayers. They have been such an encouragement to us and surely the Lord has answered.

We feel convinced the path we go is pleasing to Him. We know He wants us to reach out after all the members of His body and to reach *as many people as possible as soon as possible* with the Gospel and the message of His soon coming. Oh that a thousand of His servants might go forth in these last days to do this! The coming of the Lord draweth nigh. We shall, under Him, go forth mostly into new places during the new year, pleasing Him. We want to reach new cities, towns and States. Texas, Arizona, New Mexico and the great northwestern territories of Canada we hope to reach and are praying that He may open the way and the doors.

Calls from foreign countries have reached us. It would be very pleasant to go there, especially to the old homeland. But as long as the need is so very great in this land we are constrained to remain here and abide in the ministry. Pray more for us. We want to give you a verse, which contains the request we desire you to make: "Withal praying also for us, that God would open to us a door of utterance to speak the mystery of Christ" (Col. iv:3).

✣

New Literature.

When we wrote the little volume "*His Riches Our Riches*" we felt the Lord would use the message, but we did not expect that it would be so largely used. It has brought blessing to hundreds of hearts and is well adapted as an answer to all the wicked teachings about the person and work of our Lord. We have put a very low price upon 100 copies and like to encourage our readers to circulate these books freely.

"*Meat in Due Season*," containing three helpful addresses on Prophecy, is likewise doing great good. We want to see these sold by the thousands. We furnish them for only $4.85 per hundred.

"*The Olivet Discourse*" is perhaps the most important and timely volume we have issued. Those who have been led into the error that this great discourse is only for the Jews and those who believe in its past fulfillment should read this exposition.

Then there is Mrs. Needham's "*Morning by Morning*." It makes an excellent present. The daily texts are very helpful and the

words of explanation eminently helpful for meditation. Buy a copy *and use it in your family worship. Price 75 cents postpaid.*

Matthew Vol. II completes the exposition of the first Gospel. These two volumes should be in the hands of every Christian believer. We shall have more to say about these two volumes later.

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We will *greatly* appreciate an immediate remittance of all subscriptions, which are due. Several hundred of our readers have been notified for months back that their subscriptions are due and the renewals should have been sent in before this. As we want to pay our *bills regularly we will esteem it a favor if you attend to this* as soon as possible.

We say again that we do not send out "converted Jews" to collect our subscriptions or take new names. Any converted Jew who comes to you, no matter what name he bears, and says he is connected with us and sent out by us is a fraud. We warn against this Friedman. *Friedman alias Gottlieb* is a *criminal* who has deceived and cheated many Christians. Notify us if he turns up in your locality.

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The Seventh Midwinter Bible Conference for Boston and vicinity will convene in the Park Street Congregational Church, February 11, 12, 13 and 14. Two meetings daily. Speakers and topics will be announced by special programs.

The Gospel of Matthew.

Chapter xxvi (Continued).

And what a story it is which we have before us, the story of the passion of the King. And who could be able to follow the Lamb of God and fathom the depths of His sorrow! What it must have been for Him, the Holy, spotless One, to be thus delivered into the hands of sinners! Again we say that it is quite impossible to write an exposition of all these solemn events connected with the suffering and death of our Lord. Much of what might be written by way of application we must leave unsaid; it would take volumes to do that.

It was while He was still speaking to His disciples that the enemies came to take hold of Him; to take the Beloved

of the Father captive. "And while He was yet speakin
Behold Judas, one of the twelve came, and with him a gre
crowd with swords and sticks" (verse 47). It seems th
Judas made good use of his time since he left the roo
where the feast was kept. The Lord had said to him, know
ing the thoughts of his dark heart, "What thou doest,
quickly." Possessed by Satan, he had rushed forth into th
dark night, and, in feverish haste, led on by the evil one,
had succeeded in all his plans. The officers and a detach
ment of Roman soldiers, most likely several hundred, we
put at his disposal. These carried swords and other weapo
besides lanterns and torches. These were Gentiles; perh
of different countries, such which Rome had conquer
But there were others, and they carried sticks. The tem
guard had turned out in full force; these were the hirelin
of the chief priests and elders. The rabble of the street
doubt was also represented, for it was a great crowd. Wh
a scene! Gentiles and Jews come to lay their hands on th
Prince of Life, the Lord of Glory, ready to commit th
greatest sin. All the sinfulness of sin is now to be mani
fested. But why such a great multitude and such precautio
to capture one man, who was "meek and lowly"? What
testimony after all to His power, which they feared and
what blindness.

Judas appears first on the scene. Behold Judas! Wh
a surprise it must have been for the disciples, aroused fr
sleep, to find him present who had withdrawn from the
under such mysterious circumstances. From the Gospel
Luke we learn that he was not only the leader of the gr
crowd but he walked ahead of them. What a subtle pl
he had laid, and in it the cunning of that same Serp
which was in that garden, in which the first Adam had be
placed. How cunning and yet how blunt. All had be
arranged so as to make His escape impossible. The trai
was to kiss Him so that the Lord might be known and lik
wise become detached from the disciples; then they were
press at once upon Him and capture Him. All was carefu

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premeditated. Judas by his action and his plan shows that he did not believe in the Lord as the Son of God; he knew His power. When he walked before them he may have cunningly aimed at the hiding of his satanic deed.

And now he reaches the side of Him whom he still calls "Rabbi." The first word he utters was a word of joy. "Oh, the joy! Rabbi"—thus it reads in literal translation. Then he kissed Him eagerly. The symbol of love, devotion and faithfulness so much used in the Orient is used by the traitor. What must the Holy One have suffered, when the one who had been in His loving company came up and had uttered that word, "Oh, the Joy"? What suffering must have passed through that loving heart when He felt the vile lips of that one upon His cheeks!

And to think that He who rebuked the sea and it obeyed His voice, whose omnipotent word had healed the sick and raised the dead, should thus be delivered up. Oh, what a story it is!

"But Jesus said to him, Friend, for what purpose art thou come?" What calm and gentle answer to the satan-possessed Judas Iscariot. Should not this tender question have touched the conscience of the traitor? He was beyond hope. It is significant that the Lord addresses him with the word, Friend. Yet it is a different word which the Lord used in calling His disciples as recorded in John xv. The word He uses here signifies "companion." Judas had been a companion of the Lord, He had beheld His mighty works, and had by Him messianic power to heal the sick conferred upon himself. This is the last word that wicked man ever heard addressed to himself by the Lord. The next time we behold him is when he is filled with remorse, casting the pieces of silver in the temple, then he went and hanged himself.

And now they laid hands upon the Lord and seized Him. The rough hands of the inhuman Roman soldiers, the cruel hands of the hating Jewish mob took hold of that sinless body of the Lamb of God. All were energized by Satan who stands behind all this and that which follows; it is the

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hour of darkness and the manifestation of the power of darkness upon Him, the willing sacrifice.

But far different is the description of His betrayal in the Gospel of John. Not a word is said in that Gospel of His agony in the garden. As Son of God, described in the fourth Gospel, no such record would be in order. And when they come to take Him, He meets them with a calm "Whom seek ye?" His majestic answer "I am," makes the whole multitude of Roman soldiers, temple guards and the mob fall down. "They went backward and fell to the ground." All He needed to do was to walk away and disappear between the trees of the garden. There is, of course, no discrepancy here. The Gospel of John simply shows the divine side of that scene. He allowed Himself bound and that with the condition "let these go away." He surrenders Himself; His own are free. Blessed hint of the precious Gospel of the Son of God.

An incident is connected with this great event which is full of instruction. The hasty action of Peter, as we learn from the Gospel of John, almost marred the gracious scene and only the Lord's hand could overrule the serious consequences of that action and bring good out of it. The confusion of the disciples must have been great when their beloved Master was taken captive. To see how the meek One, whom they had followed, at whose feet they had sat, in whom they believed as the Christ of God, was taken by these rough men, was too much for them. They had between themselves two swords. The words of the Lord about "Selling his garment and buying a sword" had been taken literally by them. Simon Peter possessed one of the swords, and had he not said he would be willing to lay down his life for the Lord? Now the opportunity had come to show his willingness to redeem his promise and his loyalty to his Master. In fearful rashness he draws the sword and strikes the one next to him. He strikes with the intent to kill. The one hit is the servant of the High Priest by name of Malchus. The mercy of the Lord prevented the worst

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and Peter only takes off the ear of the servant. Surely it was courage in Peter to do this. To attack such a large body of people was fearlessness; loyalty to Christ was the cause of the action. And yet how it belittled the Lord! Did He who had said just the word "I am" and his enemies had fallen into the dust, need such a defense? Did He who willingly stretched out His hands, the willing captive, need Peter's interference to make Him free? Upon the holy mount Peter had quite lost sight of the dignity of Him whom he called Lord and classed Him with Moses and Elias, and here he errs in the same manner. The Lord has to remind him of his mistake. "Return thy sword to its place; for all who take the sword shall perish by the sword. Or thinkest thou that I cannot now call upon my Father, and He will furnish me more than twelve legions of angels? How then should the Scriptures be fulfilled that thus it must be?" (verses 52-54). If it were a case of self-help how easy it would have been for Him to summon the angels. Peter stood in all probability in the attitude of defiance, ready to strike again if he should be attacked in return. He is told to put up the sword. Though loyal to the Lord, he had dishonored Him and not manifested the graciousness and mind of Him, whom He tried to defend. Alas! how many of us have followed impulsive Peter in this action.

The Scriptures had to be fulfilled, and from now on we see indeed the fulfillment of Scripture. Elsewhere we read that the Lord touched the ear of the wounded servant and healed him. It was the last miracle of healing the Lord performed before He went to the cross, and that was done to an enemy. In the tumult and confusion of the hour and through Satan's power of darkness it passed unnoticed.

"In that hour said Jesus to the crowds, Are ye come out against a robber with swords and sticks to take me? I sat daily with you teaching in the temple and ye did not seize me? But all this is come to pass that the Scriptures of the prophets may be fulfilled. Then all the disciples left Him and fled" (verses 55-56). The word He had spoken

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was now fulfilled, "All ye shall be offended because of Me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered." The Shepherd is left alone. We pass over the account found only in the Gospel of Mark about the young man who followed clad in a linen garment.

Alone and forsaken the blessed Lord is taken away captive. What a scene it must have been! The fleeing disciples disappearing in the darkness of the night, the mob leading Him hence; no doubt they buffeted Him with blasphemous curses dragging Him along and so soon Gethsemane, the place of that solemn drama, is enshrouded in the stillness of the night. But oh, what it was that took place there. The mighty Creator, the Son of God, the Holy One in His agony and sinful man laying hold of the Lord of Glory!

We will be obliged as we pass on in meditating on the passion of our Saviour to confine ourselves strictly to the Gospel, which we study. We do not write an exposition of the entire story of His suffering and what was done to the Man of Sorrows, but only as the Holy Spirit has recorded these events in the first Gospel. And in doing this, we shall point out only the leading features.

First we see Him before Caiaphas, the high priest, where the scribes and the elders were assembled. They expected Him to be brought in. What triumph must there have been upon their faces, when at last in that memorable night, the One whom they hated and despised was brought securely bound into their presence, under arrest in the hands of the Gentiles.

He must appear before the ecclesiastical council first; He must be tried there. But what can they say against Him? What evil had He done? They had watched Him closely. Deputations, one after another, had tried to ensnare Him. Pharisees and Sadducees, as we have seen in our study of this Gospel, had come to tempt Him. They found nothing in Him. He had asked the question in one of His great discourses, which they had heard. Which of you convinces Me of sin? "There was no answer. He was the sinless

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One, the perfect and holy One. But it is their hour and the power of darkness. Thus we read: "And the chief priests and the elders and the whole Sanhedrim sought false witness against Jesus, so that they might put Him to death." But did they succeed? "And they found none, though many false witnesses came forward". They could find nothing. Therefore, He ought to be freed. "But at the last two false witnesses came forward and said, He said I am able to destroy the temple of God, and in three days build it." But this was a wrong quotation of His words and a wrong application. Besides this, as we learn from the Gospel of Mark, the witnesses did not agree amongst themselves. It was impossible to convict Him on such a charge. He had not a word to say. They look upon Him with their awful hatred. The high priest attempts to get Him to answer. "Answereth Thou nothing?". "But Jesus was silent". It is obvious they could not convict Him. The charge against Him was blasphemy. They had miserably failed in proving anything whatever against the Lord. But condemned to death, He must be. He must die.

There remained just one thing to be done, and that was to put a question to Him directly, a question, which He could not refuse to answer. Why did they not do this at once? He had first to be shown as the Holy One, the Lamb of God, without spot or blemish. The moment has come. Most likely the Highpriest in his excitement had arisen from his seat. The silent victim stands immediately before Him. They are face to face. The furious, heated face of Caiaphas looks into the loving tender eyes of the Lord. Did this high priest and his associates know that this lowly One, standing bound in their presence, is the Son of God, the promised Messiah? They knew that He had given the witness to that effect throughout His public ministry. He had not only given the self-witness, that He and the Father are one, that He is the Son of God, but His works had fully established His Deity. The last question the Lord put to the Pharisees concerning the Christ, whose son He

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is, (Chap. xxii) had been answered by Him in a way they all understood. There was no doubt, they knew Him, even as the Lord had said in the parable, "He is the Heir; come let us kill Him". The highpriest knew he would succeed if he put that question concerning His Sonship to Him. But little he knew what he was doing; the blessed One could not be condemned by false witnesses. His own confession of who He was, the confession of the truth alone could bring about His condemnation. "And the highpriest answering said to Him, I adjure Thee by the living God that Thou tell us if Thou art the Christ, the Son of God. Jesus says to Him, Thou hast said. Moreover, I say to you From henceforth ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven. (*Verses 63-64.*)

Under that oath He could not be silent. For this moment He was waiting to witness that good confession. He confesses Himself the Christ, the Son of God and *witnesses to His future Glory at the right hand of power*, and His visible manifestation at the time of His Coming again in the clouds of heaven. What a confirmation of the fact that He is the willing sacrifice of the Holy One, who *will drink that bitter cup and fulfill the Scriptures*. "They all heard it—and, as the Law directed when blasphemy was spoken, the highpriest rent both his outer and inner garment, with a rent that might never be repaired. But his object was attained. Christ *would neither explain, modify*, nor retract His claims. They all had heard it. What use was there of witnesses." Behold now ye have heard the blasphemy. "Then turning to those assembled, he put to them the usual question which preceded the formal sentence of death. As given in the rabbinic original it is "What think ye gentlemen? And they answered, if for life, "For Life." If for death: "For death." But the formal sentence of death, which if it had been a regular meeting of the Sanhedrin, must now have been spoken by the President, was not prooounced."*

*Edersheim.

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"What think ye?" And they answering said, He is liable to the penalty of death?" (Verse 66.) What a justice! Satanic, fiendish injustice rather. But there He stands, the silent Lamb of God. What a picture! Oh that we might behold Him once more as He stood before this company of His enemies. What calmness. "Majestic in His silence, majestic in His speech; unmoved by threats to speak, unmoved by threats when He had spoken."

And now affecting the scene, which follows. His confession set the powers of darkness loose and the undefending Christ, the Son of God is tasting a little of the cup He had to drink. Oh to think of it! They spit in His face! That face, which in loving tenderness had gazed with compassion upon the multitudes, yea, that face, the image of the invisible God, was covered with vile spittle of men. How He must have suffered! They buffeted Him, struck Him with the palms of their hands, mocked Him. And not a word, not a murmur came from His blessed lips. "When reviled, He reviled not again, when suffering, He threatened not." And reader! it was all for such vile sinners as we are! He loved us and gave Himself for us. What a Saviour! How little we think of Him; how little that which He did for us is before our hearts and has a governing power over our lives. Oh Lord! Thou art worthy of all. And then to think that such a Saviour is rejected of those for whom He suffered thus, dishonored, His mighty work denied among those who profess His name.

The last paragraph of this solemn chapter concerns Peter. Peter had followed Him at a distance, even to the palace of the highpriest and entering in, sat with the officers to see the end. Perhaps when they all had fled, he remembered his promise to the Lord and so at a distance he followed. Far better it would have been for Peter if he had not followed at all. "Now Peter sat without in the court, and a maiden came unto him and said, Thou also wast with Jesus. the Galilean. But he denied before them all, saying,

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I know not what thou sayest. And when he had gone out into the entrance, another saw him, and said unto them that were there, this man also was with Jesus, the Nazarean. And again he denied with an oath, I do not know the man. But after a little while, they that stood by came and said unto Peter: Of a truth thou art also of them, for even thy speech discovereth thee. Then began he to curse and to swear, I know not the man. And immediately the cock crew. *And Peter remembered the word of Jesus that He* had spoken, Before the cock crow, thou shalt deny me thrice. And going out, he went bitterly."

Poor Peter has to learn the depths of his own self. In self assertion and self confidence, he had boasted to lay his life down for the Lord. His Lord knew him; he was a true believer, but did not know the weakness of himself. This weakness had to be uncovered, he had to be sifted as the Lord had told him. *For different was the case of Judas.* He was not a believer at all, only a professing one, and the wickedness of the flesh is manifested in his case.

Peter, as a true believer, did not know what the flesh was, as alas so many believers are ignorant of the true nature of the flesh. There was no willingness in Peter to sin; he wanted to do that which he had told the Lord, but he was ignorant of his own weakness. Step by step he had approached this sad and sorrowful moment. He did not plunge suddenly into the out and out denial of the Lord; he never meant to say what he did say. Had any one *told him, "Peter, you are going to curse and swear, declar*ing, I know not the man", he would have shuddered in horror and vowed, he could never do such a thing. Gradually he had been drawn towards this awful denial. "Watch and pray" the Lord had said "that ye enter not into temptation". Peter had slept; he had neglected prayer. He could not watch an hour with His Lord. Here the first step was made. Because he was ignorant of the real character *of the flesh, that old nature, he did not pray.* If he had known what the flesh is he would have cast himself

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upon the Lord and watched and prayed. And this is the cause of every denial of our blessed Lord; and how numerous these are!

What sad repetitions of Peter's fall in the lives of God's people. The absolute worthlessness of the flesh is learned and learned over and over again by many a sad experience. The consciousness of our utter weakness in ourselves must ever lead us into a closer fellowship in prayer with Himself. But over this sad scene of failure and denial was the gracious, loving praying Lord. Peter was His own; he could not go the way Judas went. He had foreseen all. Ere it happened He told Peter what he would do and how Satan's power linked with the flesh would result in his denial. But more than that the Lord had prayed for him. "I have prayed for thee, that thy faith fail not." Where would have Peter been, if it had not been for that prayer of the Lord. And so His loving eye watched him, and when the sin was committed and the right moment came, there was not a word spoken to Peter, but the Lord looked upon Peter. Their eyes met. That was enough. What was in that look? An angry reminder what Peter had done? A frown which showed displeasure? Far from that. It must have been a tender, loving, sad look. It went home to Peter's heart. He remembers now. The horror of his denial breaks upon him. Had he not been the Lord's own, had he not known the Lord, Satan who had led him gradually on, would have rushed him into despair. But we see him rushing out and behold him in the night, the dawning morning in the East, convulsed with bitter weeping. What a weeping it was, the tears of repentance, selfjudgment flowed freely. Broken in heart and broken in spirit with that tender look burning in his soul, he weeps and weeps. Reader do you know anything of such tears? You do if you walk with the Lord. Another one rushes out too when that morning had come. He went out and—hanged himself. Satan claims his own. Oh what a loving Saviour and Lord we have. How He dealt with Peter.. How He has dealt with

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us and still cares for His own, prays for them and keeps them and restores them to service as He did with His denying Peter.

(To be continued.)

The Restitution of All Things.

II. CHRIST'S RECONCILIATION.

We have seen that the opening chapter of the Epistle to the Colossians speaks of two Headships appertaining to our Lord Jesus Christ; the same chapter goes on to tell us of His two-fold reconciliation. We read that He in whom dwells all the fulness of the Godhead "made peace through the blood of His cross, by Him to reconcile all things unto Himself, * * * whether they be things on earth, or things in heaven" (Col. i:20). For the fourth time in this epistle the inspired writer here speaks of "all things" in connection with Christ. In verse 16 He tells us that "by Him were all things created," and in verse 17 that "He is before all things, and by Him all things consist." He is thus eternal in His being, and Creator, Sustainer, and Reconciler *of all things.*

His reconciliation of *all things* has not yet taken effect, though the peace-making blood has been accepted by God in full satisfaction of the claims of His nature and throne. *Persons* only taste the sweetness of Christ's perfect work at present. Hence the apostle's words to the Colossian brethren (which are true of all believers), "you that were some time alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblamable, and unreprovable in His sight" (Col. i:21, 22). To Paul and his companions was committed "the ministry of reconciliation," and it was their wont to pray men in Christ's stead, "Be ye reconciled to God" (2 Cor. v:20). All who have responded in faith to the appeal can say, "we rejoice in God through

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our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. v:11, R. V.). In regard to the future, such are entitled to affirm confidently, "If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v:10). "His life," as spoken of here, is manifestly the life of Christ in resurrection power.

But the reconciliation of "all things"—what has Scripture to say as to *it?* Heb. ix:23 tells us somewhat as to the heavens. After reminding his readers that Aaron of old "sprinkled with blood both the tabernacle and all the vessels of the ministry," the apostle adds, "it was necessary therefore that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." This cannot well be misunderstood. The heavens have been defiled by the intrusion of sin, and this before sin was known here below. At present God tolerates the presence of sin there, even as He tolerates its presence here. But the hour will come when Satan and his hosts will be cast out of the heavens, never more to have a footing in those realms. Then will the heavens be reconciled to God in virtue of the blood of Jesus. We believe this expulsion of Satan will take place when Christ takes His saints up into the Father's house (Rev. xii:7-9). The heavens referred to in this connection as being the present seat of Satan's power, are, of course, the lower heavens, not God's immediate dwelling-place.

And what as to the reconciliation of the earth? "Behold the Lamb of God which taketh away the sin of the world" (John i:29). Perhaps there is no passage of Scripture better known, and withal less understood, than this. "Sins," the Baptist did *not* say, but "sin." If Christ had removed the "sins" of the world, it would be impossible for God on any principle of righteousness to judge any one. Yet we read concerning those who appear at the last dread assize (and the words are twice given as if to add emphasis to the fact), "they were judged every man according to their works" (Rev. xx:12, 13). *Believers* are entitled to say "Christ died

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for our *sins*" (1 Cor. xv:3), and then only. The Baptist's *announcement has reference to another truth altogether.* Therein he states the full and final result of Christ's work as regards this scene. Another has expressed it thus: "the world as a system shall be restored to God; that place over which Satan has gained such power shall be redeemed." Heb. ix:26 states the fruit of Christ's work even more fully than John i:29; "once at the consummation of the ages hath He been manifested to put away sin by the sacrifice of Himself" (R. V.). This comprehensive statement covers the whole range of His inheritance—heaven as well as earth.

But what of the infernal regions, and of those who are *imprisoned within them? Does Scripture afford* one ray of hope for them in the ages that are to come? No, not one. Heaven and earth will be reconciled to God, but *not hell.* Phil. ii:10, 11, comes in here with terrible force. The divine decree is there promulgated "that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This passage is in no wise parallel with Col. i:20, already considered. In the latter Scripture *all things* are carefully distinguished from *persons*, as we *have seen. In Phil. ii:10, 11, persons only* are in view, although the translators of both the Authorized and Revised Versions have three times added the word "things" in italics. "Every knee" and "every tongue" is language none can possibly misunderstand. Thus God will constrain every created intelligence, whether saved or lost, to acknowledge the title and authority of Jesus, once rejected, but now and for ever glorified. God has given Him "authority over all flesh" (John xvii:2).

1 Cor. xv:24-28 confirms this with all solemnity. Christ is to reign "till He hath put all enemies under His feet. * * * 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." Subjugation, not reconciliation, is the future of all His foes.

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This testimony is the more forcible because in the latter part of the same chapter we learn of a glorious transformation to be effected in believers at the moment of Christ's coming. For enemies there is no transformation, but subjugation by His power (see Phil. iii:21).

1 Tim. iv:10 has been thought to conflict with this. We there read that "the living God is the Saviour of all men, specially of those that believe." No obscurity is here to those who are willing to examine the context. The apostle is manifestly speaking of God's present providential care of His creatures: the salvation of the soul is not in question. This New Testament word is the parallel to the Old Testament statement; "The Lord is good to all: and His tender mercies are over all His works" (Psa. cxlv:9). The most ungodly man on earth owes his daily blessings, and his preservation from a thousand ills, to God, even though He acknowledges Him not. If this beneficent care is exercised by the Creator over even His enemies, how much more does He guard those who believe in His Son? This, we believe, is the argument of the apostle.

If the unhappy denizens of hell are ever to have deliverance from their woe, there must of necessity be wrought a moral work in their hearts in order to fit them for the holy presence of God. Yet where is there a hint in Scripture of any regenerative work of the Spirit of God when the limits of time are passed? *Now* this gracious work of the Spirit is effected by means of the Gospel; by what means could it be effected when the Gospel day is over? Certainly no hope was suggested by Abraham to the remorseful rich man for himself; and the sufferer's thoughts for his yet living brethren did not go beyond salvation here. He certainly felt that if they did not repent in their lifetime, they would find themselves where even a drop of water must be denied them (Luke xvi).

We beseech the reader, if yet unsaved, not to despise God's mercy so freely offered here and now, in the hope that mercy may be obtainable in the dim future. When time is no more, and eternity is come, every man's moral condition will be

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fixed unalterably. "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. xxii:11). If every man's moral conditions is thus fixed, so also is the destiny of every one. Hence the deeply solemn statement concerning the lost, "the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night" (Rev. xiv:11).

"Behold, *now* is the accepted time; behold, *now* is the day of salvation." "*To-day*, if ye will hear His voice, harden not your hearts" (2 Cor. vi:2, Heb. iii:7, 8).

(To be continued, D. V.).

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Go, labor on; spend and be spent—
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

Go, labor *on*; 'tis *not for nought*;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises—what are men?

Go, labor on; enough, while here,
If He shall praise thee, if He deign
Thy willing heart to mark and cheer;
No toil for Him shall be in vain.

Go, labor on, while it is day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away;
It is not thus that souls are won.

Men die in darkness at thy side,
Without a hope to cheer the tomb;
Take up the torch, and wave it wide,
The torch that lights time's thickest gloom.

Toil on, faint not, keep watch, and pray;
Be wise the erring soul to win;

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Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, Behold, I come!

"Sheol" or "Hades," is it in "The Heart of the Earth."

The state and place of the dead have ever afforded a wide field for the play of man's imagination when left to himself. There are no nations of antiquity that have not their own peculiar traditions as to this; and, in all, poetry and sentiment are made to do duty for more substantial truth. The Greek peered into the unseen, and whilst his very word "Hades"—"the unseen," confessed that it was beyond his ken, yet he could sing sweetly of *"Elysian Fields"* and *"Isles of Blessed."* The modern Indian does the same, only he, consistently with his earthly ideas of bliss, looks forward to "Happy Hunting Grounds" which he fondly hopes to find in another life; whilst the more sensual Mahometan imagines a paradise that shall satisfy all fleshly appetites, and so on all through the nations of the earth.

To go into the subject with any degree of thoroughness would take a volume. I desire here to do little more than point out the striking contrast to this in the Holy Scriptures. There is in the Old Testament, at the very time that all other ancient nations are repeating their guess, perfect silence! A strange, mystic, indefinite word is also used in Hebrew, as in Greek, that expresses, as such words do, at one and the same time, the *faith* of this elect nation, as indeed of all humanity, but the confessed limitation of its knowledge, nor is there any attempt to go beyond it; the dead go into *"Sheol"*; not the grave merely, for there is another word for this, but some indefinite existence apart from the grave: a state or place of which the writers, by the very word they use, confess that they know nothing. They are sure of this one thing, however, that death does *not* end those who have died. The *grave*, the *earth*, does take *their* bodies; it is a fitting receptacle for all that is merely corruptible. The body of dust goes to its kindred dust; "earth to earth." But they know most surely that man is not *only* dust. There is that in him—nay that which is as truly *himself* as the body, and more so, which

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has no kindredship with dust. Does *the earth* take that too? What becomes of this? "*SHEOL." A terrible word, by its very indefiniteness, is this to a creature whose conscience accuses him of sin, of wasted years, of misused powers, of self-seeking aims, of ungodliness. What wonder if "all their lifetime" the Old Testament saints, not knowing that these sins were put away, were, "through fear of death, subject to bondage" (Heb. ii:15). Their spirits—the immaterial, responsible, intelligent part, went—where?—"SHEOL." But where is "Sheol?" And there is no Greek, nor Indian, nor Egyptian guessing. No "Elysian Fields," nor Isles of Blessed," nor "Happy Hunting Grounds"; but a Finger has been placed on human lips, a guard on human pen, and there is absolute silence, a silence that, in itself, is divine; for the whole race is thus made to await the coming of *the only* Wisdom competent to throw light on the awful question.

Yet do some still, with perfect confidence, tell us that those who possessed only the light the Scripture of the Old Testament could give, knew exactly where the spirits of the dead had gone. The gospel, that has "brought life and immortality to light," has not given the slightest additional ray on this locality, for it was clearly revealed long before the resurrection of the Lord Jesus. It is "*the heart of the earth*"—nothing could be more clear, specific, and definite than *that;* and by some, it is even pointed out that this perfectly expresses the idea of a "bottomless pit" or abyss, for in the centre of the earth there could be no bottom touched in any direction! *I do not wish to introduce any lightness into so serious a* question, but such strained literalism makes it somewhat difficult to avoid, and we are compelled to press the literalism still further, and insist that *any* restraint on any side would prevent the heart of the *earth being a bottomless pit, so that, sooner or later, at least,* even the very surface of the earth becomes a "bottom" to the pit in all directions. This, at least, *could* not be "bottomless."

But let us leave this and see if Scripture gives any true justification for the statement that "Sheol" is "the heart of the earth." The strongest proof lies in bringing together Psalms xvi, Acts ii, and Matthew xii; thus the Psalm reads, "Thou wilt not leave my soul in Sheol, neither wilt Thou suffer Thine Holy One to see corruption." The Apostle Peter in his sermon at Pentecost (Acts ii) leaves no doubt as to this Psalm referring to the Lord Jesus. It was not David himself, but Christ, who should not be left in Sheol.

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*The word is probably derived from *"Shahal,"* to ask, to demand, and is supposed to allude to the never-satisfied demands of the underworld, or death state; or, and I think, rather more probably, it speaks pathetically of the survivor's standing at the portal and asking *where?* A constant question that meets no answer.

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neither His flesh should see corruption; but in Matthew xii, the Lord had declared Himself that He should be three days and three nights in the heart of the earth, so that "Sheol," it is argued, is equivalent to *"the heart of the earth."* Other Scriptures are also taken to support this deduction, but this is the clearest, and I think I may fairly say, the main support of (what I am forced to call) this theory.

But the contention is unjustified from any point of view. First, the Scriptures do not say that "Sheol" is in the heart of the earth: this is a deduction, nor do they justify such a deduction; for notice carefully the context in Matthew xii; the unbelieving scribes and Pharisees ask a *sign*. He answers: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the *sign of the Prophet Jonah. For as Jonah* was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." He virtually tells them that they, the evil generation, will really *provide their own sign*. It is very awful; but, leaving comment for the present, we must remember that a sign must be something evident to the senses. *That* is an indispensible condition for it to be a sign, at all. Their request, v. 38: "We would *see* a sign from Thee," fully recognizes this; and the only sign they shall *see* is the Son of man in the heart of the earth—three days and three nights only—raised the third day. *As soon as you predicate of anything that it is outside the sphere of the senses, it ceases to be* o *sign.*

Now this simple fact, which bears its proof on its face, as well as in all Scripture, has been entirely overlooked by the apparently logical deduction. The Pharisees *saw* nothing of Sheol or Hades—*that is not the sphere in which "the sign" was provided for them;* but they could see His holy Body in the tomb of Joseph; or they *knew* it was there or they would not have guarded it, with seal or watch, and it is more than probable that it is because they remember the very words He spoke in answer to this very request for a sign, that they beg Pilate for the guard (Matt. xxviii), saying, "Sir, we *remember* that that deceiver said, while he was yet alive, 'after three days I will rise again,' command therefore that the sepulchre be made secure until after the third day." They will prevent *"the sign"* being fulfilled if they possibly can. His Body shall not leave that tomb till after the third day is past. They think nothing about *"Sheol" or "Hades"*: it is *the* tomb they will secure: they will thus seal the stone and *set the watch*. But even in doing this, all unconsciously are they carrying out His word, and are going to provide their own sign, for *that tomb by* Roman watch and by Cæsar's seal—which represented the whole power and weight of the Roman Empire, or prophetic earth—*is thus made as safe in its powers of retention as the very "heart of the earth."* Since all this earth's power

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is placed upon it. Mark how thoroughly harmonious and consistent with all the revealed ways of God is this. Whenever man's wisdom sets itself to thwart the divine purpose, God, again and again, has made *the very human expedients* to be the means of carrying out that purpose. Look at Gen. xi: "Go to: Let us build a city and a tower lest we be scattered abroad," and city and tower become the *cause* of their scattering. Again, to ward off threatened danger from the Israelites, Pharaoh commanded every son to be cast into the river; and this was the very means of introducing their deliverer into his own house, and so the deliverance. So here the chiefs of the nations will prevent the fulfillment of the sign by watch and seal, and *they become the very means of its fulfillment.* The term "heart of the earth" is one the Lord uses to correspond with that used by Jonah, who was, as he says, in "the heart of the seas" (Jonah ii. 3, *margin*).*

In order to make this point, which is important, the clearer, let us illustrate: The Lord, in His grace, gave Gideon a sign, and Gideon *saw* it when his own hands wrung the bowlful of dew out of the fleece, when all around was dry; but suppose He had said to Gideon, "I will confirm and strengthen thy faith by granting thee a sign; only the fleece that is full of dew whilst all around is dry, shall be in *another country where thou canst not see it.*" What would Gideon have replied? Would he not have said, "Oh, my Lord, *that* would be no help to my faith, *that* would be but a further strain on it; I should have even to *believe*—since I cannot see—that the sign had taken place; it would be no sign"? Just exactly so, I venture to repeat, with the Pharisees; they must certainly at least be *able* to recognize, by their senses, the sign, or it is not that at all; and "Hades," "the *unseen*," denies, by its very name, the possibility of the prophecy as to the sign being fulfilled *there*. "The heart of the earth" is not thus Hades or Sheol. It is rather the tomb that they themselves saw clearly, and, we repeat, made so secure by *putting all the earth above it* in Cæsar's "Seal" and "the guard." And just as none but Divine power could deliver Jonah from the belly of the great fish, or "the heart of the seas" ("Salvation is of the Lord," cried Jonah), that same power alone could deliver the Son of man from the tomb, and if that tomb is emptied, in spite of Seal and watch, then is the sign fulfilled.† Thus it will be seen that not only

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*Must the heart of the seas, then, too, mean a geographical centre; and as Jonah was in Sheol too, v. 2, is *Sheol* also in "the heart of the *seas*"?

†It has been answered that since the Pharisees believed that the human soul went on death to Sheol, and "the pierced side and the forthcoming blood and water certified death," then they knew that the soul of Jesus had entered Sheol. "If after three days He was raised

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do these Scriptures, which have been looked upon as conclusive in favoring this idea, not give the slightest support to it, but they really forbid it.

But His *thus* being in "the heart of the earth" can, most incontestably, apply only to His Body; and the term is not intended to express a mere literal physical fact of exact location, but a deeper truth, a "truer truth," if I may be allowed the expression. Mere literalness that stops at the surface, as all this contention for "Sheol" being in the heart of the earth does, not only misses the intention of the Spirit of God, but is apt to positively err in these things. "The heart of the earth" tells us of the thorough hold that death had of His holy Body, so that the truer deduction from the Psalm and the New Testament Scriptures cited would be paraphrased thus: "Thou wilt not leave my soul—my spiritual, immaterial being—in *that unseen abode of spirits, on which no light has yet come, neither* wilt thou suffer Thine Holy One (cf., that "holy thing," which is directly applied to His *birth*, Luke ii), i. e., my material Body, although it be even in the heart of the earth, to see corruption there." Corruption in its literal sense, as here used, is only *possible* of the body. Said Paul at Antioch, "David was laid unto his fathers and *saw* corruption" (Acts xiii). Not David's soul is in question at all here as seeing corruption surely, but his body. Jesus saw no corruption as to His holy Body, but was raised. So, too, is it written, "David is not ascended into the heavens"; and here again it is no question as to David's soul or where David's spirit was, but his *body*.

So look at the closely related expression, "Now He that ascended, what is it but that He also descended first into the *lower parts of the earth*" (Eph. iv). Here is exactly the same relation—it is not that His *soul* ascended or descended, but He Himself went into the deepest humiliation—death in its most *shameful aspect*.. This was His portion, who now, in His Body, has ascended far above the heavens, and is in the highest glory, "that He might fill all things." This glory being in direct antithesis to the humiliation—neither depth nor height here being merely physical, but spiritual or moral.

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and alive, they also knew that His Spirit was forth of Hades and re-animating the body, although they had neither seen the entrance to nor exit from hades. The sign was therefore a perfect and undoubted one"—without sight. Does not the writer see that apart from the *visible* facts ("pierced side and forthcoming blood," etc.) they knew nothing? He naively says, "If He was raised, then they knew." Of course, but His resurrection must then be the *sign*, and of this the soldier's word, the broken seal, the empty tomb, were incontrovertible, tangible, visible proofs. All depended on *this*.

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It is thus surely, or should be, clear that these expressions in Scripture have to do with certain features connected with death, as far as man *can see its effects*, and are not to be pushed to the extreme of a mathematical exactitude—*utter helplessness* of recovery, as far as human power goes, is expressed by the term "*heart of the earth*"; profound humiliation by the term "*lower parts of the earth*" the extremity of contrast with Heaven, by the word "abyss," or fathomless depth.

Sheol, or Hades, was the *unexplored country*—"beyond that bourne whence no traveler returns," and to contend that these Old Testament Scriptures confess at one and the same time, by the word "*Sheol*," that they knew nothing of that country, and yet tell us clearly it was in "the heart of the earth," is exactly the same thing as to insist upon knowing the exact latitude and longitude of a land still admitted to be, and indeed called, "undiscovered"!

Springing up from the mistake of assuming that "Sheol" is, or was in the heart of the earth, are many others. For instance, it is asserted that the redeemed were in *prison* in Sheol, in the heart of the earth"; and the Lord Jesus descended there, and, after His resurrection, went up with the spirits of the Old Testament saints. It is also said that, although in prison, these saints were conscious and in happiness, and thus it is called "Paradise," so that the Lord comforted the thief by telling him he should go to *prison* with Him that day, for that was the idea only possible, in this case, to the poor thief; and to prove this, such Scriptures as Isaiah xlii:7 are used; but again, if this be taken literally, the whole context must certainly be taken literally too, and then we have Scripture teaching that not only were the saints, as Abraham, Isaac and Jacob, in prison, but actually like Samson of old, they were in *blindness* there, for why should not the blindness be equally literal, since the prophet says He is "to open the blind eyes"?*

It ought to be unnecessary to go further on this, but there is still one other Scripture which seems, to some, to teach so clearly that Sheol is in the heart of the earth that anyone who questions this questions the inspired Word itself. Korah, Dathan, and Abiram went down alive into Sheol. The Scripture reads, "The earth opened her mouth and swallowed them up, and their houses and all the men that appertained unto them, and all their goods. They and all that appertained unto them went down alive into Sheol, and the earth closed upon them, and they perished from among the congregation."

These sinners against their own souls descended into the yawning

*Zech. ix:11-12 is also misused in the same way. These Scriptures clearly speaking, not of the dead, but of the restoration of the nation in the day to come on the earth (cf. verses 10 and 13).

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earth, and that was the last ever seen of them. It ended what men *saw*, or could see;—even *their goods* accompanying them. Surely *these* did not go down "*alive*" to the place of departed *spirits!* But there is a clear recognition that the earth closing over their bodies and their goods has not ended everything for them or for any sinner that departs thus out of it—Sheol still, with all its dread indefiniteness, remains. Their spirits (not their bodies) went to that country of which they as yet knew nothing. The earth closed upon their bodies, and houses, and goods, for these had gone to the earth, and *no further; but is that all? Is there nothing else but body—where* did their souls go? Are their spirits not recognized at all? Their spirits went to—"Sheol," the "unseen," the "unknown"; but as to what could be *seen* and *known*, the earth closed her mouth on them for ever.* There is not a single passage in Scripture, when viewed in the light of all Scripture, that teaches that the material body goes to Sheol, or that the immaterial soul goes to "the heart of the earth."

To sum up: The words "Sheol" and "Hades" each express ignorance, not knowledge; yet each implies that death is not the cessation of existence. The Gentile stood at the door through which his beloved dead had gone—peered there, with straining, but all unavailing gaze; for beyond was "*Hades*," the unseen. The Hebrew cries after his dead as it were, and his ear listens in vain for an answer. Ah, it is "Sheol," the place that gives no answer to the hungry question, Where? "Man dies, and wastes away, he giveth up the ghost, and where is he?" Aye, where? No answer; then it is "Sheol," the place that gives no answer to all our questions.

But now the Lord speaks, and a flood of beauteous and blessed light pierces through that dark portal, when He tells the thief that *he shall be with Himself in Paradise that very day. He does not* mean the thief's body—that is quite out of the question. That was to lie in a dishonored grave in the earth ere night; but his conscious, immaterial, responsible being, by which comfort or torment might still be felt, this should be with Himself in Paradise. It mattered little now, comparatively, what became of the body.

This Scripture tells us that beyond any possible uncertainty, for the redeemed, Hades or Sheol *is* Paradise; nor am I aware that Scripture ever suggests it was anything,† or anything else, at any time, although this light had not shone upon it in the Old Testament. Ever would God, in His Word, exercise our consciences and move

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*To Jonah the "*fish's* belly" was the "belly of *Sheol*"—why should not this be equally Sheol's literal location? The fact of its being used peophetically cannot make it untrue.

†To Jewish ears "Abraham's bosom" conveyed a corresponding idea of comfort and blessedness.

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our affections, rather than merely give a knowledge that even might hurt us by making us less dependent on Him. Thus never at any time are we told much of any *place* of blessedness; but very much of the Person who makes any place blessed. The very words, "in Paradise," would, of themselves, have had little comfort for the poor dying criminal. "In Paradise, aye, but how lonely will such an one as I be there!" he might say, but "*with Me*"—there was the comfort; the presence, the holy, tender companionship of Him who was his Companion on the cross, and whom he had owned as King, and who had thus owned him;—the poor thief—he should be "with Him" there!

But Paul gives us another precious word (2 Cor. xii) that throws, as we might expect, further light on Paradise. He speaks of "a man in Christ" being caught up to the third heaven. Space forbids me to discuss at length the force of this term beyond saying that this "*third*" would naturally be counting from where the writer was, on the earth. The *first* would then be the earth-heavens, touching the earth, corresponding to the *court* of the tabernacle, which touched the outside world; for that wonderful building—the dwelling place of God—seems to have represented, in one way, the universe. The *second* would be the higher ethereal heavens, where stars and luminaries are—the siderial or *angelic* heavens, corresponding to the holy place of the tabernacle; the *third* would be beyond all our powers of thought or expression—the divine "unspeakable" heavens, to coin a word, or appropriate an idea this very Scripture gives us—the "Holiest of all," *where* God *is*. It cannot be placed at all physically; for beyond the stars is beyond our possibility of conception; and that suits the third heaven exactly: it is in *infinity*, and we get into a sphere, and terms, that the finite mind is incapable of grasping.

The repetition of the words "I know" with the substitution of "Paradise" for "third heaven" would suggest that these were synonymous terms. But I question if it be simple repetition, or if they are exactly synonymous.

The "Paradise" was the beautiful pleasure-ground surrounding the palace of royalty. It would then hardly seem justifiable to make "Paradise" and "third heaven" quite equivalent. The *latter includes the former*. The Paradise of old was the Garden of Eden: Eden meaning "delights." Paradise, then, is that garden of delights: pure, spiritual, divine delight, in Christ, which God has, in His love, prepared specially for the renewed sons of men. All they need is there: Christ in His all-sufficiency. We may depart to be there "with Christ, which is indeed far better." It is the *Garden* surrounding the Father's House; may we not conclude then that it is *not* the House itself? To enter this, we still await Him to come for us

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to take us there (John xiv), and those who have gone are "in the Lord's own company, still waiting for the coming."*

Thus "Heaven" would appear to be a broad term, covering, when used in this way, to our minds, everything that has in it the idea of *spiritual* blessedness—the "Third Heaven," including both the Father's House and the Paradise about it.

Thus, as the spirits of the impenitent do not now go to the place of *final* punishment at death, neither do the spirits of the penitent now go to the place of *final* blessedness. In both cases, each awaits the final *condition* of being, for the final *position*.

Finally, it may, perhaps, be asked: "Why discuss such questions at all? Is there any practical benefit in doing so? To this the answer is that it does not rest with us to avoid altogether subjects that are matters of serious discussion amongst the Lord's people. The teaching that Sheol or Hades is a well-defined spot in this earth's centre is being *forced* on them, and, with it, other necessary accompaniments—e. g., the *literalness* of its fire; the whole system tending towards a materialism (for a material fire, such as is assumed to be *in the earth's centre, must have material food*), that, *carried to its* logical conclusion, ends in the annihilation of the impenitent. One may freely and thankfully admit that this evil result is not absolutely necessary, but truth is interwoven with many threads, and whilst many beloved brothers hold all these: the literalness of the fire, the location of Sheol, etc., and go no further; yet all will not stay there, and even though they do, if the teaching be unscriptural, as we believe it to be, its result must be damaging for all. In referring

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*This has been objected to, some saying that the paper itself in this affirms specific *locality* for Paradise or Hades, whilst denying others' right to do so. The simplest reader will see that the paper does *not* at all affirm any *specific* place, such as the centre of the earth, to be Paradise, and yet who would deny that Paradise must be a locality? If, again, to deny that the departed saints are now in the Father's House is equivalent to saying that Christ is not there, since they are assuredly with Him; then, to be exactly *where* He, corporeally and personally, is, they must be with Him on God's Throne at His Right Hand—are they *there*? If not, then why may they not be "with Christ" in Paradise, and yet not in that place (the Father's House), to enter which, He gave the plainest, simplest word that we must wait till He come again? (John xiv:3). Then, in a *condition* that is final and perfect; we, and they, go to a final and perfect *position*. At least the "Garden" is more in harmony with an imperfect unclothed condition, and the House of a perfect condition (cf. our House which is from heaven, 2 Cor. v). But I do not force, or contend about it. I only esteem it a thought so harmonious with clearly revealed truth as not to be without value.

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to the literalness of the fire of Hell we have doubtless opened the door to further discussion. Space forbids that we take it up fully now, but we beg our readers to consider that if the fire be literal, then we must in consistency have a literal worm too—for the two go together, and the right hand, foot, eye must be *literally* cut off or plucked out (Mark ix). Then, too, the awfulness of what is thus perfectly pictured—*the wrath of God*—is lost. Then, too, the blessed Lord did *not* suffer on the cross, during the last three hours of His unspeakable agony, that which the finally impenitent shall endure, for that certainly was not literal fire. Our readers can, by these suggestions, see that the matter is not unimportant, nor does our *considering it lack justification.*

I feel deeply, however, beloved, that these are not themes for contention or dogmatic assertion, but for the most lowly confession of how little we know; and how little, in our carnality, we are able *to enter into them. I but seek to pass on such light as I believe God*, in His compassion, has granted, acknowledging that it is dim, but also that *that* is not the fault of the Light, but of the poor earthly blurred reflector of it. But may we seek to grow in grace and in the knowledge of the Lord Jesus, caring little, comparatively, about the *place*, since it is sufficient to be *with Him*, which is "very far better."

F. C. J.

Revelation.—Chapters i-iii.

Letter to Laodicea (Continued).

Verse 17. *"Because thou sayest I am rich, and have grown rich, and have need of nothing; and knowest not that thou art the wretched, and the miserable, and poor, and blind, and naked."*

These severe words, tearing away veils and masks, are evidently an explanation of what has caused, and evidences, the lukewarmness.

"Because thou sayest": not with the tongue indeed; no one ever speaks thus literally. It is the *angel*, the spirit, that characterizes this church, who, by his works, thus speaks. It is the voice of the actual condition of the church.

"I am rich." These riches are not, of course, *primarily literal: not mere dollars,* but rather what these figure. It is spiritual wealth that Laodicea boasts in. Riches steal away the heart from its dependence on its God. This is their "deceitfulness" against which the Lord warned us. As a

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creeping thing, they slowly worm their way in, till the heart is found resting on its wealth, and has lost all sense of need for and appreciation of the Lord. Those precious blessings and recovered truths granted to Philadelphia in her holy separation from all this world can give: to Philadelphia, with her true Nazarite testimony to the sufficiency of her absent Lord, are now boasted in with Pharisaic self-complacency. *Boastful Laodicea is simply Philadelphia with* her "crown" gone—all the glory of her confessed weakness and nothingness replaced by a boastful sense of *having:* in a word the Pharisee has replaced the Nazarite.

"I have grown rich." Words that point to gradual acquirement. "I was not always wealthy. I remember the time when I was poor, but now I can spread out all my acquirements, intelligences, experiences, and say

"I have need of nothing." This, then, my dear fellow-believer, is the one extreme danger of the day in which we are living: no sense of *need;* but a spirit of self-sufficiency and *independence of the Lord Jesus.*

But whilst not only is this pressed upon us, there is also *constantly* recognized, and insisted upon, throughout the New Testament the mutual relationship, and consequent mutual dependence of every saint on every other, as the various members of our physical body are mutually related and dependent on each other. Yet, on the other hand, every *company of believers gathered to the Name of the* Lord Jesus Christ, is, as a church, to be absolutely dependent alone on its Head. And that Head is not some man in a lofty official position, as Pope, Cardinal, Bishop, or Pastor; nor is it some one of great gift, as Teacher, or Evangelist, whether locally connected with them or not; nor is it some other church, or all other churches or assemblies in some confederated circle; *but it is the Lord Jesus Christ alone, who is present in their midst.* If this is lost sight of—and how much has it been practically lost sight of—then the very essence of being "gathered to His Name" is equally lost; for this essence is the being drawn, won, gathered by the only One who meets every need, and whose sufficiency is expressed by His Name: absolute dependence on Him alone is what *"gathered to His Name"* means.

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Each company of believers then, when thus gathered to the Name of the Lord Jesus Christ, *is the Church of God* in that place where they are so gathered, even although they may be so few in numbers as two or three (Matt. xviii:20). He, the Lord of Life is there; and, that being the case, there must necessarily be the completeness and perfection that He alone effects; and so this Church, thus dependent, is, through His sufficiency, as complete as if it included every Christian *on the face of the earth.*

But this is exactly what it does in reality, in spirit, and in divine principle, apart from the mere accident of distance, or it is not truly a Church of God, in any strictly scriptural sense, at all; but a sect. For a sect, in this true scriptural sense, is anything that "cuts off," even the feeblest manifested believer in the Lord Jesus.

Thus any two or three gathered to His Name is a *microcosm:* a small thing exactly representing and expressing a larger one. Naturally it can only be that as taking in, in *spirit* and *principle*, every single individual that composes the larger. Any separation from, or cutting off of the least, radically and utterly spoils it as such an expression. Distance unavoidably separates here on earth; yet it is but an "accident": of no real moment or weight. It does not exist at all before God; *nor is the truth of God at the mercy of* such accidents. All the infinite resources of the One Head for guidance or power, are available for the smallest expression of the One Body, anywhere or at any time, when there is realized need and faith.

As an illustration, take a large city like Rome, say in the year A. D. 60. There were, as we know, large numbers of Christians in it; and, naturally, living at more or less distance from one another. On *this* account (not as expressing any difference in doctrine, or practice), they would also naturally gather in little companies here and there. Some of these "churches" were in private houses; for, as we know, Aquila and Priscilla threw their house open for this purpose (*Rom.* xvi:5). *But each of these little companies,* thus gathered, was strictly the Church of God, the Body of Christ, in that specific locality; as expressing or representing the whole Church of God in Rome. Not therefore as in

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separation from any other saint in that city which would at once make it a *sect*, but as inclusive of all.

Thus looking at Rome as a whole, there was but One Church of God there (although possibly many little local expressions of it); and that, not in separation from, or exclusive of other saints elsewhere than Rome—for it is still merely the accident of distance that separates—but as inclusive of every true believer in the whole earth.

Still further looking at the earth as a whole, there was (A. D. 60), but one Church of God on the earth—not two—and even this, not as exclusive of other saints, who, although they have passed off the scene of earth's sorrows and trials, are still a part of the mystic Body of Christ. Death itself is but an "accident," as it were, nor can it touch the spiritual and vital relationship that binds saints to Christ and one another before God for ever and ever: the One Body includes them all from Pentecost to the Rapture.

Thus, in harmony with all God's ways, there are ever wheels within wheels. The lesser is but an image of the larger. The very least church—two or three—having equal power and efficiency: its discipline as solemn and effective as that of the largest: for all such power is not in the numbers of the people; not in the "laity judging" (*Laodicea*), not in a confederacy of churches; but in *the Lord Jesus Christ* as Head. Thus the danger of real independency, and of that proud assumption that goes with it, of any company being "the Church of God," and having alone its peculiar and precious privileges in separation from any true saint, is avoided.

Now this most clear and mighty fact has been entirely lost sight of in Laodicea, and I ask has it not been lost sight of in the gatherings of those who were once, not exclusively, but yet distinctively Philadelphian in character in our day? Have not systems of associated and confederated assemblies on earth, exclusive of thousands of true Christians, led to the government or rule of that particular "circle of fellowship," as it is euphemistically termed, by a few men of gift, or influence; and complete dependence on the Lord Jesus has been thus displaced. Not *avowedly*, of course; but *practi-*

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colly; whilst instead of that affectionate confidence in one another that is as the very breath of life to the Body of Christ, there have been fostered mistrust and conflict between these various factions that have ever grown more acute to the shame and grief of every spiritually-minded Christian, *and to the stumbling of thousands.*

In the early part of the last century one saw "Brotherly-Love" gathering round the one attractive and all sufficient Person of the Lord Jesus, in equal separation from the world, and in fellowship with all saints "receiving all on the foundation;" now, alas, one may see unbrotherly strife everywhere. Has not "Philadelphia" passed, at least as the last condition of church testimony? Not that that condition does not go down to the end, as do Thyatira and Sardis, but another state of things, has in a public characteristic way, succeeded and been evolved from it.

I am aware that I am writing for a circle of readers of very different degrees of acquaintance with these sorrowful and shameful things; and fain would one avoid them altogether. Yet it is necessary to be very definite and clear, if we would discern just where we are standing, what is peculiarly Laodicean about us, and what is our path in the confusion. Laodicea cannot be limited to any particular church or company; not to any of the so-called "denominations" of the day, nor indeed to such who stand apart from them, and who have been termed "Plymouth Brethren;" but as the last, in the days of their lowly self-abnegation, strong faith in the Lord Jesus, and love to all saints, may be said to have *headed up* all that was Philadelphian in character; so, peculiarly, in our sorrowful fratricidal strife (for in reproach or in heartfelt confession of failure would one sincerely take one's place with one's brethren), in our forgetfulness of complete and never-disappointed dependence of each local gathering on Christ its Head, where there is the assumption of superior intelligence, spirituality, and devotedness; the pretension to exclusive enjoyment of the most precious of Christian privileges, as being *alone* gathered to His Name, thus *alone* having His Presence

alone having the Lord's Table or Supper; there surely is a *heeding up of that self-sufficiency and independency of* Christ, that we saw began with and is still inherent in Sardis, or Protestantism at large, and, in these becomes full-blown Laodicean! For in such claims there is surely the saying "I am rich!"

As a still further confirmation of this fact, let us carefully note the marvellously striking parallelism that there is between the whole course of Israel and the church. We have the fullest authority for taking the divinely-recorded history of God's earthly people for this purpose, for it is written: "*Now all these things happened unto them for types, and are written for our admonition upon whom the ends of the ages are come* (1 Cor. x:11). Nor can this typical character of their history be confined to the uses the inspired apostle here makes of it, or we should not go beyond the wilderness; but the Jordan and the Land are also types and so down to the end:

ISRAEL.	THE CHURCH AS A TESTIMONY.
Brought out of bondage in Egypt,	Brought out of a spiritual bondage in a state of nature,
through the Red Sea, and Jordan,	through the cross the antitype of Red Sea and Jordan,
is brought into her land, blessed with all natural blessings in the earth;	is introduced into her inheritance in heavenly places in Christ. This is the Christian calling and position, but
here gives herself up to idoltary to "high places" and denial of Jehovah and at length is given up captive to Babylon.	gives herself up to spiritual fornication and worshipping of idols as Rev. ii, and is given over to that confusion of tongues whereby we cannot understand one another. A thousand sects claiming allegiance—*is it not confusion* or Babylon?
A remnant is restored, from Babylon to their own	A remnant is restored from the confusion to their

land—to enjoy their own vine and fig tree as at first.

They are a humble lowly company who plainly confess that they are still servants of Babylon (Neh. ix:36). They thus make no claim to being the nation, or to represent the the nation, apart from all their fellow Israelites still in Babylon.

Never more is there external idolatry, but before long it is here that pride, alas, grows, pharisaism germinates, blossoms, and *when the Lord comes* He finds it in full fruitage!

own land *as at first:* to the one name of the Lord Jesus, and get much joy and food in Him in recovered truths.

They are a humble lowly company who plainly confess that they are in that church which is under God's Hand in chastening. They make no claim to *being* the church apart from all their brethren still in the confusion.

Never more is there external denial of truth, but, alas, *it is here this* pride steals in, pharisaism germinates, blossoms; and, *when the Lord comes*, He will find it in full fruitage, as in Laodicea!

Is this strained in the slightest degree? Does it not speak aloud to us? Where is there an ear to hear?

But it is quite needful here to listen to a word of caution. Let us not for a moment count that God's truth has lost its authority, efficacy, or power; or that, because we have failed, therefore we may trifle with, or be disobedient to one letter of God's Word. It would be a strange thing indeed if our failure justified further disobedience. Whatever truth is in Scripture—whatever was recovered and granted to the church in Philadelphia is as living and effective now as ever. If separation from all evil, whether of worldiness or sectarian distinctions in His church, was ever God's path, then it is so to-day. If the name of the Lord Jesus Christ was ever the one all-sufficient gathering Attraction and Center for His poor and helpless people. It is equally so now and forever; blessed be that Name! Our unbelief can never make the faith of God without effect, or weaken one jot or tittle of His Word. F. C. J.

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Question Column.

No. 210. Please explain Rev. xx:12-15. Does not the language of verse fifteen imply that there will be some of those who stand before the great white throne whose names will be in the book of life, and who will therefore not be cast into the lake of fire; prepared, not for men, but for the devil and his angels?

The passage, fully considered, gives no hope whatever of the salvation of any that stand before that throne. First, it says—"I saw the dead, small and great, stand before God." The dead are those without spiritual life. Their names are not therefore in the book of life. Second; every one who stands there is judged according to his works. For any child of Adam to be thus judged, is to be lost (Psalm cxliii:2). The gospel delivers, not only from condemnation, but from judgment; so that the believer in Christ will not come into judgment at all (John v:24. Rev. Ver). None that partake in the resurrection of life will stand there to be judged. Only those who come forth to the resurrection of judgment (John v. 29. Rev. Ver). Their names not being in the book of life shows that they have not believed the gospel (Rom. x. 16); they stand therefore, not in Christ, but in their own personal responsibility to be judged for their sins.

No. 211. What is meant by death and hell being cast into the lake of fire?

The Revised Version reads "And death and Hades were cast into the lake of fire." The previous verse explains it; "and death and Hades gave up the dead which were in them." This is the resurrection of the lost. Death holds the bodies; Hades holds the souls of the lost. So that death and Hades being cast into the lake of fire means that the contents of death and Hades are cast in there. The first death is the separation of body and soul. Not

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ceasing to exist at all. Death never means that. The resurrection of the lost proves that they still exist (Luke xx:37, 38). Then body and soul are re-united. The second death is eternal separation from God under the wrath of God. The fire is the symbol of God's wrath, as the worm is the symbol of a guilty conscience *unpurged* (*Mark* ix:43-50. Heb. ix:14). Hades holds the souls of the lost in the intermediate state between death and resurrection. The souls of the saved who die go at once to the presence of Christ in Paradise, and always have done so (Luke xxiii:43).

No. 212. If death and hell are cast into the lake of fire, which is the second death; does not this mean that even hell *will be destroyed, and that there will be no place in God's* universe for anything that defiles?

Everything that defiles in God's universe will be cast into the lake of fire. Satan and his angels will be. Impenitent men will be. But the lake of fire is everlasting (Matt. xxv:41). Hades should never be translated hell. Gehenna is hell. It is Hades in the following passages:—Matt. xi:23; xvi:18; Luke x:15; xvi:23; Acts ii:27, 31; 1 Cor. xv:55; Rev. i:18; vi:8; xx:13, 14. In the following it is Gehenna:—Matt. v:22, 29, 30; Matt. x:28; xviii:9; xxiii:15, 33; Mark ix:43, 45, 47; Luke xii:5; Jas. iii:6. Notice that the awful truth of everlasting punishment is told us almost *exclusively by the Lord Himself* (Matt. xxv:46. John iii:36). Gehenna is the "lake of fire"; not *material* fire, for that would not torment the devil and his angels who are spirits; but spiritual fire; it is the wrath of God (James v:3. Jude 13. Heb x:31; xii:29).

No. 213. From Matt. xiii:41, 42; Matt. xxv:30; Isaiah xiii:9, and other passages, it would seem that the sinners are *destroyed at Christ's coming in power and glory. If this* be true how can His coming be the hope of Israel and the world?

Certainly the coming of the Lord is not the hope of unconverted Israel nor of the unbelieving world, but of believers. The judgments of the day of the Lord will destroy the sinners out of the land (Isaiah xiii:9), but leave the saints in possession of it. "But a tenth part shall still be therein, and it shall return and be eaten as the terebinth and as the oak whose trunk remaineth after the felling: the holy seed shall be the trunk thereof" (Isaiah vi:13). See also Hosea i:10, 11; ii:23; Joel ii:32; Zec. xii:10-14; Isaiah lxvi:18-24, and many other passages. The holy seed will remain the nucleus of the millennial kingdom.

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No. 214. Does not 2 Peter iii:10 teach that the material world will be destroyed at Christ's coming?

Not at the Lord's coming, but in the day of the Lord, or the day of God, verses 7, 10, 12. The day of the Lord extends to the end of the millennium, when this judgment will take place, followed by new heaven and a new earth (Rev. xxi).

No. 215. In the parable of the marriage of the King's son, the bad were invited to sit down to the marriage feast with the good, and one was found who had not on a wedding garment. If the marriage is to take place when Christ comes for His bride, how could there be such a one there?

In the parable in Matthew xxii:1-14, the wedding feast is a figure of the blessings of the Gospel, to which all sinners are invited by the servants now. It is a similitude of the kingdom of heaven; that is of one aspect of it at the present time; not of the marriage of the Lamb in heaven (Rev. xix:9). Compare Luke xiv:15-24. The man without the wedding garment represents the unconverted professor who presumes to do without Christ.

No. 216. Does the unprofitable servant in Matt. xxv:30 represent a Christian? If not why does it say in verse fourteen that he "called his own servants and delivered unto them his good;" and why should he deliver talents to a wicked servant?

The unprofitable servant turns out to be that by the use he made of the talent. The talents were given to servants and it remained to be seen whether they would be profitable or unprofitable. He is not called unprofitable until after he has proved himself to be so. His wickedness came to light by what he says of his lord. He is a professing Christian, and, more than that, he professes to be a servant of the Lord; so the Lord takes him up on his *profession, and gives him a talent; which only serves to* bring to light the fact that he is not a real servant at all. But in verses 26 and 30 he is still called a servant but a wicked and unprofitable one; he is judged according to the position he has taken.

In Matthew xxv:45-31 it is the attitude of the servants towards the Lord's coming that proves what they really are. The servants are those who profess to serve the Lord, good and bad, true and false; and the parables show their reward or judgment as the

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case may be. "It is a fearful thing to fall into the hands of the living God" (Heb. x:31). How much more fearful for those who prefers to serve Him but who know Him not!

No. 217. Are Russellism, Millennial Dawnism and Seventh Day Adventism identical? Is their teaching heretical and on what point?

Russel is the ostensible author of the book "Millennial Dawn"; but it is said that his wife, who has left him for cause, is the real author. Of this we know nothing more that what appeared in the public prints. He is, or was, a Seventh Day Adventist. Their teaching is false as to Christ Himself; the state of the soul between death and resurrection; the eternal punishment of the impenitent, and much else. Death with them is ceasing to exist. This they assume without proof, and build their arguments on the *false assumption*. *See the Editorial Note "Spiritual Poison"* on p. 235, "Our Hope" for October 1906. You should not allow any of them to speak in your Sunday School. If you ask them what death is you will probably see good reason to part company at once. The important points are what is physical death; what is the second death; and what is the truth as to existence between death and the second death. Also was Christ the Son of the living God from all eternity.

Nu. 218. Does Matt. xviii:15-20 belong to the church? And what does "tell it unto the church" mean?

Yes, it not only belongs to the church, as all scripture does, but it *applies to the church*. *"Tell it unto the church,"* however, is the church spoken of in Matt. xvi:18, and where shall we find that to day so as to get its ear to listen to us? If the apostle Paul were to write a letter to the church of God which is at New York, who would be entitled to receive it? (1 Cor. i:2). This raises the question: What is the church? Turn to every passage in the New Testament which speaks of the church and then say if you *know where to find it so as to be able to "tell it unto the church."* The passage is to be literally obeyed, exactly as it is written; and if we are spiritual (Gal. vi:1) there is no difficulty until we come to verse 17. Claimants to be the church are numerous, but we must test every claim by scripture; and shall we find it there? The church of God is on earth now; we only want to find it gathered together as such, so as to "tell it to the church" and get its decision

The Heart of the Lesson.

International Sunday School Lessons for January.

By Geo. L. Aldrich.

GOD THE CREATOR.

(January 6. Genesis 1:1-25.)

I. Lesson Outline.

1. The first day, Light; verses 1-5. 2. The second day, the Firmament; verses 6-8. 3. The third day, Seas, Grass, Herbs, Trees; verses 9-13. 4. The fourth day, Sun, Moon, Stars; verses 14-19. 5. The fifth day, Fish, Birds, Animals; verses 20-25.

II. The Heart of the Lesson.

In our study of this lesson, let us not spend too much time over the geologic and scientific questions which the human intellect is ever raising, for here, as elsewhere, 1 Cor. ii:14 is true, and only faith can possibly apprehend these things (Heb. xi:1, 2, 6; 1 Cor. ii:11-13). Nor should we have our attention fixed too much upon the consideration of the Biblical refutation of all these errors. *The Word of God was not written for the purpose of teaching* philosophy or science, but for our profiting, and furnishing forth in the things of God and of Christ ((2 Tim. iii:14, 17).

All the contents of the ponderous tomes that might have been written on the theme of creation are condensed into one single chapter, briefly narrating what occurred each day of the six. It is in language readily understood by the simplest, most childlike faith. *The opening words of the chapter are a positive, direct,* divine refutation of all merely human ideas and man-made theories of creation.

But the heart of our lesson is found in the divine purpose of creation, as seen in Col. i:16. The person and work of Christ are central to the whole Word. While creation can speak to us of the power and majesty and wisdom, and somewhat of the glory of God, *it needed that the cross should stand upon Calvary, bearing*

on its cruel arms the form of the God-man, Christ Jesus, telling out the heart of God in all the wondrous love that put Him there (Jno. iii:14-16; 2 Cor. v:21; Gal. iii:13; 1 Pet. ii:24). Because of this *the angelic hosts came into existence by the creative fiat of* Jehovah; worlds on worlds, yea a universe is made by Him, that the cross of Christ might make manifest God in all His righteousness, love, mercy, and grace. Take your stand here by faith, and *the key to all the mysteries of the present and the past and* the future, yea, of all creation is in your hand. Miss this, and the maze is an inextricable, insoluble or

It is also helpful to note how the creative days mirror to us the *dispensations; answer as a picture the perfect salvation of* e soul.

MAN MADE IN THE IMAGE OF GOD.

(January 13. Genesis i:26; ii:3.)

I. Lesson Outline.

1. God creating man; verses 26, 27. 2. God blessing man and *providing for him; verses 28-30. 3. All God's work is good*; ver. 31. 4. God's rest; ii:1-3.

II. The Heart of the Lesson.

Again must we beware lest some interesting, and to some extent important side issue, lead us away from the main thought of our lesson. Here, too, Christ is central and everything must be viewed from the point of His person and work. We shall find our key to the subject in Rom. v:12-19; 1 Cor. xv:45-47. God sees but two men in the whole scene, so to speak; the first man, Adam, in whom the whole human race are viewed and dealt with, and the second man, who is the Lord from heaven, in whom all believers are viewed and dealt with.

This first man, created in the image of God, is the divine type of Him "who is the brightness of His (the Father's) glory, and the express image of His person" (Heb. i:1-3). Yet is He higher than Adam the first, for our Lord has neither beginning of days nor end of life. He is eternally divine. And, unlike Adam, He had NO SIN *in His human nature*. Both are brought upon the scene for fellowship with God; dominion over creation, and expressly to glorify God. But while utter, disastrous failure marks the *course of the first man and all who are in him*, absolute perfection in all things marks all the pathway of Him who alone is perfect, Christ Jesus.

Only a thought in passing, suggested by verse 27. The first *woman and bride, Eve, is a vivid type of the second woman and* bride, the Church, who is both the Body and the Bride of Christ.

For these new creations of His power God provides all things necessary, bringing them also into a place of fellowship with Him

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self. Does it not mirror forth the future glory and all the provisions for us by the way?

God's work is ever good, even amid the present scene (Jas. i:16, 17, 18); the marring and evil are ever from the enemy of souls. But the best work is before us (2 Pet. iii:13). And as new creatures in Christ Jesus we are on the threshold of it (Jas. i:18). The rest of God with the first man on the seventh day is the rest of the first creation, which has been marred and broken up by sin, the only perfect Sabbath on record being that of Gen. ii:2, 3. That day has never been changed. But the new creation in the Second Man has another day altogether, the first day of the week; and we have nothing to do with the old seventh day.

MAN'S SIN AND GOD'S PROMISE.

(January 20. Genesis iii:1-6, 13-15.)

I. Lesson Outline.

1. The tempter; verse 1. 2. The temptation; verses 2, 3. 3. The subtle insistence of the enemy; verses 4, 5. 4. The sin; verse 6. 5. God's remedy for it; verses 13-15.

II. The Heart of the Lesson.

Our golden text surely furnishes us with the heart of our lesson at this time. Yet we must needs study it with prayer and the submissive spirit of the little child else we shall not have the rich treasures of our lesson unlocked to us.

Remember our lesson does not give us a record of the origin of sin. Upon that point God has said very little in the Word (Ezek. xxviii:11-19; 1 Tim. iii:6). It only tells us how through one man it entered into the world bringing in its train all the wretched consequences that we now see (Rom. v:12, etc.).

Our safety is not in attempting an explanation that satisfies the human reason upon this point, but in standing fixed by the cross of Christ, and viewing it all as permitted by an all-wise God and Father in order that He might tell forth His heart of love and grace and mercy. Here are things that faith only can understand *while human reason stumbles over them and absolutely refuses* to receive God's Word concerning them.

Again the secret for us is in the fact of the two Adams. In Adam the *first*, *all the human race are on probation in Eden*; all are tested, all sin, all die spiritually; and by natural birth everyone is spiritually dead (Eph. ii:1, 2; 1 Tim. v:6). In the second man, the last Adam, *all who are in Him*, all who believe; *not all the human race*, nor *all created intelligences*, are quickened, made alive, raised from spiritual death now, and from physical death at the second coming of our Lord, to enter with Him into the glory (Eph. ii:4-8; 1 Thes. iv:13-18).

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Our golden text does not teach universal salvation (Rom. iii:22; 2 Cor. ii:15, 16; iv:3, 4). Nor does it admit of the unbiblical, Satanic lie of the annihilation of the wicked. Spiritual death does not now mean annihilation, and neither does the second death, which is eternal, spiritual death of the unbelieving, and who consciously existent are eternally vanished from the presence of the Lord and from the glory of His power.

THE STORY OF CAIN AND ABEL.

(January 27. Genesis iv:3-15.)

I. LESSON OUTLINE.

1. The two offerings; verses 3, 4. 2. How they were viewed by God; verses 4, 5. 3. Cain's anger and God's reproof; verses 6, 7. 4. Cain's sin and God's punishment of it; verses 8-15.

II. THE HEART OF THE LESSON.

The thoughts of our lesson gather for us about the divine exposition of it Hebrews xi:4. The sacrifice stands central and points us afresh to Cavalry, where the great and all-sufficient sacrifice of Christ was made once for all.

The two altars, the two sacrifices, the two men call for our thought and study. Cain's altar and sacrifice are those of the man who in self-righteousness sees no sin in himself, no need of any sacrifice for sin; and who, in self-sufficiency and pride, stands by his altar commending himself and his works to God upon the ground of his own merit. He is at the head of all the long line of his descendants, who to-day are seeking some other way than that of the cross into the favor and presence of God. Cain worship, which is practically worship of the God of this age, will continue up to the time when every knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father." The culmination of Cain worship will be in the worship of the beast and his image in the last awful days of this age.

Abel's altar and sacrifice are those of the one who knowing the plague of his heart and the sins of his life, not only acknowledges it, saying with God about it all, but who finds his only place of refuge in the full atonement of the cross, and who beneath the shelter of the blood finds his place of fellowship with God, and of worship in Spirit and truth. Abel is looking through the sacrifice of this firstling of his flock to the sacrifice of God's only begotten Son; and stands accepted with God while Cain and his offering are absolutely rejected. Moreover Abel, too, is at the head of the line of all those who, to the end of the age, have, and do, and shall worship the true God aright.

From unbelief as a root springs all Cain's sin, which necessitates

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God's punishment of him at last in banishing him from His presence. But not until God had reasoned with him, seeking to turn him from his sin, and even after the murder giving him room for repentance and faith.

Notes on Prophecy and the Jews.

Reading Isaiah liii-lxvi, with having the future blessing of Israel and the blessing that nation shall yet be in mind, is indeed a joyous and happy occupation. The great fifty-third chapter, revealing the suffering Messiah, also contains the confession of the believing part of Israel at the end of the age. They will indeed mournfully confess: "We esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities." In the chapter which follows we find the results of the remnant's acceptance of Christ, the nation enlarged and come into the promised blessings. Most beautiful are the words contained in verses 11-17. The fifty-fifth chapter has for its beginning that beautiful invitation to come to the waters, and so many words of encouragement and promised mercies, which will all be fully realized in that day. Then follow chapters addressed to the unbelieving Jews and a description of their condition. At the close of chapter xlix, verses 16-21, we find a prophecy, which can only be fulfilled in the second coming of Christ. While in chapters lx, lxi and lxii we have the glorious results of His coming for Jerusalem, Israel and the nations. In the lxiii:1-6 we have a description of the Lord and His appearing in the day of vengeance. In the rest of this chapter and in the chapter which follows we find the record of a prayer, which is prophetic. The remnant of Israel will utter these words in the time of the great tribulation. They cry indeed "Look down from heaven," and "Oh that Thou wouldest rend the heavens and come down." The last two chapters are equally pro-

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phetic, looking on towards that glorious day, when the Lord arises and has mercy on Zion and when blessings will be poured out for the whole earth. The Lord hasten that day.

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Mr. A. Kestin, an experienced missionary working among the Jews in different parts of Egypt, sent us recently a most interesting report of one of his tours. Mr. Kestin translated our pamphlet "Joseph and His Brethren" in *Hebreo-Arabic*, Arabic written in Hebrew characters, and supervised the printing and publication of it in Alexandria. He also distributes the same booklet in Hebrew, Yiddish and Arabic as well as other literature.

We desire to quote parts of his report and we are sure it will interest our readers. Work there is necessarily personal. We are sure our exposition about the story of Joseph is not alone read by them, but brings blessing to many hearts of these scattered sons of Abraham:

I engaged a boy to take me to all the shops which are kept by Jews. So I went on from place to place offering them tracts and preaching unto them the Gospel of salvation through Christ. With a few exceptions (for some of them as soon as they saw me entering their shop or office they made signs of unwillingness, and simply said, We don't want to have anything to do with you) I was well received, and with smiling faces they invited me inside to sit down and to speak to them. In two or three places I accepted the offered coffee, but in the other places I had to decline it. I distributed a good number of tracts.

In Tantah, as in the other towns in the Delta, the Jews are chiefly engaged in the peddler business. They carry their merchandise to the villages and ezbes (farms) for sale or exchange, so that very few Jews can be found in town during daytime. Only those who keep shops and offices remain in town. Having found out the places where they come in the evening I went there. Some of those I met were very superstitious, and filled with hatred against Christianity. It was not a religious hatred, but rather a national and personal enmity on account of the events in Russia. There were also some better-minded who listened willingly to my arguments. Having interlaced the conversation with many parables and sayings, which sounds very sweet to a Jewish ear, they began to behave themselves better. At last we went on well, they accepted the tracts which I offered them, and we parted as good friends.

September 27 The fornoon I spent in *Ziftah* and in the after-

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noon I went to *Mit-Gamer*, which is on the other side of the river. Both of these are large towns, but the number of Jews residing there is small. There are about fifty or sixty Jews in each. Being the eve of the "day of atonement" I said the following words when I entered a Jewish shop or office, "I came here to remind my brethren, the children of Israel, that a *kaparah* (covering for sin) is necessary. I told them something else is needed besides prayer if we want God's favor. Take this booklet and read it carefully and prayerfully, in which you will find the right way to everlasting life." They asked me to tell them what we gain by the free distrbution of tracts and gospels and other similar questions, which I did answer promptly. At *Mit-Gammar* I held a very nice open air meeting. I crossed the Nile in the dullest time of the day, 3 P. M., and I went straight to the street where the Jewish bankers and merchants have their offices. I wished there were some one with a "Kodak" to take our photo. I sat on a chair with my bag of books and tracts and the Jews sat down on the ground, some were in a kneeling position like the camel and some were sitting on the ground with their legs under them. As at Tantah their opposition was not so much against Christ as against the attitude and actions of the so-called Christians towards the Jewish nat[illegible] I gave away about thirty tracts.

September 28. This day I have also divided my work, the forenoon at Ziftah and the afternoon at Mit-Gammar. I was very glad to perceive that many who received tracts yesterday have fulfilled their promise and read it carefully, so that they were able to ask questions about it contents. I went to the synagogue, and I found there about half a dozen of Jews. The following conversation followed: "I would like to see the rabbi." *Jew.*—"The rabbi is not here, he went to perform 'tebilla' (immersion), as he has to lead us in prayer and fasting for twenty-four hours." *Myself.*—"Have you any special object for which you are going to fast and to pray?" *Jew.*—"You know to-morrow is our great day of atonement. It begins this evening when God pronounces and signs the verdict of every Jew as to what shall happen to him during the coming year. Therefore we are fasting and praying that He may assign for us 'good health and a good income.'" *Myself.*—"I see! you are begging for salt and pepper, forgetting the more important bread and butter. 'Forgiveness of sin' is more important than health and wealth." *Jew.*—"Of course we are praying for that too." *Another Jew.*—"I could swear that this gentleman is a Protestant." *Myself.*—"Yes, I am a Protestant, and I do protest against imagination that God will forgive your sins without the meditation of Jesus Christ. He may give you the requested salt and pepper, but the 'bread of life' you will not get until you say 'Blessed is He that cometh in the name of Jehovah,'" etc. They accepted the tracts which I gave them, promising to read them after the day of atonement is over.

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September 29. No Jew was to be seen in the streets, as all of them were in the synagogue. I left for Mehalla.

October 1. To-day I was in the bazaars and streets of *Mansourah*, and not only that I was seen, but I was heard speaking. What a fine day it was to me. I had several open-air meetings, for *when I began to speak to a Jew another Jew came in*, and another Jew came near, another Syrian, another Armenian or Greek. Thank God for having given me words which were suitable for all of them. I hope that the Lord will bless the preaching of this day, for I could see in their faces how pleased the people were with what they heard. Of course there were also some who made long faces and sour looks and crying aloud: "*Yse mah shemo wezihro*," that is, "Let his name and remembrance be blotted out from the book of life."

In another place I preached the Gospel to them and said: "Believe in Jesus Christ and you will be saved, etc." In one place there was *only one Jew when I entered, but when leaving the place there were* over a dozen. One old man when he heard the name "Jesus the Messiah" began to curse, spat down several times, and tried to persuade the keeper of the shop to show me the door; but he was told that he could go home if he did not like to listen. The poor man sat down in a corner of the shop and was murmuring the whole time "*kizb, kizb*" (a lie, a lie). The others willingly listened to *what I said, and they accepted the offered tracts. In two offices of* cotton merchants I had long conversations about the Messiahship of Jesus.

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The following interesting news items from Palestine show the wonderful awakening of the land. All is getting ready for the great coming events:

The thirtieth anniversary of the Sultan's accession to the throne was made *the occasion of a great national demonstration of loyalty* to His Majesty. All the principal buildings at Jaffa and at Jerusalem were decorated with flags of the star and crescent and with *flowers and palm branches.* At night the *mosques*, the law courts, and other public buildings were brilliantly illuminated, and the military band played national hymns and airs to the amusement of the public. The Jewish population took part in the celebration and also offered prayers in the synagogues for the welfare and prosperity of His Majesty, the Sultan.

* * *

The vintage in the colonies around Jaffa has come to a close. On the whole this has been a year of plenty to the vineyard owners, both in the quantity and the quality of the grapes. Lately, most of the colonists of Rishon and some other colonies, have formed a syndicate, and demanded of the Ica the management of the wine business. After some negotiations the Ica consented to their de-

mands *en bloc*. This change of hands will take place in a few months' time, when the colonists will have the opportunity to put their own abilities and earnestness to the test.

* * *

For the first time in the history of the Palestine colonies there occurred a fire of considerable magnitude at Petach-Tiekwa. Owing to the inadvertence of a shop assistant, who threw down a lighted match on the floor, the shop and permises of a man named Benjamin Diskin were totally burned down.

* * *

Through the efforts of Odessa Zionists a weekly Hebrew paper will soon be issued in Palestine under the name of "Hake dom." *This newspaper will also contain a literay supplement.*

* * *

The interest of Russian Jews in Palestine is now at high piteh. From all reports it appears that Russian Jews who have escaped from Russia with their capital, are thinking especially of going to Palestine. It is known that there are many Jewish capitalists now in Germany with all their capital at the present time in German banks who are looking about for opportunities to invest their funds in Palestine industries; and as soon as they receive favorable reports from their agents, it is entirely probable that they and their families will go to Palestine, and will endeavor to establish themselves on a commercial basis, thus giving employment to hundreds of laborers and assisting in the restoration of the Holy Land.

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Dr. I. M. Salkind takes the London *Jewish World* to task for saying that Zionism has drooped during the year. He says in a letter to that journal:

"It is true, Zionism went through a dangerous crisis during the past year, but it came out victorious and with renewed strength. On the initiative of the Zionist Organization, an International Conference was called at Brussels, which the most important personalities of Jewish leading circles were represented. Zionists take a leading part in the struggle for freedom in Russia, and one-half of the Jewish members of the first Russian Duma, and almost all of these representing Jewish constituencies, were well-known *Zionist leaders. In Austria, Zionists carry on a powerful propaganda* for the recognition of the Jewish nation as a separate political body. The "Odessa Committee," the stronghold of the Chovevi Zionists, which was in constant opposition to Zionism, elects a Zionist, Mr. M. Ussischkin, as its chairman, and accepted the Zionist policy. Palestine opens its gates; several industrial and commercial enterprises are successfully started to raise the economical status of the country; "Bezalel" is founded; the dissensions between the different sections in Zionism disappear and unity is restored; the Anglo-Palestine Company opens new branches in Palestine and does ex-

cellent work. The Jewish Colonial Trust, notwithstanding the commercial crisis in Russia, is doing good business, and can afford to offer $2,000 of its dividend to our suffering brothers in Russia. The National Fund is steadily increasing, and so is the number of our adherents. *Do all these facts and a good many more important* achievements which are to be stated about our movement, prove that Zionism has 'drooped' during the past year?"

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Bishop S. I. J. Schereschewsky, the veteran Chinese missionary and translator of the Old Testament into mandarin Chinese, is dead, according to a report that reached Tokio, Japan, recently. He was said by Professor Max Muller to be one of the world's six greatest *Oriental scholars. Dr. Schereschewsky was born of Jewish parents* in Russian Lithuania May 6, 1831, and was educated in Europe and the United States. He went to China as a missionary in 1877, and was made bishop of Shanghai for the American Protestant Episcopal church. Among the books compiled by him was a Mongolian dictionary.

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Our attention was recently called to the statistics of the Missouri State prison. In that great prison 1,794 persons are kept. Recently a religious canvas was held, and it was *found out that 1,267 made a religious profession.* These 1,267 convicts belonged to the following denominations:

Baptist	396
Methodist	335
Catholic	312
Christian	120
Presbyterian	48
Lutheran	29
Episcopal	16
Hebrew	6
Dunkard	5

What a verification of the divine prediction found in 2 Tim. iii:1-3 of the characteristics of the state of Christendom *in the last days. They have a form of godliness* and deny the power thereof.

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Daily Scripture Calendar.

JANUARY, 1907.

January 1. "A SHADOW of good things to come" (Heb. x:1).

Such are the types, whether they be typical *persons, things, ceremonies, or providences.* God always seems to have some *better thing to come* for His elect. Abram stands at the head of all typical persons. To him alone was given the honor of being the similitude of "the Father on high," "of whom every family in heaven and earth is named." Let us consider, because of this mighty honor, how much *personally* of separation and sorrow Abraham was called to experience.

January 2. "Moses whom the Lord KNEW face to face" (Deu. xxxiv:10).

This *exceptional* prophet thus was appointed to *foreshadow* the Lord Jesus, who of all born on the earth, was alone in true fellowship with God (Jno. viii:56). To fill this high type Moses wrought miracles, endured the provocation of the rebellious, and stood as mediator between God and Israel. This is the meaning of his obedient death. It pleased the Lord to lay upon him dispensationally the responsibility of *substitution* he had offered to assume (Exo. xxxii:32).

January 3. "CALLED of God, as was Aaron" (Heb. v:4).

Aaron alone went into the holy place (Lev. xvi:3). Thus he typified Jesus Christ, the Great High Priest. Apart from Aaron no *atonement* could be made. Thus apart from Jesus Christ no sinner has *any access* to holy things. Aaron wore *external* robes of *whiteness; our Lord wore intrinsic righteousness.* As the

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life of Israel depended on the ministrations of Aaron, let us realize that *all our eternal destinies* hang upon the pardoning favor of Jesus Christ.

January 4. "Joshua, he shall GO OVER BEFORE THEE as the Lord hath said" (Deu. xxxi:3).

Joshua had to do with the *redemption* of the inheritance. He had been a *servant, Moses' minister,* but he becomes the *new and living* leader to take the people over the Jordan of judgment. All is is typical of Him who "took the form of a servant", and through "death delivered them who were all their lifetime subject to bondage." It is very blessed for the saint now to remember that Jesus, our Joshua, *always goes before us into every dark river.*

January 5. "Ye are a chosen generation, a [illegible] HOOD" (1 Pet. ii:9).

These words take us back to the fifth class of *persons* mentioned as types. Many Old Testament persons *illustrate* but do not specifically *typify* New Testament verities. Before these words were written to the Church, Israel had been told they were "a Kingdom of Priests" (Exo. xix:6). Mark the difference! God's believing people, a handful in the earth, are now a "holy priest-hood"; but by and by shall be the sublime spectacle of a *whole* nation "a *Kingdom* of priests," conducting the worship of the *whole* earth.

January 6. "God will provide Himself a LAMB" (Gen. xxii:8).

This week we are to think upon some typical *things*. Above all THE LAMB is the supreme type of the Bible. Here, in this passage, begins that wonderful history of the Lamb of God, "slain from the foundation of the world," which ever increases in interest and tragedy, till we behold its grand consummation in the redemption of a blood-bought people out of every nation, "standing before the Lamb, and crying in adoration, "Worthy is the Lamb that was slain."

January 7. "My Father giveth you the TRUE BREAD from heaven" (Jno. vi:32).

Thus *Manna* was the forecast of Christ; not primarily as Saviour, but as *the daily sustenance of a saved people.* Like Himself, it *come from heaven.* It was always found *in connection with*

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(Hos. xiv:5). Fell only on the camp of Israel. Was *very abundant*. Had *six characteristics* (the number of a man); was *small, white, clear, sweet, lustrous*. So Christ as man was *perfect, humble, holy, transparent, gracious, divine*.

January 8. "They drank of that spiritual ROCK that followed them: and that ROCK was Christ" (1 Cor. x:4).

The typical scene is found in Exo. xvii:2-7. Moses stands for the law which afterwards smote Christ. The mistake of Moses was that on the second occasion he *smote* the rock again, when he had been commanded only to *speak* to it (Num. xx:7-12). Not even in type could Christ be *twice* smitten (Zec. xiii:7; Rom. vi: 10; Heb. ix:28; 1 Pet. iii:18). The rod of priesthood is now blossoming in grace. We spoil Christ's word, if we do more than *speak* to Him now.

January 9. "As Moses lifted up the SERPENT in the wilderness, *even so must the Son of man be lifted up*". (*Jno.* iii:14).

This is deservedly the favorite Gospel emblem. No other type sets forth God's great sin-cure so absolutely. The antitype is fuller than the type. A bitten Israelite must *look* to live. A dying sinner need only *believe* to live. "Blessed are they that have not seen, and yet have believed" (Jno. xx:29). Dying from a serpent's sting, by a serpent man was healed. "For since by man came death," by the Man Christ, came also life (Rom. v:14).

January 10. "The ASHES of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh" (Heb. ix:13).

The story of the type is found in Num. xix:2-10. It was purely a wilderness provision, for *cleansing* and not for *atonement*. We are to note two words, "ashes," "laid up". The *ashes*, that is the *results* of Christ's atoning work, are *laid up* for us before the Father. *Mixed with pure water, that is with the word, the results* of His death, applied to the conscience, keeps us "saved to the uttermost," that is all the way along our pilgrim journey.

January 11. "God did REST the SEVENTH day from all His works" (Heb. iv:4).

Rest is the preeminent thought in the Sabbath type: Cessation from manual toil is only in order that we may "rest in the Lord." It is possible to keep a Sabbath with such a ceaseless round of

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ceremonies or activities, that the observance becomes a *violation* and not a *vindication* of God's divine intention. Israel was forbidden to journey, that they might *stay at home* and enjoy the Lord and His law. Let us go back to this primitive purpose.

January 12. "A greater and more perfect TABERNACLE, not made with hands" (Heb. ix:11).

Every part of the Jewish Tabernacle seemed designed to set forth the varied glories of the Lord Jesus. We can only consider one feature to-day—the suggestive *number three*, which prevailed everywhere. There were three metals, three colors, three liquids, three vegetable substances, three animal products; the court contained three structures, the holy place three articles, the most holy place the tri-part ark merged into *one*. Jehovah's *unity* a *trinity*.

January 13. "The Lord hath LAID on Him the iniquity of us all" (Isa. liii:6).

The grandest and most profound of all typical *ceremonies* was that of the *two goats* (Lev. xvi:7-10). One goat was for *sin-bearing;* the other for sin *removing*. Upon the goat of dismissal *both hands* of the High Priest were laid; those hands often filled with incense, were filled with the sins and impurities of a nation. Blessed pattern of Christ's substitutionary work for us. "He hath borne our griefs, and carried our sorrows."

January 14. "BAPTIZED unto Moses, in the cloud and in the sea" (1 Cor. x:2).

There was no such spiritual union between Moses and Israel as there is between Christ and believers. Hence it is written, they were "baptized *unto* Moses." But, as it is affirmed, we are "baptized *into* Jesus Christ," and "baptized *into* His death." The passage of the Red Sea cut Israel off forever from Egypt. Moses went through with them. By our "burial" and "planting" with Christ, we have forever left the old sinful world-life behind.

January 15. "The CIRCUMCISION made without hands" (Col. ii:11).

Observance of this ceremony was the imperative *evidence* of Jewish nationality. There was no *assurance* of blessing apart from it. Thank God, without pain or humiliation, by faith, we believers are inducted into all covenant privileges in Christ Jesus. He bore

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"the reproach of Egypt;" He became "debtor to the whole law;" and by the shedding of His own blood, He has put away our natural defilement, and consecrated us to the fellowship of God.

January 16. "And if ye shall say, What shall we eat the SEVENTH YEAR? * * * then will I command my blessing upon you in the sixth year" (Lev. xxv:20, 21).

The ceremony of the *Sabbatic year*, was specially conducive to *faith*. The weekly Sabbath was for *man*. This was the Lord's Sabbath for the *land*. The land was to be fallow, with all its spontaneous crops. Thus Israel was cast entirely upon the *blessing* of *the Lord*, and not upon their own thrift or economy. Precious lesson for us believers to learn. Apprehension of the future is sinful. "My God shall supply all your need" (v. 4, 5, 6).

January 17. "He hath sent me * * * to preach the ACCEPTABLE YEAR of the Lord" (Luk. iv:18, 19).

This was the *year of jubilee*, called also the year of release—of liberty—of restitution, of recompense. For its ceremonial read Lev. xxv:10-17. Plainly this is predictive of future "times of restitution of all things." Not only shall *souls* be blessed in Messianic times, but the whole "earth shall have rest and break forth into singing." Oh, how the groaning creation, the earth and its cattle, now long for rest. Hasten, Lord, to deliver creation from its bondage to the vanity of man (Rom. viii:19-23).

January 18. "Christ our PASSOVER is sacrificed for us" (1 Cor. v:7).

Each of the Jewish ceremonial feasts have had at least a *partial* fulfilment to the church (Lev. xxiii). It is certain, however, that their largest accomplishment is reserved for millennial times (Eze. xlv:16-25; Zech. xiv:16; Rev. xx:3). Meantime the Christian believer is to know neither set times nor sacred seasons. Paul warns us such observances are sin (Gal. ix:11). All "sacred holidays" are purely man's devices. The church has but one "holy day"—the Resurrection Day of the Lord.

January 19. "Ye shall AFFLICT YOUR SOULS by a statute forever" (Lev. xvi:31).

The Jews understood *fasting* to be the necessary accompaniment of *soul affliction*. But Moses nowhere enjoins fasting as a specific ceremony. Indeed, the Lord protested against fasting as displeasing to Him (Isa. lvii:6; Zech. vii:5, 6). The reason is fasting cannot

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be *regulated of will. Heart sorrow* must naturally produce distaste for food.' *Moses, Elijah and our Lord fasted representatively.* Thus the waiting church, *not by command*, but inward sorrow would fast (Matt. ix:14, 15; Dan. x:2, 3; 2 Cor. vi:5).

January 20. "The ARK was a preparing, wherein few, that is eight souls, were saved by water" (1 Pet. iii:20).

This, we are told was a *figurative* providence. The same water which drowned the unbelieving, preserved the believing. Thus double are God's providences to the end. What is *light* to Israel *is darkness* to *Egypt. The same sun which melts wax*, hardens clay. To those who believe Christ is an elect stone and precious. To the unbelieving He is a stone of stumbling and rock of offense. Thus the ark forecasts the preservation of the godly from a great day of wrath yet to come (2 Pet. ii:5).

January 21. "And DELIVERED just Lot" (2 Pet. ii:7).

Another *typical* providence. Back of Abraham's solicitude and intercession for his kindred was God's grand providential purpose to furnish an object lesson to all later ages, now He *delivers* the godly out of temptation. But look what it cost Lot to be delivered. He was barely saved: "Yet so as by fire," suffering great loss. It might have been avoided had he kept out of Sodom. Let us not tempt Christ by putting ourselves into places of moral *danger.*

January 22. "Hereafter ye shall see heaven open and the angels of God ASCENDING and DESCENDING upon the Son of Man" (Jno. i:51).

But for these words of our Lord, we would not have known that Jacob's interview with angels at Bethel was a *typical providence* (Gen. xxviii:10-19). Christ is the true *Ladder* for us, connecting earth with heaven. The patriarch thought he was *alone* and *friendless.* By this beautiful vision the Covenant God showed him that *all heaven* was interested in him. The word "hereafter" connects the scene with the future. By and by heaven and earth will be *visibly in intercommunication* (Rev. xxi:3, 23, 24).

January 23. "The patriarchs, moved with ENVY, sold Joseph into Egypt" (Acts vii:9).

Every step of Joseph's history, suggests our Lord's earthly course. Both suffered because they foretold their own glory. Joseph was singularly resistant of sin. He was tested of God and men.

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knew long and painful separation from his father. He was sold and raised from the pit of death to become his people's saviour. And it was in Egypt (type of the world) that he was first humiliated and after exalted. Read Psa. lxxvi:10.

January 24. "They shall NO MORE say The Lord liveth, which brought up the children of Israel out of the land of Egypt" (Jer. xxiii:8).

Because they shall have a grander thing to say. Christians love to think of Israel's release from "the house of bondage" as typical of their own spiritual deliverance. But Scripture puts the antitype beyond the church age, when Israel, under Messiah, shall be gathered from a dispersion and punishment far severer than the rigors of Egypt. Ours is a *one by one* and *continuous* salvation. The promise calls for a *national* and *sudden* deliverance. Let us willingly pass on this consolation to Israel.

January 25. "Arise, go over this JORDAN" (Jos. i:2).

Canaan was the promised rest; and Joshua the typical Messiah in resurrection. The Tabernacle had fulfilled its conspicuous purpose, and now the *Ark of the Covenant* alone is prominent. Jordan has two typical aspects: To Israel in the *future;* and to the believer *now.* We have passed through *death* and *judgment* in the risen Christ. Canaanites are yet to be fought; but the land is surely *ours;* and like Caleb we may have all the possessions we will *ask* for.

January 26. "Which the Egyptians ASSAYING to do, were drowned" (Heb. xi:29).

There is a wide difference between *trying* and *trusting.* The Israelites had to learn to "stand still" before they were permitted to "go forward." The Egyptians simply "pursued after," to their confusion. Even we, who know the path of faith, have to learn the lesson that we cannot always do what others do. God may have appointed successes for others that He has not ordained for *you. So we are not to imitate, but obey.*

January 27. "The POWER and COMING of our Lord Jesus Christ" (2 Pet. i:16).

Of all typical scenes the Transfiguration is the most majestic and comprehensive. There is no other true interpretation of it, than as a miniature forecast of the millennial kingdom. Here is

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the King; His glorified associates; and mortal, cloud-enfol[ded] subjects. Three prime thoughts are linked together, Death, Re[surrec]tion, Glory. But finally all culminate and melt into one ador[able] person, JESUS ONLY (Matt. xvii:8).

January 28. "An angel of the Lord, in a flame of fire [out] a BUSH" (Acts vii:29).

The *indestructible character of Israel is shown in the burning bush.* He, who was a "wall of water" at the beginning, would [be] a "wall of fire" at the end of their history (Ex. xiv:22; Zech. [ii:5]). The believer may be only a bramble for lowliness; but the fire [of] judgment that ordinarily would *destroy*, shall miraculously *preserve* and purify the saint. The *burning bush* is the divine pledge [of] *resurrection* to all the elect.

January 29. "They SAW the God of Israel" (Ex. xxiv:10).

There are no contradictions in Scripture, which we may not reconcile to mortal comprehension. "Thou canst not see my face and live," declared Jehovah. "No man hath seen God at any time," affirmed our Lord. But we do know that "the angel of His presence" mediated for Israel. And He who was seen of Abraham, Jacob, Joshua, Ezekiel and Daniel, "now appears in the presence of God for us," and they who see Jesus, see the Father also.

January 30. "Through faith * * * quenched the violence of FIRE" (Heb. xi:34).

Undoubtedly this refers to the three of Daniel, whose names are eleven times mentioned in melodious cadence, as a symphony to Jehovah. It had been written two centuries before, "When thou walkest through the fire, thou shalt not be burned." This was the first time the Son of God showed Himself to any outside the Hebrew nation. *Imagine the impression*, as news of this stupendous revelation went forth to every language on earth.

January 31. "These things happened unto them for ensamples and they are written for our ADMONITION" (1 Cor. x:11).

Mark! Not for our consolation, but for *warning*. All through His grand dealings Israel *murmured* at the providences of the Lord. Thus they entirely missed the *inward* blessing that the miracles would have produced. It is a fearful thing to eat God's manna with an unthankful heart; and to drink His sweet wine with a bitter spirit. How easy it is to remember *onions* but forget slavery. Read how the Spirit commands us (Eph. v:20).

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Editorial Notes.

Rest in the Lord.

One of the most beautiful expressions in that great Book of inspired song and praise is the one found in Psalm xxxvii:7, "*Rest* in the Lord and *wait* patiently for Him." The Psalm is most blessed and contains much comfort, assurance and sweet exhortation for God's children. To David's heart the blessed comfort was given first and ever since the Holy Spirit penned these words through the Shepherd King they have been the food and joy of the people of God. An old Bible which is open before us as we write, printed in 1657, shows the marks of much reading at this Psalm, and as we look at it we think of the different owners of that Bible, whose souls were cheered and encouraged by the thirty-seventh Psalm. Pious Jews delighted in it and it succored them in bygone days of trouble. Christians of all generations have heard the loving Shepherd's voice in this great Psalm. There is a day coming when it will be still more appreciated. Prophetically the Psalm points to the time marked out as "the great tribulation." The church will then no longer be on earth, but a remnant of God's earthly people, trusting in Jehovah, will be here, suffering and surrounded by great difficulties. They will see the evil-doers flourishing, while they have trials. Then in the midst of the great trouble they will take hold of the comfort and assurance given here. What a meaning some of these words will have for those pious Jews! "For yet a little while and

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the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (verses 10-11). The Lord will come and all His Saints with Him and will make an end of the wicked, deliver His waiting earthly people; they will inherit the land and behold the abundance of peace during the kingdom age. While this is still future the Psalm has nevertheless the same application, comfort, blessing and cheer for us. The exhortations to be patient and to wait both for the Lord and on the Lord are given to us. We live at the close of this present evil age. Dark is the night and difficult the path. There is an increase of evil, a fearful growth of ungodliness and wickedness and along with it prosperity. The ungodly world, the Christ rejecting world, is prosperous. For the saint of God, who truly lives in the enjoyment of His fellowship with the Lord, all this is painful and occasions trial and suffering. He groans within himself. But we are not to "fret." Three times in the beginning of this Psalm we find the exhortation, "Fret not thyself." Instead of fretting the child of God is to be calm and have His Lord in constant view. Oh never to lose sight of Him!

As the Psalm is arranged in the original, according to the letters of the Hebrew alphabet, so we find a progression in experience. *Trust* in the Lord; this comes first. It is the great foundation. And why should we not trust *Him* fully? He is the mighty Lord; He is the loving Lord, who died for us on the cross. Then we advance and hear, *Delight* thyself also in the Lord. Trust leads to delight. We will find in Him our joy and pleasure. *Commit* thy way unto the Lord comes next. In the Hebrew it reads "roll thy way upon the Lord." It is the same which the Holy Spirit has given us through Peter, "Casting *all* your care upon Him, for He careth for you." This is a delight to roll our way, our burdens upon Him, and He is delighted with it. He wants His beloved children to bring all to Him. All this necessitates a close walk with Himself. Then comes the climax. *Rest* in the Lord and wait patiently for Him. What

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a *Word this is!* *Sinners saved by grace, weak, feeble, wandering* as we are, invited to make our rest in Him. This is our blessed privilege, our grandest portion. There is nothing higher possible in this earthly life of ours than the perfect rest of faith in Himself. What is service, eager, hurried service without true rest in the Lord! It profiteth but little. Mary rested at His feet. She did not do a single thing. She spoke not a single word. Instead of serving Him, she rested at His feet to receive from Himself. Martha was fretting. The Lord then spoke that beautiful word, the word which is for us as well, "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." We, too, may chose that good part, "Rest in the Lord." Service has its place and we all have our service. Blessed are we if its is ever the result of true Rest in Himself. Peter of all the disciples, impulsive Peter, spoke the most; John the least. He was leaning on Jesus's bosom and He loved Him. It is our place. Oh to be closer, closer, CLOSER to Himself. Reader, are you not hungering and thirsting for it? Are you satisfied with where you *are now? It is our constant need in these last days, a deeper* rest in Him, a closer walk with Him, a better spiritual knowledge of our Lord. This alone can satisfy our new nature. Anything short of it will fail in time and eternity. As we rest in Him, walk in closest fellowship with Him, we are above the things about us, and in a day when all seems to be shaking and breaking down we will be "steadfast and immovable," because He keeps us.

But the Lord in whom we rest is the *Coming One.* We wait for Him. Can He tarry much longer? Does not everything demand His soon Coming? We are to wait patiently for Him. We shall not be ashamed; He will come and will not tarry. And here is His own Word to His waiting ones. "Because thou hast kept the Word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly, hold fast which thou hast, that no

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man take thy crown" (Rev. iii:10-11). Take it with you for this month, *Rest in the Lord and wait patiently for Him.*

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Pet. iv:7). "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless" (2 Pet. iii:14).

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Our Riches.

There has been much boasting with the close of 1906 how rich we are getting and how the world is improving. One daily paper, however, spoke the truth and giving an awful record of crime which took place during the past year, said the following:

For the student of law and order and for him who contends that the people of the United States are growing better, there is not much comfort in the statistics for the year 1906 on legal hangings, lynchings, homicides, suicides, embezzlements and kindred crimes.

The *New York Sun* editorially spoke on "Our Riches," *giving statistics of the increase of wealth.*

Ten years ago our yearly production of coal was 170,000,000 tons and we thought it a heap. Last year we mined 400,000,000 tons. In 1896 we produced 8,600,000 tons of pig iron. Last year we produced 25,000,000 tons. Our copper output of ten years ago was 240,000,000 pounds. It is now 900,000,000 pounds. In 1896 we dragged from the bowels of the earth minerals and mineral substances worth about $625,000,000. The value of our mineral product in 1906 approximates $2,000,000,000.

These figures are bewildering in their immensity. It is no wonder that we are the richest nation on earth. Yet in spite of it all there is something left to hope for, and there may be something left to fear.

These figures are true and they are also bewildering. Still more true it is that there is "something left to fear." Even the richest man of America has forebodings of a coming crash. But what are these Riches in comparison with the Riches which we have in our Lord, which we shall share in all eternity! Our Riches we have in Him are secure, we need not fear about them. May the unseen Glory become more real to us as we journey towards it.

The Road of Apostasy.

These are the days of apostasy. We behold the fulfillment of God's own Word as given in 1 Tim. iv: "But the Spirit speaks expressly that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons." The departure from faith is followed by the *mind* being deceived by evil spirits and teachings which emanate from demons. So it has always been. It is the old road of apostasy. We find it way back in 1 Chronicles x:13. "So Saul died for his transgression *which he committed against the Lord, against the Word of* the Lord, which he kept not, and also for asking counsel of one, that had a familiar spirit, to inquire of it." He turned away from the Word of the Lord and gave his mind to a familiar spirit. We witness the same about us in the present day. The Word of the Lord is given up and the teachings of evil spirits, demons, are adopted instead. Before us . . a copy of the *New York Independent*. Years ago this paper used to be quite orthodox, but it has gone right along with the falling away from the faith. Now what happens? In the issue, dated November 22, Mrs. Mary Baker G. Eddy, the "Rev." prefixed to her name is a contributor. This instrument used to start and develop the strongest anti-Christian movement of modern times concludes her remarks by saying:

"When I wrote 'Science and Health with Key to the Scriptures,' I *little understood all that I inditel; but when I practised its precepts*, healing the sick and reforming the sinner, then I learned the truth of what I had written."

We quite believe the first part of this sentence, "I little understood all that I indited." We also call the attention that *this women claims "reforming the sinner."* This explains a good deal of the work of Christian Scientists. The devil is quite satisfied to have the sinner reforming, giving up coarse language, intemperance and other evil habits, as long as he can keep the sinner from trusting in the Lord Jesus Christ and the precious blood. The editor, upon whose request the founder of this anti-Christian delusion had sent

the contribution, comments editorially on "Christian Science:"

While not counted among the disciples of Christian Science, we would not be slow to recognize and admire the earnestness, devotion and Christian spirit of its people. Men may differ as to its underlying philosophy, but none can question the deep faith of its adherents in God, their true discipleship of Jesus Christ, and the religious vitality of their Church.

What blindness these words reveal! They remind us of a person who told us once about a number of Jews in a certain place. The person said "the Jews in our town, of course, believe not as we do in the Lord as we do, but they lead such beautiful *Christian lives.*" How absurd! How can a person live a Christian life unless he is a believer in the Lord Jesus Christ and His great work on the cross.

Christian Science denies the two foundation doctrines upon which the Christian faith is built up, the Deity of Jesus Christ and His sacrifical death on the cross. A system which rejects these doctrines has no right to claim the name of Christian. How can they be true disciples of the Lord Jesus Christ if they reject His Deity?

Yes, the Word of God given up and disobeyed is followed by blindness and delusions. How important it is to stand firm for the Word in these days and to yield obedience to it. Keeping His Word and not denying His Name go together. We have no excuse to offer that we devote so much space in these notes to the defense of the Bible. The Lord will own and bless a faithful testimony in these days.

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Another Attack.

The *Chicago University Press*, which has set forth so much spiritual poison during the last years, has added another production of the same nature. A Dr. Sellsch of Providence, has written a volume on "The New Appreciation of the Bible." Why he should have given such a title to his attack upon the Word of God we cannot understand. Here is part of what he says:

"By false methods of interpretation, or the absence of all method, the Bible has been made to teach almost every conceivable doctrine

and to support many a terrible wickedness—slavery, polygamy, and the subjection of women; and the tap root of all these erroneous teachings, darkening counsels, and unholy sanctions has been the ideal of the plenary inspiration and infallibility of the Scriptures."

Dr. Selleck states that the Bible is full of inaccuracies, historically and scientifically; that the story of the Creation is unscientific; that nearly anything can be proved by the Bible; that the real authors of many of the books of the New and Old Testament are unknown, and that Christ was not quoted until a generation after his death.

How long will God stand yet the insult done to His Holy Word and to His beloved Snn? How long oh Lord!

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Got Rid of the Bible.

Passing through Montreal recently and having purchased a morning paper we noticed a bit of news on the first page, which arrested our attention. The information was cabled to the Montreal *Gazette* from London.

George Bernard Shaw in a lecture here declared that he was entrusted with a mission to enlighten the world on the subject of religion. Repeating his recent contention that there is no established religion in the world in which an intelligent man could believe, he said that one of the greatest obstacles to religion was the Bible. Until this book could be got rid of, in the sense in which people had spoken of it for the last 300 years, religion was entirely impossible in Great Britain.

Who this Mr. Shaw is we do not know. He evidently claims to be entrusted with a mission, which is the mission of the father of lies. The Bible, he declares, is the greatest obstacle in the way of a religion, which "an intelligent man" can believe. Therefore this book must be got rid of. This has been the cry for many a year, but the old book stands and will stand forever and ever. Supposedly they are getting rid of the Bible. The higher critics, with their destructive criticism, have helped along this line. The day is not far off when the world will have a new religion, an anti-Christian cult with the coming leader, Satan's masterpiece, the Antichrist.

Sadder Still.

Recently a new volume, written in defense of the Bible appeared in England. The title under which it is published in London is "The Scripture of Truth," by Sidney Collett. The Revell Co. has published an American edition and has named the book *"All About the Bible."* It is a most excellent volume. We have recommended it to our readers and do so again. The book is a most helpful one on the question of the origin of the Bible, the different translations, the inspiration of the Bible, etc. We are sure it will do a great deal of good, especially among young believers and others for whom the larger works are not available. We are thankful that such a simple, clear and faithful work has been printed and put upon the American book market. We trust this volume will have an immense circulation. The book deserves it. We had just read it with delight and profit when the December edition of the *Record of Christian Work* came to hand. This magazine is published in East Northfield, Mass., and a son of the late D. L. Moody is the editor. In this issue we found a review of the above excellent work, which greatly shocked us. We give it here as it appeared.

This is a pretty ambitious title for anything short of an unabridged encyclopedia. There are only 324 pages, however, and fully seven-eighths of this could be spared—we are tempted to say eight-eighths at certain stages. The book is professedly designed for young people in whose minds questions have arisen. When it is said that some of its arguments are taken from the works of John Urquhart—notably "Rogers' Reasons"—it is hardly necessary to point out that it would be about as pernicious a book for this purpose as conceivable. Straw men are erected and knocked down and vigorously thumped. "Alleged discrepancies" are removed by a process which absolves the Bible from contradictions while accusing it of what is as bad—lack of clearness. It is far more dignified to let an apparent contradiction stand than resort as Mr. Collett does to squirming out of all sorts of corners by affirming that the Bible does not in one case or the other mean what it says or say what it means. And while it is not rare to find palliations of David's sin—Sir Robert Anderson suggests a line of defense—there is a heartiness in Mr. Collett's defense of Jael for her act of murder which makes the Rabbinical pleas in her behalf very half-hearted. Perhaps the most unique thing

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is the climax where in this order Ernest Renan, Napoleon, and Sir Alexander Simpson, late professor of midwifery at Edinburgh, are cited as endorsing the Scriptures. The closing paragraph of the *whole ridiculous thing is the climactic statement that Lubbock puts the Bible first in his list of the hundred best books.* It is a silly book, tending to foster misconceptions of the place of Scripture, to feed a fanatical devotion to cranky views and interpretations, and generally to confuse the less informed and disgust the better informed.—P. D. M.

When we read these words we could hardly believe that we *had read right. We had to read it over and over again,* and each time we had to say, Is it possible? Is it possible? But here it stands in cold type a mean, miserable sneer at a volume, which aims to defend the authority and divinity of the Bible. It is called a *silly* book, and a *ridiculous thing,* which feeds "a fanatical devotion to cranky views and interpretations." Is the "cranky view," perhaps, that the Bible *is* the Word of God?

However, we pass by this sneer at a worthy and sound volume, written no doubt under God and so highly recommended by England's best teachers and soundest periodicals. But one remark in the above review we dare not pass by. The reviewer says: "When it is said that some of its arguments are taken from the works of *John Urquhart,* notably 'Rogers Reasons,' *it is hardly necessory to point out that it would be about as pernicious a book for this purpose as conceivable.*" In other words, the great and noble works of the able and consecrated Scotch Apologist, Dr. John Urquhart, are branded as *pernicious.* The word pernicious has the meaning of "wicked, malicious, evil-hearted." Now Mr. Urquhart has made the Bible, prophecy, inspiration and interpretation a life study. He is the greatest living authority on some of these matters, and is acknowledged as such throughout Christendom. Mr. Urquhart is a scholar. The late C. H. Spurgeon said on his "Wonders of Prophecy" * * * "It is more interesting than any novel." His Inspiration and Accuracy of the Holy Scriptures; the Bible: its Structure and Purpose are masterpieces. His "Rogers Reasons" has been a blessing to thousands. And this

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brother, with his masterly arguments for God's Word and its infallibility, has been stamped with the word "*pernicious*."

If this attack had come from the disciples of Ingersoll we would pass it by. But it comes from a source, which claims to be evangelical. The writer, Paul D. Moody, is a young man, the son of the mighty man of God, the late D. L. Moody. What would his illustrious father say if he were still here and read these words? The audacity of this young man is deplorable.

A well-known Bible teacher, a friend of the late Mr. Moody, to whom we wrote on this matter writes us: "Yes, I saw P. D. M.'s wicked words. He has been at Glasgow studying theology under George Adam Smith, and has that 'little knowledge' which Pope calls 'a dangerous thing.'"

G. A. Smith, the Higher Critic, was suspiciously treated at East Northfield by Mr. Moody some ten years ago. D. L. Moody was sorry he had invited him to come there. The son goes to Glasgow and listens to this same man. The tells the whole story; the story of decline and apostasy.

At first we thought of passing it over in silence. The more we thought and prayed about it, the more it became clear that we had to lay it bare, no matter what it might cost us. *The alarm must be sounded.* The apostasy is running wild. It spreads rapidly. Warning must be given. We pray and sincerely hope that the Record of Christian Work will reconsider and retract the absurd and evil utterances of the above review. We wish to assure our readers that it is no pleasure to us to write this editorial. It would have been far easier to be silent on this matter.

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Blessing through the Waste Basket.

We had recently a letter from a Western State. Some one found in a paper mill among the waste paper a copy of our "Matthew XIII" and "Kingdom in the Old Testament." We had sent thousands out to preachers in special envelopes and one of these men must have thrown these two pamphlets in the waste basket and they found their way into the paper mill. Some person picked the pa-

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phlets up from the refuse pile and handed them to another one. This brother read them and received great blessing through the perusal. He wrote us that he had read the one on Matthew XIII for the seventh time. He writes us for more information on important doctrines on which he has no light; the whole letter shows that he is a seeking soul for light and the full truth.

Thus the Lord takes care of His Word and what is sent out to help His people into a better knowledge of the truth. *Some preacher throws it away, but some other one is guided* to it, and the message does its work. How *encouraging* this is. Let us scatter the printed page, and let us do it with prayer, that our Lord will use it.

Similar cases have come under our notice. A number of years ago a Hebrew, secretary to a leading New York rabbi, attended a number of our meetings. We found him an eager inquirer after the truth. Later we asked him *how* he came to come to us. He told us that the rabbi received one morning a book by mail and after he had looked at it threw it in the waste basket. He took it out and read it. It was our "Studies in Zechariah." He liked it so much that he came *to the places where we spoke. Let us continue to circulate* the truth in thousands of copies; *it pays.* And what a harvest we shall soon have in the presence of the Lord!

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Roger's Reasons No. II.

The most excellent articles by Dr. John Urquhart, which appeared in OUR HOPE, have been reprinted in a neat and attractive pamphlet. No doubt all who read this able defense of the Word of God agree with us that it should have the largest and widest circulation possible. Every Jewish rabbi, physician, lawyer and merchant, as well as other Hebrews should have a copy put into their hands. The argument is especially of deep interest to them and we trust, under God, will be used to reveal Christ to them. It is upon our heart to circulate the pamphlet among them. We wish at least five hundred of our readers would order a hundred copies each, and put them into circulation at once.

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We furnish them at the very low price of $4.25 per hundred and $2.25 per 50 copies.

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Olivet Discourse.

Our volume on the Olivet in Matthew xxiv and xxv has found its way to a good many homes and is much enjoyed.

Our brother, Dr. James M. Gray, dean of the Moody Bible Institute, writes us: "One need not be able to assent to every detail of the interpretation to say that this volume has packed into it as rich a treasure of truth for the twentieth century as ever found its way into the same compass. May God make for it a wide circulation, for it will bring a blessing wherever it is prayerfully read."

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Meat In Due Season.

Still more timely for a large circulation are the three Bible *studies on The Approaching Day, The Midnight Cry* and *The Redemption of the Purchased Possession*. This booklet is neatly gotten up and has 52 pages. It is indeed meat in due season and is being used in the edification of God's people. The first edition is exhausted. The second edition of 10,000 copies we hope soon to have under way. We offer the thousand copies for only $37.

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His Riches.

The Gospel Message "His Riches—Our Riches" has brought blessing, joy and peace to hundreds of hearts. About 14,000 are now in circulation. We shall be glad to hear from all who wish to circulate them in quantities among the unsaved as well as among Christians. If you have never seen a copy and desire to know its contents first before circulating the book, we will send you one free. It is also published in *Spanish*. A *German* and *Jewish* translation are in preparation.

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A Correction.

In December Hope on page 382 we intended to change the word "*Father*" in two places and put instead the word "God," so that it should read more correctly "He was soon to be made sin and to stand in the presence of *God*, no longer as the Beloved One," etc., and "*God's* face upon which He had ever gazed," etc. The forms had been closed and we could not change these words. The change however is made in the second volume of *Matthew*.

Gospel of Matthew Complete In Two Volumes. The second volume of Matthew is now all printed and we expect to send the ordered copies out about the same time we mail this issue. We trust this work will be greatly appreciated by all lovers of the Word God. In reality it is more than an exposition of the first Gospel. The exposition reaches back to the Old Testament and deals with many parts of the prophetic Word; it also unfolds some of the teachings of the Epistles. It is a fine handbook on biblical exposition. Over 1,000 Bible texts are quoted and hundreds of them are briefly expounded. To increase the value of this work as books for references the purchaser will find at the end of Volume II. an index for the two volumes in which all these texts are correctly arranged with the number of the page where they are found.

The second volume contains much more matter than Volume I. The cost for finishing and binding is very high. A regular publisher would perhaps charge five dollars for these two volumes. We have set the price very low so as to bring it within reach of everybody. We charge $2 for the set. We can, however, not sell the volumes separately; they must be bought together. Those who have the first volume will of course be furnished with the second volume. We hope and pray that it may become possible to place this work in all the theological libraries in the country free of charge.

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Boston Conference. As announced in our last issue, the seventh annual Midwinter Bible Conference for Boston and Vicinity will be held (D. V.) in Park Street Church, February 11th, 12th, 13th and 14th. The first meeting will be held Monday afternoon, February 11th, beginning at 2.30. The speakers are: W. R. Newell, of Chicago, Ill.; G. L. Alrich, of Easton, Pa.; F. C. Jennings and A. C. Gaebelein, of New York. Let us be much in prayer that this conference may be the best we ever held.

✠

Sea Cliff Seventh Summer Conference. As some of our friends desire to know as early as possible the dates of the Sea Cliff Conference, we have after prayer fixed the date. The Lord willing, we shall (D. V.) begin Saturday evening, June 29th, and continue the meetings till Lord's day evening, July 7th. Please note these dates. Dr. R. A. Torrey has been invited and just wrote us of the possibility to be in Sea Cliff for a few days.

✠

The only way we can protect our readers against this criminal, Friedman, alias Gottlieb, is by mentioning his case in our columns. He goes on unchecked and has lately cheated again a number of people in New York City and vicinity. He claims to be a converted Jew. He takes money for OUR HOPE and similar magazines. Like

these men generally do, he speaks of persecutions and makes other fraudulent claims. He is easily detected by a habit of sniffling and smells of tobacco. We hope and pray that he may soon be stopped. As he may change his name we desire to say that we have no agents traveling about as this man does.

✣

The Editor addressed good monthly meetings the beginning of January in Boston, Albany and Philadelphia. All these meetings were encouraging. His people were edified and several persons accepted Christ as their Saviour. We also held two days' meetings in Paterson, N. J. As we go to press we are about starting for the State of Indiana. We desire to announce the *Buffalo* Bible Conference, where we shall speak. The date is February 4, 5 and 6. On February 7th, we hope to address again two meetings in the *First Baptist Church of Albany*. On the 8th, we speak in *Kingston*, N. Y. We hope to give the second half of February and the entire month of March to the South. We hope to begin a series of meetings in *Galveston, Tex.*, on March 3. We will be glad if friends in *Texas* who desire a visit from us will write us at once.

The Gospel of Matthew.

Chapter xxvii.

In this great chapter we follow the Lamb of God to the cross. What a journey it was! He, who had lived that wonderful life, had healed the sick, commanded the demons, raised the dead, He, who is announced in the beginning of this Gospel to be Immanuel, God manifested in flesh, the Beloved of the Father is in the hands of men, led away to the cross. What sufferings were His? Who is able to follow the depths of that shame, which He despised, the cross which He endured? But feebly we can meditate on these things, which He suffered in our stead.

The previous chapter closed with that sad record of Peter's denial and his bitter weeping. The Lord had given His great confession before the highpriest, the confession of truth, which resulted in His being condemned to death.

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The morning had come after this eventful night.* There was no sleep for many in that night. The Son of God who had watched and prayed in the garden saw no sleep; dragged along He was and reviled by sinners. Peter saw no sleep; he went out and wept. The forsaking disciples did not sleep; they had fled terror stricken. The chief priests waked and plotted on how to proceed against the Holy One in putting Him into the hands of the Roman governor. Securely bound they led Him away through the streets of Jerusalem, to hand Him over to Pontius Pilate. (Verses 1-2.) What humiliation for Him to be thus led away! What a contrast with that which happened *a few days before, when He was welcomed by the multitudes* as the King of Israel!

But before we see Him standing in the presence of the roman governor, the Holy Spirit gives us the record of what became of Judas. "Then Judas, who delivered Him up, seeing that He had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, saying, I have sinned in having delivered up guiltless blood" (verses 3-4). No doubt he stood there and witnessed all what was done to the Lord. He too spent a sleepless night. He saw the meek and lowly One, buffeted and spit upon. It left him all unmoved; there was no love for the Lord in that heart. Did he expect the Lord to manifest that power of which he, the traitor had been so often an eye witness? Perhaps this very thought it was, which Satan, who had entered into him suggested. His love for money, Satan used as bait. He may have whispered "You get the money and he will take care of Himself. He will not die but get free." Thus Judas was deceived to sell the Lord. What a sin covetousness, the love of money is! It is the root of all evil; it is idolatry. And this sin is one of the great sins of the present day. Its worst feature is that betrayal of the Lord and His truth, for "filthy

*We cannot enter here into the chronology of that work to correct some of the errors of the traditional view.

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lucre's sake" which goes on in Christendom. Professed teachers, who are described in the Epistle of Jude and in the Second Epistle of Peter, who are nothing but natural men, not having the Spirit, who use great swelling words, which the world calls "oratory" are betraying the Lord as Judas did. They are rushing too into a darkness just as dense as that into which Judas rushed that night. The Word declares "to whom is reserved the blackness of darkness forever."

He goes to the priests, who were just as much under that satanic power as he was. He gives them his confession. He has betrayed guiltless blood. That much at least he acknowledges. Then he hanged himself. This is the way Satan uses his victims. He deceives; he is a master in reasoning in a subtle way. He leads on and on, deeper and deeper and when the sin is committed he leads into despair and drags his victim down with himself into the place which is prepared for him and his angels. Oh, what grace and blessing, to be delivered from the power of darkness, from that awful master. Judas after committing suicide went to his place (Acts i:25). The view given out by some teachers that Judas will come out of his place, to which he departed, and that he will be the final Anti-christ, the man of sin, is highly fanciful; one does well to beware of such views.

The silver pieces he had cast into the temple and the priests, as covetous as Judas, stoop down to pick them up. That which follows is only reported in this Gospel, in the other Gospel records no mention is made of the fate of Judas. It is put only in the Gospel of Matthew on account of its dispensational bearing. The priests judge very religiously that it is not lawful to put the money into the Corban, the treasury of the temple. They decide to buy with the pieces of silver, the field of the potter for a burying ground for strangers. This was in partial fulfillment of what was spoken by Jeremias. The full prophecy is found in Zechariah, but the Spirit calls here attention to what is also spoken by Jeremias. We read in that book

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(Chapers xvii and xix) of a potter's field, which was situated on the side of the valley of Hinnom. That valley is also called "Tophet", a fearful type with its awful memories of Gehenna. Perhaps there, Judas had ended his earthly existence, and after hanging himself had fallen down, and burst asunder. This potter's field was bought with the blood money.

"By a fiction of law the money was still considered to be Judas', and to have been applied by him in the purchase of that potter's field, for the charitable purpose of burying in it strangers. But from henceforth the name of potter's field, became popularly changed into that of "field of blood." And yet it was the act of Israel through its leaders. It was all theirs, though they would have fain made it all Judas': the valuing, the selling and the purchasing. And "the potter's field", the very spot on which Jeremiah had been divinely directed to prophecy against Jerusalem and against Israel, how was it now all fulfilled in the light of the completed sin and apostasy of the people, as prophetically described by Zechariah! This Tophet of Jeremiah, now that they had valued and sold at thirty shekels Israel's Messiah-Shepherd—truly a Tophet, and become a field of blood! Surely not an accidental coincidence this, that it should be the place of Jeremiah's announcement of judgment, not accidental, but veritably a fulfillment of this prophecy.*

Prophetically all is a foreshadowing of what was to happen to Israel and Israel's land on account of the bloodguiltiness, which they took upon themselves. Israel's land becoming "a burying place for strangers" and Israel scattered among the nations, finding their graves in *Haqol Doma*, a field of blood.

We see Him now before Pilate, the Gentile governor, where He was to be condemned to die; the Jews had no power and right to execute any one. First He was condemned by the Jews and delivered into the hands of the Gentiles, who also condemned Him. The crowning sin of the world was there-

*Edersheim Life and Times of the Messiah.

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fore committed by both, the Jews and the Gentiles. Israel's long promised Messiah and King was delivered by His own people into the hands of the Roman governor, the Gentile power, which was oppressing them. The charge which the leaders of the nation had brought against the Lord before Pilate was the charge of being a rebel; one who made himself king in opposition to the Roman authority. An immense multitude of people must have followed Him to the Praetorium. The governor questions Him without delay, "Art thou the King of the Jews?" The answer comes at once from his lips "Thou sayest." How brief and full of dignity! Then the accusation of the chief priests and elders began. One after the other spoke. They accused Him urgently, we read in the Gospel of Mark. Perhaps one tried to outdo the other in slandering Him and speaking malicious lies about Him. The Holy Spirit has not given us the detailed accusations they brought against Him; they were undoubtedly of a political nature. But there He stood, the lamb of God and opened not His mouth. How calm it was in that Babel of voices. There was no need for Him to *defend Himself against these unjust accusations.* And the Gentile governor, the sharp, worldly, Roman politician wonders at that strange behaviour. Many a time accused criminals had been brought before him and he had witnessed their eagerness in defending themselves. Here stands one in his presence, who does not open His mouth. Nor does He say another word to Pilate after he had questioned him, so that Pilate wondered exceedingly. Such a prisoner had never been before him. He knew he was guiltless.

They had a custom, for how long we do not know, that at the feast the Roman governor would liberate a great criminal under condemnation. As we read in the Gospel of Mark, the multitude began crying out and to beg, that he would do to them as he had always done. One notable criminal was at that time in custody; his name was Barabbas. Significant name! Translated it means "the son of the father." The old Syriac version adds another name, the very name which our Lord bore on the earth, the name of Jesus.

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Barabbas"—a miserable, satanic counterfeit of the true "Son of the Father." Who was he? He was an insurgent and had committed murder. May he not have been a false Messiah, one of these satanic instruments, who attempted to become leaders? It is not unreasonable to believe this; in all probability he was just such a character.

"Pilate said to them, whom will ye that I release to you, Barabbas, or Jesus who is called Christ? For he knew that they had delivered Him up through envy." What a scene! Barabbas still in prison, the guilty one; and here before a great multitude of people, among them the elders and the priests, moving around and whispering their satanic council in the ears of the people, there stands securely bound the Holy One, the blessed Lord, in His solemn silence. But ere the question is answered something else happens. We see a messenger coming in haste towards the seat which the governor occupies. He carries an important message, which Pilate has to see at once. The message was from his wife.

"But, as he was sitting on the judgment seat, his wife sent to him, saying, Have thou nothing to do with this righteous man; for I have suffered to-day many things in a dream, because of Him" (verse 19). It was a solemn warning and aim at the conscience of the superstitious Roman. He knew the victim was without guilt. God in His mercy gave the Gentile a warning. He heeded it not.

The pause, which had come in was well used by the chief priests and the elders for they go among the multitudes and persuade them that they should beg for Barabbas and to destroy Jesus. Fearful deed it was!

And now he puts the important question: "Which of the two will ye that I release unto you?" It does not take long to bring forth the answer. Barabbas is the people's choice. Barabbas! Barabbas! Not a voice was heard for the Lord. Where were now the multitudes who had followed Him? Where they who had cried "Hosanna"? If one of them was present they kept silent for fear of the wicked leaders. But Pilate convinced of the awful choice, which had been

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made, against the authority which he had, makes another attempt: "What then shall I do with Jesus, who is called Christ?" What a solemn question it was; and it is so still. The question was answered there and it must also be answered by every person to whom the Lord Jesus Christ is offered. He must either be accepted as Saviour and Lord or rejected. The choice decides the eternal destiny; those who accept Him and own Him as their Saviour are saved and all who reject Him as Son of God and Saviour are lost. Pilate's second question is answered by a great cry, that fearful cry: "Let Him be crucified." Again Pilate asks: "What evil then has He done?" But his voice is drowned in a greater demand: "Let Him be crucified." Pilate was fully convinced of the innocence of the silent victim before him, but miserable coward he was, he would not act. When he saw he availed nothing and a great tumult was rising, he took water, washed his hands before the crowd and said: "I am guiltless of the blood of this righteous one, see ye to it." A Roman ceremony this was not, but we think rather that he borrowed it from the Jews themselves. Deut. xxi:6; 2 Sam. iii:28; Psal. xxvi:6 at least refer to what he did here. Pilate with his "See ye to it" casts the bloodguiltiness upon the Jews. The chief priests and elders had used almost the same phrase in speaking to Judas. "See *thou* to it," they had said. And what did they answer to the governor's action and "see ye to it" his word to them? And all the people answering said, "His blood be on us and our children. Then he released unto them Barabbas: but Jesus, having scourged Him, he delivered up that He might be crucified."

Terrible answer it was. Barabbas is the nation's choice and the blood of the Holy One is wished by them upon their heads and the heads of their children. Has that awful wish been granted? Let the history of the Jews answer down to the present day. How His blood came upon them and their children; the end is not yet. Barabbas has been their choice and there is still that false Christ to come who comes in his own name and whom they will receive.

Delivered up to be crucified. The Holy One is now in the hands of cruel, wicked men and all the suffering, shame and cruelty sinful man energized by Satan is capable of inflicting was heaped upon the king, the Lord of Glory. Who could describe that scene, which is before us? Painters have attempted to picture the terrible ordeal on canvas. Recently Tissot has produced pictures, which the world calls "realistic" of great artistic value. Miserable, blasphemous works they are indeed, the imaginations of the human mind. What was done to Him and what He suffered in our stead no brush, no pen, no tongue can tell. The hands tied, the back bent, the cruel scourge of cruel Rome fell upon the Son of God. Satanic hatred against the Holy One supplied the strength to inflict that awful punishment, which Roman writers called "the intermediated death" preceding death by crucifixion. At last that Holy body was a mass of torn and bleeding flesh.

Then the wicked Gentile soldiers began their mockery.

"Then the soldiers of the governor, having taken Jesus with them to the praetorium, gathered against Him the whole band, and having taken off His garment, put on Him a scarlet cloak, and having woven a crown of thorns they put it on His head; and a reed in His right hand; and bowing the knee before Him, they mocked Him, saying, Hail, King of the Jews! And having spit upon Him, they took the reed and beat Him upon His head. And when they had mocked Him, they took the cloak off Him, and put His own clothes on Him, and led Him away to be crucified" (verses 27-31).

A whole cohort of rough, barbaric soldiers are now taking hold of the willing victim. After that terrible scourging, the most awful indignities were heaped upon Him. First they tore His clothes from His outraged body, most likely in eager haste to have their sport with Him. Then they cast a scarlet cloak on Him. That garment was worn by kings, and the scarlet color was produced by the *coccus cacti*, the crushed insect. Then they wove a crown of thorns and put it on His blessed Head. The crown must have

been put upon Him by these instruments of Satan, to inflict pain and to ridicule Him. The crown of thorns also points us back to the garden in which the first man fell. Thorns became the witnesses of the curse, as they are still in nature. The second Man, the Holy One, takes the curse upon His own head. They put a reed, a weak, perishable reed in His hand, the hand which upholds all things, the hand which had been outstretched in blessing over the weak, the erring, the sick, the blind and which had touched the leper; that mighty hand holds the reed, a scepter of mockery. And then the satanic drama of mockery and ridicule is complete. One after the other, these wicked men come and bow the knee before Him, they mock Him. "Oh Joy! or, Rejoice! King of the Jews." This was their greeting. But they get up from their position and spit upon Him and take the reed and beat Him on His head.

What a scene for us to contemplate! Who can measure its depths! The Son of God, He who came from the bosom of the Father, the Only Begotten, whose Glory Isaiah had seen, insulted, outraged, spit upon trampled upon by His vile creatures. And oh! reader, it was our sin which did it. How affecting to our hearts it should be and indeed it is. How He did love us to give Himself to such shame and suffering.

In that hour it was fulfilled what His Spirit had predicted of His suffering. "I gave my back to the smiters, and my cheeks to them that plucked off my hair; I hid not my face from shame and spitting" (Isaiah 1:6). And through it all He opened not His mouth. "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isaiah liii:7).

And as we gaze upon this scene once more we behold His Glory as well. The scene of His shame and rejection, of mockery and suffering is prophetic of His exaltation and Glory.

He is the King in Glory; the King of kings and Lord of lords. The royal garment is His. The crown of thorns

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girds way to the many crowns which His brow will wear. The scepter is His. Every knee must bow before Him and every tongue confess Him Lord, to the praise of God the Father. The highest Glory He reached through suffering, the crown through the cross, because He loved such as we are; because God wants us to be with Him in all eternity. Oh! glorious, blessed Gospel, how sweet to our hearts!

Thy holy head, once bound with thorns,
The crown of glory now adorns;
Thy seat, the Father's throne;
O Lord, e'en now we sing Thy praise,
Ours the eternal song to raise—
Worthy the Lord alone!

As Head for us Thou sittest there,
Until Thy members too shall share
In all Thou dost receive:
Thy glory and Thy royal throne
Thy boundless love has made our own
Who in Thy name believe.

We triumph in Thy triumphs, Lord;
Thy joys our deepest joys afford,
The fruit of love divine.
While sorrow'ng, suff'ring, toiling here
How does the thought our spirits cheer
The throne of glory's Thine."

And now they led Him away that He should be crucified. "Once more was He unrobed and robed. The purple robe was torn from His bleeding body, the crown of thorns from His bleeding brow. Arrayed again in His own, now blood stained, garments, He was led forth to execution. Only about two hours and a half had passed since the time that He had first stood before Pilate (about half-past six), when the melancholy procession reached Golgotha (at nine A. M.)."*

"And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go with them that

*Edersheim.

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he might bear His cross. And having come to a place called Golgotha, which means place of a skull, they gave Him to *drink vinegar mingled with gall; and having tasted* it He would not drink" (verses 32-35).

Physical weakness made it necessary that one should carry His cross. Was there ever such a procession seen before! The Lamb of God led forth to suffer outside of the camp! Oh, the *man of sorrows*, how He must have looked when they dragged Him to the place of death! But though He did not carry the cross and was weakened, yet He could not succumb at this point. The soldiers had led forth, no doubt, many a one to a similar death. Perhaps some died before the nails could be driven through the hands and feet. Did they fear that this might be the case with Him, whom they had maltreated, dishonored and mocked? Or was it mercy, which offered Him vinegar mingled with gall? Mercy, we believe it was not. It was a stimulant which they offered Him. They knew not that the Life which was in their hands could not succumb; no one could take that life from Him. He would not drink what was *given to Him; He did not seek relief, He did not need it.* His loving will was to endure all the suffering in perfect consciousness. But there is a prophecy that He should drink vinegar and gall in His suffering (Psalm lxix). When the right moment had come for the fulfillment of that prophecy, He said, that the Scripture might be fulfilled, "I thirst." Then He drank. Before the crucifixion He refused the vinegar and the gall. Golgotha, the place where they took Him, must have been to the north of Jerusalem. It was outside of the gate near gardens, in which were tombs.

Here they crucified Him. No description of the act itself is given in any of the Gospels. Crucifixion was the most horrible torturing mode of putting criminals to death; it originated in Phoenicia and was adopted by the Roman government. The Jews themselves knew nothing of putting transgressors to death by the cross. Inasmuch as the Holy Spirit does not describe the awful act, the nailing of the

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Lord to the cross, we shall not attempt it. Lifted up, His hands and feet pierced by nails, every muscle stretched and life's blood pouring out, He hung on the cross, suffering the unspeakable tortures of such a death.

Prophecy is now being fulfilled. All the predictions of His sufferings come true. That what was foreshadowed in the different offerings and sacrifices, is now beheld in its deep and awful reality. The heavenly Isaac is upon the altar and the hand of God about to smite Him; there is no deliverance from the cup, He drinks it to the last drop.

The xxii Psalm, that great prophecy concerning the sin-bearer, comes first of all into view. "They parted His clothes *amongst themselves, casting lots.*" This was foretold by David (Psalm xxii:18). It is said that the division of the garments of the victims was a Roman custom. But there is a deeper significance than a mere fulfillment of a prophecy. His enemies, those who nailed Him to the cross, received His clothes. And so for His naked creature He has provided the robe of righteousness by His death on the cross.

In the next place the superscription is mentioned. "And they set over His head His accusation written: "This is Jesus the King of the Jews." A board on which the crime of the condemned was written was generally carried before the criminal, who was led forth to the place of execution through the crowded streets. This custom was most likely followed with our Lord. Pilate himself had the superscription drawn up and it was written in three languages: Latin, Greek and the Aramaean dialect of Hebrew. We can not follow here the report of the different Gospel records about the writing above the cross. The one here in Matthew was undoubtedly the Latin inscription, while the fullest, as reported by John "Jesus of Nazareth, the King of the Jews" was written in Aramean and the one in Mark "The King of the Jews" is the Greek inscription. Pilate could not help himself, he had to write as he did, though he may have had the thought in mind to avenge himself and to mock the Jews. In spite of the hating Jews He received His true title and that from the Gentile. There it stood written and

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could not be changed; so it is still. Jesus of Nazareth, the despised, the rejected One, is the King of the Jews, one of His titles; the throne of His Father David is His and in the wider sense He will be the King of kings.

"Then are crucified with Him two robbers, one on the right hand and one on the left." Another fulfillment of Scripture. "He was numbered with the transgressors" (Isaiah liii:12).

"But the passers-by reviled Him, shaking their heads and saying, Thou that destroyest the temple and buildest it in three days, save thyself. If thou art the Son of God, descend from the cross. And in like manner the chief priests also, mocking with the scribes and the elders, said, He saved others, Himself He cannot save. He is the King of Israel; let Him descend from the cross, and we will believe on Him. He trusted upon God, let Him save Him now if He will have Him. For He said, I am Son of God. And the robbers also who had been crucified with Him cast the same reproaches on Him" (verses 43-44).

We behold still deeper sufferings of the Holy One. We listen again to the voice of prophecy. "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none" (Psalm lxix:20). There is none to pity in the scene before us. He is alone cruelly mocked and He must have felt the reproach as only one who is absolutely holy could have felt it. He was reviled but He reviled not again. Our Gospel does not report a single word coming from His lips. From the Gospel of Luke we learn that the first word He had spoken after He had been lifted up, was that wonderful prayer "Father forgive them for they know not what they do." He is silent to the cruel and vile mockeries, born in the pit, the very breath of Satan. The old accusation is once more held up against Him. Little they knew that they were fulfilling that very Word about destroying the temple and that the third day when He would arise as the mighty victor was not far hence.

(*To be continued.*)

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The Restitution of All Things.

III.—The Future of Israel and the Nations.

No fact is more certain in Scripture than that many of the nations of the past are to play a part once more in the history of this world. The careful reader of the Old Testament prophecies must have observed that there are many things written there which have not as yet received any fulfilment. We are thereby shut up to one of two inferences—either God has used the language of exaggeration, or the nations referred to must again appear that all that is written concerning them, whether good or ill, may be accomplished. No reverent believer would accept the first inference; we must then conclude that the history of many of the ancient powers is not yet completed.

Let us first consider the case of Israel, long-loved by Jehovah but for dreary ages scattered and peeled as the fruit of sin and unbelief. Ezek. xxxvii presents their case to us very strikingly. The chapter is in two parts: vv. 1-14, containing the vision of the dry bones; vv. 15-28, giving us the parable of the two sticks, with its interpretation of blessing. Let the reader note carefully that the vision of the bones has no reference to a literal resurrection of dead men from their graves, neither is it a picture of the Spirit's quickening work in souls spiritually dead in trespasses and sins. *It is instead, a vivid prophecy of Israel's restoration* in the latter days from its present condition of national death. "These bones are the whole house of Israel; behold, they say, our bones are dried, and our hope is lost; we are clean cut off" (v.11. R. V.) These are not the words of men in the under-world; they are the expression of the despair of living men as they contemplate the long forlorn condition of their nation. When we consider the heavy discipline to which Israel has been divinely subjected, and the

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fearful sufferings which have been heaped upon them continually by their Gentile oppressors, we do not marvel at their despairing tone.

What is impossible with men is not, however, impossible with God, whose resources of power and grace are inexhaustible. Hence all that follows in the chapter—the regathering of the whole twelve tribes, and their cleansing and reconciliation to God with the divine sanctuary placed in their midst once more.

Dan. xii:2 is a passage parallel in the main with Ezek. xxxvii. We say "in the main," because while the Ezekiel prophecy is occupied with "the whole house of Israel," the Daniel utterance appears to refer to the ten tribe section (Ephraim) only. Will the reader please examine the context? In Chap. xi:36-45 we have the history of the wilful king in God's land—the Antichrist of 1 John ii:22, with which is connected in Chap. xii:1 the unparalleled time of trouble for Daniel's people, already predicted in Jer. xxx:44. Those who thus suffer under the false Christ represent the two tribes (Judah) only, their brethren of the long-revolted ten tribes not being brought home to their land until Christ's actual appearing (compare Matt. xxiv. 30-31; Isa. xxvii:12-13). Thus we read: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This has frequently been viewed as teaching a general resurrection of the dead. Now it is most certain that "the resurrection of life" is a totally distinct thing from "the resurrection of judgment," and separated from it by at least a thousand years (John v:28-29; Rev. xx:5-6). Inasmuch as Dan. xii:2 manifestly refers to the epoch of Christ's appearing, when the career of the usurper is cut short in judgment, and Daniel's people are delivered, the passage cannot refer to the resurrection of the dead at all, no ungodly dead being raised until the reign of the Son of man is ended.

It is the reappearance of the now hidden ten tribes, yet not for blessing indiscriminately. Ezek. xx:37-38 explains

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this exactly: "I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am Jehovah." Note the order—*all* are brought "*out* of the country where they sojourn," but the rebellious ones "shall not enter *into* the land of Israel." "Shame and everlasting contempt" is their portion.

Other passages presenting the same truth of national restoration for Israel under the figure of resurrection are *Isa. xxvi:19 and Hosea vi:1-2; the latter Scripture containing* a possible allusion to the typical history of Jonah, and a clear reference to our Lord Himself. To these Old Testament predictions let us add the New Testament word in Rom. xi:15: "What shall the receiving of them be but life from the dead?"

When Israel thus reappears upon the stage of this world, other ancient powers will reappear also; animated, apparently, by the same sentiments towards God's chosen people as of old. Edom, Moab, and Ammon are expressly said to escape the desolating hand of the king of the North in order that they may receive their chastisement from the hands of Israel (Dan. xi:41; Isa. xi:14; xxv:10; Ezek. xxv:14). The Philistines, too, have yet to receive punishment (Isa. xi:14; xiv:29, 32; Zech. ix:4-5; Amos. i:6-8); Damascus also (Isa. xvii:1-3); and many others. Certain nations, as the result of divine judgment in the day of Jehovah, will be absolutely wiped out. Edom and Babylon are thus solemnly distinguished in Scripture. Egypt and Assyria, on the other hand, after divine chastisement, are to be blessed. "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the earth (R. V.); whom the Lord of hosts shall bless, saying,

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Blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance" (Isa. xix:23-25).

Even Sodom has a future of blessing promised in the Word. In Jehovah's lengthy expostulation with Jerusalem given in Ezek. xvi, the guilty city of David is put upon a common level with Samaria and Sodom as related morally. They are called Jerusalem's sisters. "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters" (v. 48). Accordingly when divine grace intervenes on behalf of Israel, Sodom shall have grace extended to her also. "And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives (Jerusalem) in the midst of thee: that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. And thy sisters Sodom and her daughters shall return to their former estate," etc. (vv. 52-55). Not on the basis of the violated covenant of Sinai will this be, but on the basis of Jehovah's covenant of grace made with Israel in the days of their youth. In virtue of this covenant, Jerusalem shall be restored, and Samaria and Sodom with her, not to be her "sisters," as in the past, but her "daughters" (vv. 59-63).

It is a difficulty with some how this can be, seeing that Sodom was totally destroyed with the other cities of the plain as far back as the days of Abraham. But with God nothing is impossible, and most assuredly His word must be fulfilled in its every tittle and jot. Because we know nothing of the existence of a seed of Sodom, would we be justified in saying that no such seed exists? Is it not possible that God sees what we do not see? Where are Edom, Moab, Ammon, Israel's ten tribes, and many others? Not present to our vision, but surely present to the eye and mind of God, seeing that so much of the prophetic Word still remains to be fulfilled in them.

The solution of the difficulty in regard to Sodom may be that while all who were in the guilty cities of the plain when

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the overthrow took place were destroyed, all their citizens were not within their own walls on that day. No calamity that could befall any city in any age of the world's history, would be likely to find all its inhabitants in their own quarters at the fatal moment so as to effect a total eradication of them. But while we offer this suggestion, we are ourselves content to leave the matter to the wisdom of God, who will not fail to manifest the truth concerning it in His time.

This important principle becomes apparent in the study of unfulfilled prophecy—that the world's blessing is bound up with that of Israel. When Israel becames reconciled to God, and is restored to her unique position in the earth, the nations (with certain salemn exceptions) will be blessed in association with her, though in a subordinate way. But when we consider eternal issues, a principle of a totally different character confronts us. "Unto them that are contentious and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Gentile; * * * for there is no respect of persons with God." (Rom. ii:8-11). Thus when the border-line of this world is passed, dispensational differenees disappear, and the Jew's peculiar place avails him nothing, save to deepen his condemnation, if he dies in unbelief and sin. "All Israel shall be saved," says the apostle in Rom. xi:26, but this has nothing to do with the eternal salvation of the soul. The remnant according to the election of grace found on earth in the day when the Redeemer comes to Zion will be delivered from all their enemies, and blessed in their own inheritance; but the apostle's statement in no wise concerns the dead. There is for the unbelieving departed "a day of judgment," when sentence will be executed upon all according to light and privileges possessed. This being God's principle, it will be more tolerable for the people of Sodom and Gomorrah in that dread day than for the inhabitants of Capernaum and other cities in Israel where our Lord and His apostles labored and taught (Matt. x:15; xi:23, 24).

Nations will be *restored as nations* in the day of the

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Lord's appearing, but there is no restoration of men who have passed into the ranks of the dead. For them, if Scripture is to be believed, both their moral condition and their portion is fixed unalterably. In this life God calls loudly and patiently to men if haply they will acknowledge their sins, and seek His grace. *But only in this life does God thus call to His creatures.* Men will not be judged for light and knowledge that they have never possessed—Luke xii:47-48; Rom. ii:12-16 forbid such a thought; but for all the deeds done in the body men will surely be held accountable by God in the great day (2 Cor. v:10; Rev. xx:12, 13), and be condemned accordingly.

Emblems, Symbols, and Figures of Christ.

The Bible is full of Christ, so is creation. He is the heart of the Sacred Volume and its distinguishing glory. The Spirit in type and emblem with great fulness and variety seems determined that *all* should know something of Christ—God's beloved Son. Hence, He addresses Himself to the human heart through its avenues, hearing, seeing, feeling, tasting, and smelling. Where these five gateways are closed we doubt if responsibility exists. But if even one is opened the Spirit can enter and engrave on the heart the name of sweetest sound—JESUS.

Light which existed prior to the sun (Gen. i:3-16) proclaims *Him* as the light in Himself—what He is in His nature essentially (John i:5-9); the light of *men* (v. 4) and the light of the *world* too (viii:12). Christ is also the *Sun* of righteousness—the governing authority of the day (Mal. iv:2), this to *Israel:* the *stars* too utter their testimony to Him. He is the bright and morning *Star* (Rev. ii:28; xxii:16). He is the world's one and only light. He is the Sun supreme in government for Israel. To the church He is the Morning Star ere the day of glory breaks. You could not reverse the application of these symbols without serious

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dislocation of the truth. The Sun is the centre of our terrestrial system. It is the glorious tabernacle in which light has taken up its abode. But Light and the Sun may be distinguished and are distinctive emblems, yet both witness to Christ, the former in relation to men at large, the latter to the more limited company of Israel.

The heavens have spoken, now what has the earth to say to Him and of Him? Here the symbols and illustrations employed are scattered around us on all sides. The peoples, relationships, and things of earth positively teem with object-lessons of Christ. Every *man* on earth is a finger-post directing us to "the Man Christ Jesus" (1 Tim. ii:5). Every *only son* reminds us of God's "only begotten Son" (John i:18; iii:16). The happy *bridegroom*, and the loyal *husband* are relationships purposely meant to direct us to Christ the Bridegroom of His bride (John iii:29), and Husband of His wife in glory (Rev. xxi:2).

The positions of *Servant, Master, Lord, King, Head, Prince, Judge, Captain, Commander, Leader, Ruler, Deliverer* are all shadows of Christ. He is Jehovah's Servant (Matt. xii:18), our Master (Matt. xxiii:8), Lord of all (Acts x:36), King of Kings (Rev. xvii:14), Head over all things (Eph. i:22), Prince of Princes (Dan. viii:25), Judge of living and dead (Acts x:42), Captain of the Lord's host (Jos. v:14), Commander to Israel (Isa. lv:4), Leader to Jehovah's people (Isa. lv:4), Ruler in Israel (Mic. v:2), Deliverer from spiritual and temporal bondage (Rom. xi:26). Each and all of these twelve relations are in rack and ruin in the hands of men, but in Christ they shine in fullest lustre and by Him are displayed in perfection. Thus each one of those relations reminds us of Christ. No mere man could fulfil them all, but in *Him* they all centre and derive new and sustained interest, from the precious fact that He brought His own personal dignity and divine and human excellence to their perfect fulfilment.

Country life abounds with thoughts of Christ expressed in symbols—charming in their simplicity. The *Shepherd* forcibly reminds us of Christ the good Shepherd knowing the

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sheep and dying for them in His love (John x:11) : of Christ, too, as the *great* Shepherd raised in victorious power from the dead (Heb. xiii:20) ; and of Christ the *chief* Shepherd in the coming day of glory (1 Peter v:4). The domestic animals with which all are familiar witness of Christ. The *lamb* reminds us of God's Lamb in death, the ground of our communion (Lev. iii:7). of Christ the slain Lamb in heaven, the object of worship (Rev. v:8) ; the *sheep* unresisting in the presence and hands of the shearers figures Christ dumb in the hands of His enemies (Isa. liii: 7) ; the *goat* points to Christ the sin-bearer (Lev. xvi:5, 8-10, 21-22), while its *skin* and *hair*, forming the second covering of the tabernacle, significantly direct us to Christ in His prophetic character as God's Prophet (Exod. xxvi:7) ; the *ram* was pre-eminently the consecration sacrificial victim and tells of Christ wholly and absolutely set apart to do God's will (Exod. xxix:15-28), the *inwards* (v. 22), and *breast* and *shoulder* (v. 27) of the ram—the sacrifice analyzed—show Christ in the spring of His moral being, in His unchanging love, and almightness of power devoting himself to God, while the *skin* of the animal dyed *red*—the third covering for the tabernacle—reminds us that His was a devotedness which went down even to death (Exod. xxvi:14) ; the *heifer* directs us to Christ as a sacrifice removing wilderness defilement; the story is full of interest and its application to us of vital moment (Num. xix) ; the *bullock* points us to Christ as the great burnt-offering accomplishing God's will and glory even in the place of sin where love to us voluntarily led Him—it was the first and foundation sacrifice of all (Lev. i:5-9) ; the *horse* (white) represents Christ in victorious power (Rev. vi:2 ; xix:11). Amongst wild animals the *lion* points to Christ in His majesty and strength (Rev. v).

'The botany of the Bible is highly suggestive of Scripture truths. There are eight "principal" and "sweet" spices named in Exod. xxx:23-38 symbolic of the moral beauties of Christ. Four of these mixed with olive, made up the "holy anointing oil." Thus the fragrance of Christ rose up

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from the tabernacle, its vessels and priests, for all these were anointed with it (v. 26-30). The other four sweet spices were tempered, beaten very small—so as to bring out their combined aroma. *This holy perfume was for God alone* (v. 36) for there was that in Christ which God alone could appreciate. There were and are in *Him* hidden beauties which the eye of God alone can witness and the heart of God alone can prize.

Two of the love-perfumes of the Song of Songs are a "bundle of myrrh" and "cluster of camphire" (chap. i:13-14); but of whose love do they speak? of *His*—the chiefest among ten thousand. The very name of the bridegroom *and well beloved is thought of on each occasion the spouse pours out her anointments* (chap. i:3).

The wood of the *shittah tree*—peculiar to the Arabian desert—sets forth the incorruptible human nature of our Lord—the only wood employed in the construction of the Tabernacle (Exod. xxv-xxvii).

The fruitfulness of Christ is expressed in the vine (John xv); He is also to us the *apple tree*, affording spiritual nourishment and fellowship—we eat and sit in His presence, (Song ii:3).

To men and Israel He looked as a "root out of a dry ground," but *before God He grew up as a "tender plant,"* (Isa. liii:3).

Of Miscellaneous Symbols of Christ there is almost no end. The *doors* of our dwellings remind us of Him who is the "door" into the sheepfold (John x:1), the "door" of the sheep (v. 7), and the "door" of salvation (v. 9).

The daily *bread* we eat constantly directs us to Christ the fncarnate One (John vi:50), while *flesh* reminds us of Him in death (v. 53). *Corn* too reminds us of Christ in heaven (Isa. v:11).

Gold, silver, and brass amongst metals—exchanged and passed on from hand to hand—are continual witnesses of Christ. "Gold" represents His intrinsic righteousness; "silver" His grace in Atonement; and "brass" His endurance

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of Divine judgment; see Exod. xxv for gold; chaps. xxvi and xxx for silver; and chap. xxvii for brass.

Even such homely articles as a *nail* and a *key* tell their story of Christ. *On Him as the nail rests the glory of* Israel; on Him as the key rests the government of Israel (Isa. xxii:22, 23).

The very *worm* we spurn with our feet is emblematic of Christ in His great agony—spurned and suffering (Ps. xxii:6).

Christ crucified is exhibited on every hand. The *cross* as an ornament is used in the adornment of persons and buildings. Alas! that the symbol of shame and suffering should be worshipped instead of the *One* set forth—even Christ. Christendom in its homage paid to altars and crosses is following in the wake of Israel who worshipped the brazen serpent (2 Kings xviii:4), and would have worshipped also the body of *Moses had his burying-place been known* (Deut. xxiv:6; Jude 9). Christ once crucified, now the Living One on high is our theme, our song, our story. Ritualism and Christianity are as opposed as darkness and light.

The bosom or breast and shoulder immortalized in song and story tell their tale of the infinite love and omnipotent strength of our adorable Saviour (John xiii:23; Isa. xl:11; Luke xv:5).

The familiar expression *"show us the way"* is another of the many finger-posts directing us to Christ—the way to the Father (John xiv:6).

The solid *rock* reminds us of Christ in the glory of His person as the foundation of the Church (Matt. xvi:18). Christ, too, is the *stone* of Israel (Gen. xlix:24), for He is Israel's Messiah.

The leading colors *blue, purple,* and *scarlet* tell their story *of Christ. The first proclaims Him as from heaven; the* second tells of His sufferings and death; while the third points to His future earthly glory (see Exod. xxv-xxvii).

The many precious *stones* of varied hues in the breastplate of the High Priest (Exod. xxviii), in the covering of the anointed cherub (Ezek. xxviii), and in the foundations

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of the city of gold (Rev. xxi), display Christ. Those glittering gems and pearls and stones express the varied excellencies and beauties of Christ in grace, in creation, and in glory.

Things above, on, and under the earth yield their homage to Christ. Where is He not to be seen? Where is He not to be heard?

Every whit of the tabernacle and of the temple utters His name and glory.

The *brazen altar* reminds us of Christ for a sinner, while the *golden altar* directs us to Him for our worship as saints.

Typical persons, too, as Adam, Abel, Melchisedek, Abraham, Isaac, Joseph, Benjamin, David, Solomon, Joshua, etc., unfold many and varied glories and offices witnessed in and fulfilled by Christ now and to come. Christ is the Spirit's lesson for time and eternity, for earth and heaven.

WALTER SCOTT.

Bought With A Price.

I was bought with a price; 'tis a wonderful theme,
For the Maker of all things came down to redeem,
And He purchased my body, my spirit, my all,
From the firm grasp of Satan, from under his thrall.
I was bought with a price from the hard Iron yoke,
From the tears and groans that my anguish bespoke,
From the arms of that monster who gloated to see
How despairingly wretched his victim could be.
I was bought with a price from the torments of hell,
From that dread lake of fire that no waters could quell;
As a brand from the burning He drew me and smiled
As He placed in His bosom, His poor weary child.
I was bought with a price, nay, not silver or gold,
For their worth might be known and their value be told,
But the Blood incorruptible never can fail,
All our foes, before it shall eternally quail.
I was bought with a price, O my soul, take it in,
I'm redeemed from the power and the guilt of my sin;
Yes, Lord, I am Thine, I am all, all thine own,
With Thee in Thy yoke would I labour alone.

M. L. CARSON.

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"Immortal Soul."*

By D. Anderson Berry, M. D., F. R. S.

"Fear not them which kill the body but are not able to kill the soul" (Matthew x. 28).

"The Immortality of the Soul!" How offensive that phrase seems to be to the promulgators of the various unscriptural and anti-scriptural doctrines concerning the fate of the soul of man at death. They have even coined an adjectival term from it and call those who hold fast to the Bible doctrine "Immortal-Soulists!" It is just another example of how the letter killeth, for it needs not the usual display of (in many cases) second-hand Greek to prove that the words "immortal soul" or "never dying soul" do NOT occur in Scripture, but it requires neither the Englishman's Hebrew and Greek Concordance (in three volumes) nor Liddell and Scott's Lexicon to prove that the THING IS THERE. For what is the meaning of "immortal?" Of course "not mortal" that is, *not subject to death*—using death *in its everyday sense*. Now that is just what our Lord says: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to DESTROY both soul and body in hell (Gehenna)." Our Lord emphasizes the fact by using a different word when He speaks of the possible final doom of "both body and soul"—a word be it noticed which he uses elsewhere, thus:

Matt. ix:17. "The wine runneth out, and the bottles *perish*."

Luke xv:4. "If he *lose* one of them, doth not go after that which *is lost*."

Luke viii. "If she *lose* one piece."

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* From the most excellent pamphlet, "After Death." Dr. Berry has also written a most powerful booklet against "Seventh Day Adventism."

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Luke xvii. "And I *perish* with hunger."

Luke xxiv. "He was *lost*, and is found."

It contains no hint of annihilation, no promise of cessation of existence.

But someone will say, Does not Paul write to Timothy (vi. 16) "Who only hath immortality," and if God only has it how can any other being be said to have it? Such an objection would never have occurred to me, but I see that (in all the glory of capitals and italics) it is a favorite quibble with some. It would not have occurred to me, because if that were the meaning of the words, then how am I to interpret the promise of the words "this mortal must put on immortality" (1 Cor. xv:53), where the favorite objection of such "that it is a different Greek word" will not serve, for it is the same? If God alone is the possessor of immortality so that it is a contradiction of Scripture to say that the soul is immortal, then it does not lessen the contradiction to put the possession of it in the future, or to ascribe the possession to the body of what is denied to the soul. Again, if God only has it in the sense these reasoners put upon the words, what about the glorious spirits that rank upon rank stand before His throne? Are they all mortal? They are not (Luke x:36). Nay, even, what about Satan and his subservient demons?

In natural science we use tests and much of our knowledge is based on experimental work; can, therefore, this question be put to a test? It can: for in Revelation xix:20 we read that "the beast was taken, and with him the false prophet * * * These both were cast alive into a lake of fire burning with brimstone." And in Rev. xx:10, it is added "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet ARE." Now, an acute thinker has written, "The notion of a soul immortal enough to live through death, but not immortal enough to live for ever, is too childish to be entertained beyond the little school of literalists who delight in it. The world outside will be content to believe that that which proves its powers to live through death claims its

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immortality." So we might reason that if the Devil and his two lieutenants survive a thousand years' sojourn in prison and the lake of fire, therefore they are immortal enough to survive anything, for the lake of fire is God's last word in the way of "destruction": He calls it "the second death." But we are not left even to reason, for it is added " and shall be tormented day and night for ever and ever," literally "for the ages of the ages." That, in ordinary speech, is immortality, it is the survival of the "second death."

Here pure Materialism, with its doctrine of annihilation, must flee away, abashed before the stern and awful solemnity of the Word. Here semi-materialism, with its childish notions of a soul that fades like a flower or sleep to wake up into non-entity must hide its face ashamed of its puny thoughts of God and His ways.

Someone may interrupt here and say, But and if the soul is not what Conditional Immortalists (against whom much of the argument above is valid) say it is. Suppose it is only a Name for a combination, such for example as a rifle or a watch is, of parts which may exist apart, then when the combination is broken up what the name stands for ceases to exist. What then?

This making the "soul" stand for a combination of "body and spirit," *so that at death, when the spirit returns to God* and the body returns to the dust, the soul ceases to be, is an ingenious way of escaping the full brunt of the charge of Annihilationism. It occurs in the writings of the Early Fathers, and is more fully developed by Göschel in Herzog's *Encyklopädie*, Article "Seele," whilst lately an attempt has been made to popularize the view in this country by *E. W. Bullinger* in his tract "The Rich Man and Lazarus." It seems difficult for an English mind to understand, for Bullinger has received a most cordial welcome from a certain class of Conditional Immortalists, who write as if he taught their view of the "soul sleeping." But that he does not is evident from the fact that according to his theory there is no soul to sleep, and from his words "There would be no praising the LORD after *he had ceased to 'live.'* Nor would

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there be any singing of praises after *he had ceased to 'have any being'*" (Page 5). Perhaps their mistake is excusable, for towards the end of his pamphlet he writes *as if there were a soul to sleep:* an inconsistency which destroys the value of his argument, but shows how wrong doctrines sooner or later display inconsistencies as walls daubed with untempered mortar display cracks.

Many passages of Scripture might be adduced to prove that the soul is not a mere union of things that are capable of separate existence, but we will only take the passage we began with. According to this theory physical death separating between the spirit and the body destroys the soul. "Hence," says *Dr. Bullinger,* "souls are destroyed."* Consequently *who kills a man destroys his soul.* That this is not so, is clear from our Lord's words: "Fear not them which kill the body, but ARE NOT ABLE TO KILL THE SOUL."

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*As we stated repeatedly that Dr. Bullinger's teaching is *unsound* and not scriptural and this has been denied by some of his new followers in this country, who reproduce his teachings in public ministry, we wrote to one of the best known Bible teachers in England, a brother in whom we have full confidence. We desired his judgment in this matter and to know what he and other English teachers think of Dr. Bullinger's theories. The doctor replied and we quote from his letter:

"Beloved Brother: Yours to hand. All the Christians here whose judgment is worth anything are convinced that Dr. Bullinger holds and teaches *'the sleep of the soul'* and we consider that this, notwithstanding contrary statement by Dr. B. and his followers, necessitates the holding of conditional immortality. There is *no question* (I think Dr. B. does not deny this) that he teaches very emphatically that believers departing this life have no consciousness till the resurrection." . . .

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Question Column.

No. 219. Christian Scientists quote Mark xvi:15-20 and similar passages, and people can see that the signs follow. Do you believe it, and do signs follow your belief? If not, why not?

It would be difficult to find anything in Christian Science (falsely so called) answering to Mark xvi:15-20. In the first place they were to go into all the world and preach the gospel to every creature. But Christian Science denies that there is such a thing as sin; how then can it have a gospel *to* preach to sinners? Then the signs were to follow to confirm the truth of the gospel preached; and *they did*; *they cast out* demons; *they spoke with* new tongues (foreign languages), they could take up serpents, and *drink any deadly thing and not be hurt by it*; *and they* healed the sick. Can the chief priests of Christian Science do one of these things? And if she could, would it be, with her, a sign confirming the truth of the gospel of God's grace to sinners? Certainly not. You say the signs follow. Follow what? Not the preaching of the gospel, for they do not preach it. Have you ever heard one of them preach the gospel and then see them cast out a demon, drink poison, or do any other of the signs named here? The pretension to do it is as false as the doctrine sought to be confirmed by it. But how can they heal the sick when they deny that there is such a thing as sickness? I once remarked to one of them that I had a cold but I was told with all gravity that I had not. But that did not heal me. It is a silly imposture; too silly to ascribe to Satan even, were it not that he knows how readily people that reject the gospel take it in to fill the vacuum caused by not having received the love of the truth. See 2 Thess. ii:9-12; and do not be surprised if very soon we see Satan's doctrine confirmed by *signs and lying wonders*; *just as the gospel* was confirmed by signs at the beginning. There is scarcely a *false religion to-day that does not* boast of its power to heal. At Romish shrines you are shown the crutches of the lame that have

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been left behind. Dowieism and other sects can show the living specimens of their healing power so as to almost deceive the very elect (Matt. xxiv:24). But "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah viii:20). Test the doctrine by scripture. If you find that it does not originate in scripture, (1 Cor. xiv:37) avoid it as you would the plague.

No. 220. I am at sea as to which of our Saviour's words belong to the Jews of His own time on earth and which are especially applicable to us. For instance, is Matt. x:38 a necessary rule to-day or should we lamb like trust in Jesus and not set up our wills even against the devil?

In view of the way dispensational teaching, falsely so called, has been developed in certain quarters of late years, we are not surprised at our sister's perplexity as to what is left to us. Matthew's gospel, Peter's epistles and much else of God given pasture for the lambs and sheep of the flock of Christ is relegated to the Jewish remnant after the church is gone! Of course there are passages in Matthew's gospel whose applicatino is to that remnant during the last week of Daniel; and it is well to be able soberly and rightly to apply scripture where it belongs. But we must never forget that "All scripture is given by inspiration of God and is profitable" (2 Tim. iii:16). The child of God, in whom the Holy Spirit dwells, will find that even in scriptures whose primary application is to Israel, that moral principles combined in them, apply equally to us. There cannot be a higher standard of life and walk for a believing Israelite in the latter day than for a Christian now. Matt. x is a chapter whose application is to those whom the Lord sent out to preach the Kingdom when He was here. But verse 23 shows that that application does not exhaust it. The same work will be taken up again by Jewish believers after the church has been taken away. But verse 38—"He that taketh not his cross, and followeth after me, is not worthy of me," is as true of us as of them. In Luke ix:23 we have it in a connection which makes it primarily ours.

As to our wills, subjection to the Lord's will is the only right thing for us. But as for the devil "Resist the devil and he will flee from you" (James iv:7). Do not give in to him. He is afraid even of a lamb that uses Christ's name. His temptations are to be resisted; and we need to be much in prayer not to be caught by them.

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No. 221. Another sister writes "Please explain Luke ix:23. What does taking up the cross daily mean?"

The Lord had just announced His own death. He would submit to it. He literally took His cross; that is He submitted to the sentence of death passed upon Him. He gave Himself voluntarily up to death for us. That being the case, if we would follow Him, we must write the sentence of death upon ourselves. The death that He died being for us, we must appropriate as our death. It *is by His death for us* that we are dead to sin (Rom. vi:10-11, Rev. Ver.). If my Saviour died for me, then I am dead (Col. ii:20), and must reckon myself to be so.

No. 222. Is it selfish to pray for the coming of the Lord, when some we love are not saved and would be left behind to judgment (2 Thess. ii:10-12)?

The Lord loves them more than we do. He can be trusted about that. Those who watch and wait for the Lord will be likely to give the most faithful testimony to their unconverted relation.

No. 223. Kindly explain "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John xii:25).

Notice the preceding verse. The Lord had to die or none of us could be saved. He would "abide alone" if He did not die. Then the life—the sinful thing—that required His death, we must hate. The man that does not do so, but lives for this world, loses his life in the end. But the man that loses his life in this world now, denies himself, and takes up his cross daily, (bearing the cross is the sign of being condemned to death) reckons Christ's death to be his own death, will keep his life to life eternal. "For ye are dead" (not trying to be dead) "and your life is hid with Christ in God. When Christ our life shall appear" (be no longer hid) then shall ye also appear with Him in glory (Col. iii:3-4). What do we love, and what do we hate? (Rom. vii:15).

No. 224. Is Mary Magdalene the same person as Mary the sister of Lazarus?

There is not the slightest reason for identifying these two women. Everything said of them in scripture shows them to be two very different persons. The woman "which was a sinner" (Luke vii:37) is still another woman of a different character from either.

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It is besutiful to compare them in their various appreciation of the Christ they all alike needed and loved though they were so different from one-another.

No. 225. What is meant by "I said ye are gods" (John x:34; Ps. lxxxii.6)?

Those "to whom the word of God came" were called gods because they represented God. The word of God was revealed to them, and they spoke it by the inspiration of the Holy Spirit; because of this they were called gods.

No. 226. Is it according to scripture to take money from the unsaved for the Lord's work?

Such a thing is oot contemplated in scripture at all. The church gives but ought oot to receive from the world (Acts viii:18-21).

No. 227. Does 2 Thess. ii:1-3 teach that our gathering together unto Him will not be until after the "man of sin be revealed, the son of perdition"? If so how could we watch for Him to come for His own?

If that were the case we should not be watching for Christ but for anti-Christ. The difficulty is probably occasioned by the wrong translation at the end of verse 2. The words "as that the day of Christ is at hand" ought to be "as that the day of the Lord is present." The apostle beseeches them by the coming of the Lord not to think that the day of the Lord had come, for the reason that the coming of the Lord will preeede the day of the Lord. But between the coming of the Lord for us in verse 1, and His appearing in verse 8, the apostasy, which has already begun, will become complete, and the man of sin will be revealed. The great tribulation will also come between verse 1 and verse 8. Compare the parable of the tares in Matt. xiii. First, the tares are bundled and left on the field and the wheat is gathered into the barn. This corresponds to 2 Thess. ii:1. Then the tares are not only bundled but gathered and burned in the fire; then in verse 43 the Lord appears in glory, and the righteous appear with Him. (Compare Col. iii:4). The first thing to take place is the coming of the Lord and our gathering together unto Him. 2 Thess. ii and the parable of the tares show us clearly what the order of events will be. Let nothing then turn us aside from watching for the Lord.

No. 228. What is the meaning of Rom. v:13. "For until the law sin was in the world; but sin is not imputed when there is no law?"

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It is the difference between God's way of dealing with the world when there was no law, that is between Adam and Moses; and His way of dealing with Israel to whom the law was given. "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities" (Amos iii:2). But Paul, *in addressing Gentiles, said,* "The *times of ignorance* therefore God overlooked; but now He commandeth men that they should all everywhere repent" (Acts xvii:30). It refers to God's government in this world, not to eternal judgment when all the impenitent will be judged according to their works. See "Our Hope," Vol. xi, page 726.

No. 229. Will not the thousand years begin soon after Christ comes into the air and we are caught up to meet Him? And will there not be an opportunity during the thousand years for the Jews and others that are left to be saved?

Scripture does not reveal what time will elapse between the rapture of the church and the beginning of the reign of Christ a thousand years. There is no date *to* the coming of Christ in the air, and there is no date *from* that event. It has been assumed that there will be seven years. The last week of Daniel does come *in between these events: but how long a time may intervene* between the rapture and the commencement of the last week of Daniel is not revealed, and therefore no one knows. The Lord may come to-night; but if he did the last week could not begin to-morrow. The parties to the covenant that begins the week are not upon the scene yet.

But the apostate part of Israel and apostate Christendom will be cut off in the judgments on the earth during the last half of the week, *and only the believing remnant of Israel will be spared* to enter the earthly Kingdom of the thousand years (Zech. xiii:8, Ezekiel xx:33-44. Matt. xxv:12, 30, 46. 2 Thess. ii:11, 12).

Question No. 178, July 1906.

The Heart of the Lesson.

THE HEART OF THE LESSON.

International Sunday School Lesson for February.

By Geo. L. Aldrich.

NOAH SAVED IN THE ARK.

(Feb. 3. Gen. viii:1-16.)

I. Lesson Outline.

1. God's remembrance in grace (verses 1-6). 2. Noah's waiting in faith (verses 7-12). 3. Going forth to a new life (verses 13-16).

II. The Heart of the Lesson.

We shall find the heart of the lesson in the golden text, "The salvation of the righteous is of the Lord." A careful reading of the preceding chapters will make this even more clear (Cf. vi:3, 13-21; vii:1-4, 16-18). Grace is seen everywhere and Eph. ii:8 is as true of Noah as of us. It may be well to remember the meaning of the term righteous—"thee have I found righteous * * *"—not that Noah had *no faults*, nor that he had never sinned; but that he had faith in God and was walking with God amid the prevailing wickedness of his time. His was a faith similar to Abel's, which confessed sin and found refuge by sacrifice in the coming atonement of Calvary. Upon this ground and this alone were any accepted of God then and reckoned righteous.

In vii:16 we read that God shut Noah into the ark, and in viii:1 that "God *remembered* Noah." The grace that shut him in had not forgotten him during the long months, and now that the time had come for his going forth, he and all with him are remembered before God. At once the remembrance of grace becomes active in causing the judgment to pass from the scene, and bringing the ark to a place of rest.

During these months of gracious imprisonment in the ark, the faith that had taken God at His word about the flood is patiently

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waiting God's time; yet not in the inactivity of sloth. Two messengers issue from the ark to bring tidings to Noah concerning the flood; *thrice* the *waiting faith* is strengthened. Then, *after many days of waiting* and only at the *command* of God does he go forth out of that ark into which obedient faith had brought him. The sin-purged earth becomes the place in which as a man of faith he could walk with God of all grace. Alas, that failure through unbelief should come in so soon!

ABRAM CALLED TO BE A BLESSING.

Feb. 10. Gen. xii:1-8.)

I. Lesson Outline.

1. God's call to Abram (verses 1-3). 2. The obedience of faith (verses 4-6). 3. God's manifestation in grace and blessing (verses 7, 8).

II. The Heart of the Lesson.

All is of God in grace. He in mercy calls Abram to the beginning to a *place of privilege and blessing, which through grace He* alone can and does bestow. The same grace extends the blessing through Abram in ever widening circles of grace until it shall embrace *the millennial* and *eternal blessings* promised in the Word, all of which have their foundation and center in Christ, the promised seed of this man of faith. We to-day who believe are enjoying the partial fulfillment of the promised blessings of our lesson. All things center in this grace of God toward Abram—toward us.

At first the patriarch Abram yields but a partial and tardy obedience to the command of God: note verse 1, "The Lord *had* said, * * *" *with chapter xi:27-32. So long as Terah took the step* with Abram and in doing this only went part of the way toward the land of promise, God could not reveal Himself or make His promise good. *But when in simple faith* Abram *yielded full* obedience to the Lord, then came the blessing. Note how the record of the journey of many months over hundreds of miles of strange country is covered by the simple statement of verses 4, 5. Surely the God who had called him was keeping, blessing, guiding all the way to the journey's end.

Then at last Abram reaches the place to which God had called *him, and at once Jehovah appears to this man of faith;* something unknown in Haran. Abram now becomes, as one has said, "a man of the tent and the altar." He enters into the fellowship of the one who calls upon the Lord, and is known in both worlds as the *Friend* of God. Yet all is of grace, while still it is through faith. Only thus could Abram, and only thus can we be a blessing to others.

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LOT'S CHOICE.

(Feb. 17. Gen. xiii:1-13.)

I. Lesson Outline.

1. Coming up out of Egypt (verses 1-4). 2. A needed separation (verses 5-9). 3. The foolish choice of Lot (verses 10-13).

II. The Heart of the Lesson.

Covetousness, which is the wanting of more, as contrasted with true heart satisfaction in God, supplies us with the heart of the lesson.

To some extent Abram was influenced by fear and possibly an element of covetousness was in his heart when he forsook the place of his tent and altar for the abundance of Egypt at the time his faith was tested by the famine. True, he obtained the supply of physical needs, being delivered from the famine, but he also obtained the wealth that brought separation between him and Lot; and he likewise brought up out of that land the Egyptian bond maid who was the occasion of much trouble and sorrow to his own heart. The Egyptian visit issued in no good to him. But back at the altar with God he is the man of faith again, ready to take the place of the pilgrim stranger in all humility, yielding all the rights which he might claim to the younger man who had merely attended him.

But Lot had learned no such lessons, though he, too, was a man of faith. Covetousness filled his heart, self-interest predominated and the flesh held sway over him. The fertility and beauty of the plains appealed to him irresistibly, and without seeking to know the will of the Lord or counseling with Abram, the choice is made, as not a few saints in Christ make it to-day. It is not that at first Lot intended to enter into the sin-cursed cities of the plain to dwell there. He would have resented the thought; nevertheless, in after years we find him there and as one of them in many things. Perhaps he felt that his influence might be for good and for God; but he only vexed his own soul, and the dwelling in Sodom resulted most disastrously to him and his.

The sequel to our lesson in the words of the Lord to Abram (verses 14-18) are exceedingly suggestive, and should be studied with the lesson. He who was willing to be with God alone, though all else were taken away, was abundantly blessed of the Lord.

GOD'S COVENANT WITH ABRAM.

(Feb. 24. Gen. xv:1, 5-16.)

I. Lesson Outline.

1. Faith in the promise of God (verses 1-7). 2. Faith seeking the fullness of assurance (verse 8). 3. God's covenant in grace assuring faith (verses 9-16).

II. The Heart of the Lesson.

The heart of our lesson is found for us in the fact that God always meets and blesses the faith which He has called forth in the heart of His servant.

The opening words of the chapter direct us back to the closing words of the preceding chapter. After the great God-given victory over the five kings, Abram returns to his lonely tent on the mountain tops of Canaan, having refused to take any reward from the king of Sodom for his successful work. Perhaps there might have come the temptation to fear the vengeance of these kings; but God is upon the scene in a vision by night to comfort and cheer His servant by the revelation of Himself as both the shield for his protection and as a reward far in excess of what Abram had refused at the hands of the king of Sodom.

Graciously does the Lord lead His servant on, step by step, to the fuller understanding of the reward that He had promised him. It is that of the seed (verse 5), which the Holy Spirit, in Gal. iii:16, tells us is Christ Himself. Faith grasps the promise of the coming Saviour, and Abram sees His day (John viii:56), and rejoices with gladness of heart, finding his reward in God Himself. Then in the fullness of faith Abram asks of God the question of verse 8; not in doubt, but seeking assurance.

Jehovah makes this the occasion of still further showing His grace by making a covenant with His servant, which depended *wholly upon Himself*, and not upon Abram; *for God alone* in the symbol of the furnace and the lamp passed between the parted sacrificial animals while in a vision Abram looked upon the marvelous scene. The promise would be fulfilled, the word surely be made good; but there was an intervening darkness of sore trial and suffering for his posterity to pass through—yea, it figured the darkness through which his seed, Christ, after the flesh, should pass. How singularly applicable to us to-day as God calls forth our faith in Him and then meets its questions with abundant manifestations of Himself in Christ Jesus.

You can make the clock strike before the hour by putting your *own hands on it*, but *it will strike wrong*. You can tear the rose-bud open before its time, but you mar the beauty of the rose. So we may spoil many a gift or blessing which God is preparing for us by our own eager haste. He is weaving our lives, and has a perfect plan for each one. Don't pull at the threads.—*Selected.*

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Notes on Prophecy and the Jews.

What an exhaustless type Joseph is. Our little booklet on Joseph and his Brethren, which we wrote some twelve years ago and which circulates under great blessing in ten languages gives a number of comparisons between Christ and Joseph. Since we wrote it many other points of application have come to our notice. Here are a few of them:

Joseph's brethren said one to another, "We are guilty concerning our brother" (Gen. xlii). Judas said, I have sinned, I have betrayed innocent blood.

When Joseph spoke, making himself known, they were terrified. When the Lord Jesus made Himself known to the disciples as recorded in Luke xxiv, they were terrified.

Joseph told his brethren, Come near me I pray. The Lord said to Thomas, "Reach hither thy finger and behold My hands."

Joseph said to his Brethren, "I am Joseph, your brother, whom you sold." The glorified Christ said to Saul of Tarsus, "I am Jesus of Nazareth, whom thou persecutest."

Joseph presented his Brethren to Pharaoh.

The Lord will present His church to His Father.

Many others could be added besides those we give in our little work on that great dispensational foreshadowing.

✠

As reported in our January issue fanatical movements have sprung up in different sections of the land claiming the gift of speaking in our known tongues. Some Christians are disturbed by it because these men and women speak so much of the Lord and His Coming. Satan is a most cunning deceiver; he knows how to imitate. He surely appears in these days in the garb of an angel of light. This is not the first time that such claims have been manifested and attributed to the Holy Spirit, but it did not take long to disclose the fact that demons stood behind it. The *Gospel Message*

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brings two communications from Los Angeles, where it seems the matter started.

"There has not been, nor is there now, any revival, either great or small, in Los Angeles. It has been published in rather dramatic style that the silence of centuries had been broken, and that the voice of God was speaking through His people. Great claims were made for certain manifestations in "Unknown tongues," and for a period there was much excitement among a certain class who seek the phenomenal often at the expense of the real. But as to genuine revival, there has been no such thing. Neither is there any prospect of true revival through the existing conditions. Fanaticism, wildfire, discord, unscriptural demands—these and such-like make up the stock of the profession.

"We have to state emphatically our conviction without wavering that this movement is *unscriptural, unsound and unsafe*. In public and in private we have repeatedly warned against yielding to the influence of it either without or within, and have urged to withstand it at the throne of grace. Not a single person we have known who has been brought under the power of it in any way, but has suffered spiritual loss."

Another reliable brother writes:

"As it was in Corinth, so it is in Los Angeles. The excellencies of the Spirit of God have been replaced by a careless attitude to the Word of God as a whole; errors of doctrine; eccentricities; touchiness; fault-finding; presumptuous criticism; a disposition to riot in the house of God; and other manifestations of the flesh life. The effect in the main of the 'Tongues' in our city, has been to take the minds of many from the supreme work of the conversion of souls. It has engendered strife, the factional spirit and division, and opened the door to fanaticism, hypnotism and spiritualism. We discovered that the same manifestations as take place in the meetings of spiritualists were prevailing among us, such as shakings, babblings, uncontrolled emotions.

"*In spiritualist meetings there are those who talk in several* languages and write voluminously in the unknown tongue. In the extraordinary spiritual manifestations among religious people of Los Angeles, the peculiarity as witnessed in some was their imitation of animal sounds, as the dog, coyote, cat and fowl. In several instances people professed revelations from God to cease their daily work, and live, so they said, 'By faith,' as if faith was in conflict with honest and necessary toil for one's daily bread."

Several years ago we met a preacher who was given to such fads. He held a hymnbook in his hand and told us enthusiastically that a certain sister had been called to go to the North of Africa to labor among the tribes of Berbery.

The Holy Spirit, he said, had given her the language and she had already translated several hymns into the language of one tribe. We happened to know that the tribes of Bербery use the Arabic characters in their written language, and being familiar by years of study with the Arabic, we asked permission to look at these "Spirit given" translations. When we saw it we pronounced it at once a fraud. It was neither Arabic, nor Syriac, nor any kind of script, but simply pencil marks made at random.

✣

There is occasionally an attempt made to guide Jewish immigration into certain channels; most of these attempts, if not all of them, fail. At present a scheme is laid to have large numbers of Russian Jews settle in Texas. Jacob Schiff, the New York merchant, has given $500,000 towards it. In all probability the scheme will fail as did that in Argentina. The following is from the *American Hebrew:*

The British Federation of the ITO held its second conference on Sunday, December 30, representatives from all parts of Great Britain being present. In the evening a mass meeting was held at the Pavilion Theatre under the chairmanship of Mr. Meyer A. Spielmann, president of the federation, Mr. Zangwill being the principal speaker, supported by Mr. Israel Abrahams, M. A.; Dr. Bertram Abrahams, Miss Carmel Goldsmid, and many others. Mr. Zangwill reiterated the ITO's unchanged adherence to its programme, which afforded the only satisfactory solution of the Jewish problem. He dwelt upon the great progress of the cause in Austria and Hungary, and he assured the audience that investigations were being conducted in several directions on behalf of the Geographical Commission. The surprise of his speech was, however, the announcement that in view of the unparalleled and more or less chaotic emigration that had been set in motion by the Russian pogroms, the ITO had created a new and supplementary department for the regulation of emigration. This department would be independent of the ITO financially and possessed a separate treasurer, Mr. Leopold de Rothschild having consented to serve in that capacity, while a separate committee had been created, including Baron James de Rothschild of Paris, Dr. Paul Nathan and Herr James Simon of Berlin, Messrs. O. E. d'Avigdor Goldsmid, N. S. Joseph and Alfred J. Waley. The London house of Rothschild had contributed £10,000 and the firm headed by Baron Edmond de Rothschild a similar amount. This new department would intervene wherever it could be of use politically, not philanthropically. The first project to which it would address itself would be the

regulation of the emigration to America, as there lay the most urgent necessity, and in this direction flowed the bulk of the emigration. An effort would be made in the spirit of a suggestion made by President Roosevelt to turn the stream of emigration gradually in the direction of Galveston, instead of New York, so that the great American hinterland might receive its due quota of the emigrants. Mr. Jacob H. Schiff had munificently contributed half a million dollars toward this project. A Jewish Immigrations' Information Bureau would be established at Galveston, which would guide and transport the immigrants to towns containing Russian Jews and good possibilities of employment. The American end of the project would be under the direction of Mr. Cyrus L. Sulzberger, president of the American council. By thus practically coming into contact with the stream of emigration the ITO would discover the further directions in which it could be most useful, and it would be able ultimately to sift the best pioneer elements needed for the Jewish territory, while helping to direct to other lands those urban elements which no new territory could receive in the first generation.

Mr. Zangwill also dwelt upon the difficulties attendant upon Sabbath observance in connection with all kinds of emigration involving dispersion of the immigrants, and pointed out that the only practical solution of the problem under which the immigrant would be able to observe the Sabbath and live out his life as he ought to live it, is in the plan presented by the ITO whereby concentration of the Jewish immigrants would be accomplished.

✠

The Zionistic enthusiasm has produced a number of poets, who sing once more Zion's Hope and Zion's Glory. Many of their productions have not only poetic value, but they are prophetic. We quote two poems written by Zionists; they appeared lately in *The Maccabaean:*

THE PEOPLE.

Wide open, ye doors, and raise up high, O gate,
We are coming again, who have waited so long—
With shouts and rejoicing, with music and song,
Then haste ye, companions, *nor* linger nor wait!

ZION.

O not as a beggar that seeketh for alms,
As conquering host ye are coming to me,
From valley and mountain, from land and from sea,
With thunder of trumpets and waving of palms.

THE PEOPLE.

Our flag shall be planted on Zion's fair side,
We shall rest *in its shade, who have wandered so long.*

Our tears turned to laughter, our sighs into song,
Rejoicing as Bridegroom that greeteth his Bride.

* * * * * *

Sing unto God a new song, sing no more
Those melodies of melancholic strain
That mourn the vanished glory that did reign
O'er Zion in the golden days of yore.
Wherefore forever weep, fore'er deplore
Our loss? Vain are our tears, our prayer is vain.
Would we our ancient heritage regain,
Then must our song on faith's own pinions soar.
Sing then to God a joyous song.
Yea sing Redemption's sun new-risen in the East,
A song of triumph till the echoes ring
Back from the ample heavens' azure dome,
For yet shall we, from evil's chains released,
Zion, to thee return, our hallowed home.

✠

New suburbs around Jerusalem are spreading with rapidity, and an important European town on the Plain of Rephain, a tract of barren, stony ground which stretches from Jerusalem half way to Bethlehem, is becoming covered with houses and gardens. A supply of water, which formerly was supposed to be non-existent, now seems to be sufficient at this point. The houses are being built in some cases by German workmen, although the majority of the occupants are the indefinable Levantines. Soon these houses —and among them several manufactory chimneys are visible—will have reached the ridge which separates Jerusalem and the Plain of Rephain from Rachel's tomb and Bethlehem.

✠

The *Neue Zeitung* prints the following from its Jaffa, Palestine, correspondent: "The influx of Jewish immigrants from Russia continues actively, but perhaps more so than is good. In the past few days a large number arrived, mostly of the unproductive classes. But manual workers of various trades, physically capable of hard work, are also among them. Many of these have found employment. It is proposed to establish a *Volkhaus* to guard the interests of the newcomers. Two mass-meetings have already been held."

✠

Through the efforts of prominent Zionists a Hebrew gymnasium has been organized in Jaffa. Five classes are being taught band-work, and three taking university and polytechnical studies. The language employed is Hebrew, and in the manual training classes English, French, Arabic and Turkish are studied.

Daily Scripture Calendar.

FEBRUARY, 1907.

February 1. "WORSHIP the Lord in the beauty of holiness" (Psa. xxix:2).

"Worship" is the Keynote of all the Psalms. The Psalter is not a book of history or doctrine, but of *devotion*. All truth is here, and much descriptive history; but all are made subservient to *worship*. The "beauty of holiness" means that righteousness in which every redeemed soul is arrayed. In these priestly robes of imputed holiness we are invited to draw near, and exalt the Lord, who is the Source of all our blessings.

February 2. "Thou hast led CAPTIVITY captive" (Psa. lxviii:18).

We who were in bondage to Satan have been captured of Christ. There was also some mysterious liberation of just Spirits in *hades*, at His resurrection, here hinted at (Zec. ix:11; Ep. iv:8). The "gifts for men," are themselves *men* who have yielded to the Divine power, and are given to the church as Apostles and teachers. The lesson is, Christ never enriched Himself. All His spoils He bestows back again upon us.

February 3. "Light is SOWN for the righteous" (Psa. xcvii:11).

This distinctly refers to a *harvest* of future joys awaiting the redeemed. As in natural sowing there is a period of *humiliation* and *darkness* first, for the seed sown, so to the saint *tribulation* precedes glory. Yet in a *present* sense, "light has been sown" all along our path; and we advance step by step into the light. If soil is *cold*, seed is long germinating. If our hearts are *hard* from doubts, the light will be *slow* in springing up.

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February 4. "I had fainted, unless I had BELIEVED TO SEE the goodness of the Lord" (Psa. xxvii:13).

Mark! it reads, believe to see, not see to believe. The phrase "I had fainted" is elliptical; but it well explains the sentiment, that without faith the soul would *despair*. These words suit the mouth of any saint, in any age. So Abraham might have spoken when the birth of a promised seed was so long *delayed*. Every life faces *its Jericho*. We *must stand before its stolid walls and shout* Victory in advance. Then every stone will fall down, and the Cry to the Lord is ours.

February 5. "ONE THING have I desired of the Lord; THAT will I seek after" (Psa. xxvii:4).

And because *fellowship* with God, rather than any earthly honor, was David's supreme ambition, the Lord *greatly loved* His servant notwithstanding his many failures. Is Jesus Himself the "one thing" you long for above all else? Think of Mary and Paul choosing this "one thing" (Lu. x:42; Phil. iii:13). Divided aims weaken the heart. Like men of the world, who concentrate *every power* towards one pursuit, let us be *specialists* in this one holy desire.

February 6. "If thou, Lord, shouldest MARK iniquities, O Lord, who should STAND?" (Psa. cxxx:3).

There is a great difference between marking iniquity to *criticise* it, or to *conceal* it. We daily do the former with our fellow-men. God does the latter eternally for His redeemed. Let us try to do with others as God hath done with us, and practice that "charity which covers a multitude of sins." One beautiful reading is very practical: "If thou abouldest be extreme to mark what is *done amiss*." How this touches daily conduct in small things. "Judge not and thou shalt not be judged."

February 7. "In the SECRET of His tabernacle shall He hide me" (Psa. xxvii:5).

This is daring language even for faith. The Holy Place of the tabernacle was the terrible residence of Jehovah's earthly manifestation. The High Priest could not enter it without blood. No common *priest could even look upon its uncovered furniture and live.* And yet we, worms of the dust, vile in our polluted humanity, are invited to "draw nigh," and when hard pressed by trouble, hide ourselves in God's Christ, the inscrutable Refuge foreshadowed in the Holy Place of the Tabernacle.

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February 8. "O, Lord, in the MORNING will I direct my prayer unto thee" (Psa. v:3).

The context shows (v:4-9) *that when other men busied themselves in the cool morning hours, planning for the day, how they might bring wicked devices to pass, David began his day by supplicating the throne of grace; rendering praise, and seeking wisdom. Let this be our course. The harder the day before us, the harder we should pray. Take God into your partnership, and while you work, "look up."*

February 9. "The way, O God, is in the SANCTUARY" (Psa. lxxvii:13).

So it is not by *reason*, but by *prayer* that we are to find out God's way of dealing with us. All His ways are holiness (Exo. xv:11). Would we be quiet and submissive under His hand, we must enter the *sanctuary* to comprehend His counsels. O, it is only the old David's way of stating what Paul tells us in New Testament language: "He that is spiritual discerneth all things. For who hath known the mind of the Lord? But we have the mind of Christ."

February 10. "Who forgiveth ALL thine iniquities" (Psa. ciii:3).

The text is very emphatic—"Jehovah—*the one* forgiving." Wonderful statement, matched only by that in Romans: "There is therefore now *no* condemnation—not one—to them which are in Christ Jesus." These are horrid sins in the past lives of each of us, which human memory trembles to recall. But the miracle of the Divine memory is that He who knows all things from the beginning, has power to so *dismiss* the believer's sins that "they shall no more be remembered."

February 11. "Thy youth is RENEWED like the eagle's" (Psa. ciii:5).

We die virtually every time we sin. Yet by the marvel of soul restoration, grace *renews* us everlastingly. The more I am crucified with Christ, the more I live in Christ. But the *process* may be painful. *By snuffing the wicks, the Priest revived the lights of* the golden candlestick. It is only by having our carnal decay pressed away, that vigor and fruit bearing will abound in our lives. The Lord fill us with His "good things," so we shall have strength to "mount up" as the eagle.

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February 12. "The Lord LIFTETH up the meek; He casteth the wicked down to the ground" (Psa. cxlvii:6).

We lift things carefully; but cast them down violently. One act expresses *love*, the other *abhorrence*. Only those who have known the humiliation and soul exercise of being "brought low," can understand the exquisite joy of being "lifted up." A few like Ezekiel, Daniel and John, knew what it was to be actually "lifted *up" of the Lord; and that Divine touch gave them a vision of* God's personal glory, that other men never saw.

February 13. "He hath not DEALT so with any nation" (Psa. cxlvii:20).

This is as true of the Church as of Israel, for whom it was written; and as true of you and me individuals, as of the Church. It is neither the dispensation nor the people that make the difference. It is all of free sovereign *election*. You have been chosen, others have not. You have light, others have darkness. O, ye that are His peculiar people, ought ye not to show forth the praises of Him who hath called you out of darkness into His Marvellous light?"

February 14. "OPEN *thou mine eyes that I may behold* wondrous things out of thy law" (Psa. cxix:18).

It is possible to *see*, yet not *perceive*. I behold the sun, but cannot discover the mystery of its heat, nor the beginning of its circuit. That was a wonderful unveiling, when Ananias said to Saul of Tarsus, "Receive thy sight." Saul was familiar with the law, and accustomed to the types, but *blind* to all their inner meaning. The Lord has ravishing things to reveal to us, if we pray this prayer today, and ask Him to draw back the curtain of our blindness (Lu. xxiv:45; Ep. 1:18).

February 15. "Though I walk in the MIDST of trouble thou wilt revive me" (Psa. cxxxviii:7).

God has nowhere pledged Himself to be near us in our *joys;* but in our *sorrows* He is promised to be at our "right hand to save." My *deepest* extremity is then His *grandest* opportunity. Abraham saw not the *ram till his hand had raised the knife.* Shadrach did not meet a son of God on the streets of Babylon, but in the *furnace*. The angel came not to Peter in his peaceful home, but in the grim *prison*. Blessed darkness, where His light shines.

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February 16. "In thy presence is FULNESS of joy" (Psa. xvi:11).

This Psalm is not *exclusively* descriptive of our Saviour, but only chiefly and pre-eminently so. It describes the case of every saint. There *is present fulness of joy now for our departed ones*, who await the complete satisfaction of *resurrection*. And there is present fulness of joy for us who contemplate the pleasures that are so *certainly guaranteed to us. If our cups are bitter let us put in this* honey of expectation to sweeten them.

February 17. "The Lord is my ROCK" (Psa. xviii:2).

Every department of nature supplies emblems of our Lord. The animal kingdom gives the Lion and Lamb. The vegetable kingdom the Vine and the Lily. The mineral kingdom the Gold and the Rock. He is the *smitten* rock (Exo. xvii:6, 7). The *high* rock (Psa. lxi:12). The rock of *communion* (Exo. xxxiii:22). The *foundation* rock (Isa. xxvi:3, 4; Matt. xvi:8). The rock of *shade* (Isa. xxxii:1, 2). The rock of *assurance*, beyond comparison with any other shelter (Deu. xxxii:31).

February 18. "Bless thou the Lord, O my soul. PRAISE ye the Lord" (Psa. civ:35).

This is the first place where the word Hallelujah occurs. It stands in strange connection with *judgments:* "Let sinners be swept from the earth." In the four, and only places where "Alleluia" occurs in the New Testament, it is every time the cry of joy over *judgment* executed. (Rev. xix:1, 3, 4, 6). We in false charity, may think lightly of sin. But it is so hateful to God, that when at last it is prayed from the earth, the whole created universe shall be *commanded* to shout Alleluia!

February 19. "He that PLANTED the ear, shall He not hear?" (Psa. xciv:9).

Planted; wonderful expression! It is not commonly remembered that of all the deep seated mysteries of the human body the intricate organ of the ear *exceeds them all in marvellous construction.* But this is only the *natural* ear. There is a far deeper mystery. There is a *spiritual* ear. It is the *gift of some*, but not all, of mankind. The natural ear with all its fine cords, never vibrates to spiritual sounds. Hence those oft repeated, solemn words, "He that hath an ear, let him hear what the Spirit saith."

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February 20. "Your heart shall live that SEEK God" (Psa. lxix:32).

This whole Psalm is very important and peculiar. The sacred number *seven* is prominent. There are *seven* quotations from it in the New Testament. These, as is usual, are divided into *four* and *three*; *four* quotations in the Gospels, and *three* in the Epistles. It seems especially our Lord's Psalm, wherein He saw His own earthly course of sorrow and shame traced out (Jno. 11:17; Rom. xv:3). As His heart was *refreshed* by this Psalm, so let ours be today.

February 21. "Though ye have lain among the POTS" (Psa. lxviii:13).

Many are the varied and beautiful renderings of these words; but they all express the present *humiliation* and future *exaltation* of the believer. Trials are the *common* lot of all. But God, like Noah, has a place of *refuge* for His doves. But God's ways are *slow*; and we may *hide* a long hot day, like doves amid pieces of broken pottery on the house tops. At *sunset* there is coolness and *deliverance*. Then we shall spread our wings, and shine aloft in the gilding of the rays of the sun of Righteousness.

February 22. "My flesh and my heart FAILETH; but God is the strength of my heart, and my portion forever" (Psa. lxxiii:26).

"Spent is my flesh and heart; the rock of my heart and my portion (is) God to eternity." Note the reversed order. When he speaks of his *weakness*, Asaph begins with his *flesh*, the outward thing which the natural man is always most occupied with. But when he speaks of his *relief*, he begins with his *heart*, the inward thing which God is most concerned about. If the heart be supported, it matters little if "the outward man perish."

February 23. "I shall not die, but LIVE, and declare the works of the Lord" (Psa. cxviii:17).

This is the language, not of an individual, but of Israel, the imperishable *nation* (v:2). The reason of their existence is given —that they may declare the name of Jehovah to all other nations. Yet feeble individual saints have ever found great comfort in these words. It was the chosen Psalm of Luther and Wycliffe. It has given a new lease of life to many a worn out servant of the Lord, to arise like Gideon, and *pursue* after the the enemies of His name.

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February 24. "When I awake I am STILL with thee" (Psa. cxxxviii:18).

It is the privilege of the believer above all other men, never to be without *companionship*. Ordinary relatives and friends must sometimes leave us. But the Lord never departs. And what *sweet, desirable* society it is; never irksome, never intrusive, never wearisome like human friendships. And *best of all*, when we lie down, and sleep and forget, He *watches;* He guards our interests; He is near till the day break.

February 25. "Thou art a priest FOREVER after the order of Melchizedek" (Psa. cx:4).

The great point of Melchizedek's "order" was, that he is without recorded "beginning of days, or end of life," to show the *eternity* of Christ, whom he typified. Our blessed High Priest stands *alone* in His Divine office. He never *changes;* can never *die*. Thus all forgiveness, all compassion, all glory is eternally and unchangeably *secured to us*. So it *is written*, "He *is able to save to the uttermost;*" that is, moment by moment, all the way along to the end.

February 26. "PURGE me with hyssop, and I shall be clean; WASH me and I shall be whiter than snow" (Psa. li:7).

Two words here express *two kinds* of washing. The hyssop suggests purification based on atonement (Lev. xiv:4-7; Num. xix:18). Chip off the thin white-washing from a wall, and you come to the dark substance beneath. Dig into a snow drift, and it is white all through. Hence our Lord could say, "He that is *bathed*, needeth not save to wash his feet." The Pharisees were *whitewashed*. Mary of Magdala was *cleansed* in heart.

February 27. "Unto thee, O Lord, do I LIFT UP my soul" (Psa. xxv:1).

No words occur oftener in the Psalms than "lift up." *Worship* is the theme of all the Psalms. All human books stop with *secondary* causes, and trace events to laws or forces. The Divine Psalter perpetually leads up to God, the first source of all; and connects every sorrow and every experience with His blessed hand. *Would we truly know God in His many phases of love to his people*, let us join the noble army of saints who have found their Chief Comfort in the Psalms.

February 28. "Save me O God; for the WATERS are come in unto my soul" (Psa. lxix:1).

The Messianic Psalms go deeper than the Gospels. They take us beneath the outward facts of our Lord's earthly life, and show His very *heart*. It is not in Luke or in John, but in David that we learn of His humiliations, His weaknesses and His confidences. Blessed honor! The Psalms are *our legacy*. We may voice our joys, our pains, and our hopes in the same eternal language in which our Lord cried "Into thine hand I commit my spirit."

Book Reviews.

The City of Progress and the Signs of the Times. 256 pages. London: Alfred Holness. [illegible] postpaid.

We read this perfectly scriptural allegory with great delight and not a little profit and edification. The City of progress (the world) in its origin, progress, its man made religions and its coming doom, is masterly pictured. The everlasting City, the Jerusalem is likewise beautifully described. Then the things of the end, the capture of the church, the great tribulation, Antichrist, the restoration of the Jews, the Coming of the Lord are most vividly portrayed. It should have a place alongside of Bunyan's Pilgrim's Progress. Read it and you will enjoy it much.

Dorothy. A Christian story, by S. E. Sisson. Ornamental cover. Many illustrations. 333 pages. $1.50. Jennings & Graham, Cincinnati, Ohio.

Ithun'eel's Speor. By W .K. Fitchett. Beautifully bound in cloth with 8 full page illustrations. 434 pages. $1.50 net. Jennings & Graham, Cincinnati, Ohio.

Be of Good Cheer. By Adolph Saphir. 32 pages. Nicely bound. Gospel Publishing House, N. Y. City.

Another of the simple and helpful messages of Adolph Saphir.

All About the Bible. Its Origin, its Language, Translation, Canon, Symbols, Inspiration, Alleged Errors, Con-

tradictions, Plan, Science and Rivals. By Sidney Coller. 324 pages. Fleming Revell Co., $1.

The reader is requested to turn to the editorial notes in this issue. We recommend this volume especially to young Christians.

Five Hundred Bible Readings. By F. E. Marsh. Introduction by the late James H. Brookes. $1.50 postpaid.

This is a volume filled with good things. Bible teachers, Sunday school teachers and every Christian who wishes to have real help in a better understanding of the Word will not be disappointed if they purchase this book.

Christ's Atonement. By F. E. Marsh. 152 pages. 40 cents; postage paid, 40 cents.

An able presentation of the subject of reconciliation. It is a most timely little volume.

OUR HOPE.

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Editorial Notes.

Magnify the Lord.

At the close of the beautiful fortieth Psalm are written the following words of exhortation "Let all those that seek Thee rejoice and be glad in Thee; let such as love Thy salvation say continually, The Lord be magnified." (Verse 16.) This Psalm is a prophecy about Christ, a fact, which has often been overlooked. It shows the perfect obedience of the Lord Jesus. He is the One who waited patiently, who went into the horrible pit and the miry clay, that is into death and the grave, out of which God brought Him forth by resurrection. The opening verses of the fortieth Psalm contain "the Resurrection song of Christ," which His redeemed ones sing with Him. By Him, who went for us into the horrible pit, we are taken out of that pit and the miry clay; our feet are set upon a rock. Our goings are established and a new song is in our mouth, praises unto our God. All applies to Him first and then to us, who have believed. In verses 6-10 we find the description of the path which He went as the obedient servant to do the will of God. Hebrews x:10 gives us the full meaning. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

The verse quoted is about those who know God and Himself, the Lord. Our happy portion is joy and gladness in Him. Only as we advance in the knowledge of Himself will our joy and comfort, as well as strength and power be

increased. Furthermore do we read that those who love Thy salvation, shall say continually, The Lord be magnified. Loving His salvation means more than having accepted it by believing; it means to delight in it, to lay hold of it more and more. Such then who know Him and His salvation, who are His, identified with the Lord are called upon to magnify the Lord. Should not this be our daily aim? Are we realizing what a gracious privilege this is and what honors are connected with it? It ought to be the business of the life of the Christian to exalt His Lord, to magnify Him. When we think who He is, what He has done for us and how He loveth and careth for us and if these eternal facts are ever before our heart, we shall surely magnify Him and exalt His blessed Name. He is the mighty Lord, the Heir of all things, with all power in heaven and on earth. He has loved us and in His own blood He has washed us *from our sins. He loveth us and in the place of His Glory* in the presence of God, He is constantly occupied with His own, interceding for them and as the loving Shepherd *watches over them. Soon He will fulfil His own promise* of coming again and take His own into His presence, that they may share His eternal Glory throughout eternity. We shall be forever like Him and forever with Him. What a future and what a destiny! All we have, all we are, all we shall be throughout the eternal ages we owe to Him. Should it therefore not be our constant desire and aim to magnify the Lord, to exalt Him? If we do not, it is an evidence that all these precious facts concerning Himself and His Love towards us, are not as real before our hearts as they should be.

In these evil days there is another great reason why we should aim at the exaltation of His Name. He is being dishonored and rejected perhaps as never before. It grieves the heart to hear His adorable Name abused by wicked men at the street corners. But far worse is the dishonor done to Him in the camp of Christendom. The abominable doctrines, which rob Him of His Glory are increasing on every hand. Men professing to be christians deny His eternal Deity and

teach all kinds of evil doctrines which dishonor His Person and His work. Elsewhere in the editorial notes of this issue the reader will find some of these wicked utterances. According to the Word of Prophecy this rejection of Christ and the doctrine of Christ will not alone continue, but it will increase. Some day the Lord will take His true church out of this earthly scene and then after the salt is taken away corruption will be complete. In that period of the tribulation the faith will be absolutely denied. When the Son of Man cometh, that is in visible Glory, He will not find the faith on the earth. (Luke xviii:8.)

All is shaping for that awful predicted end. Who can tell how long it may yet last? And in these dark days of Christ rejection it is our solemn duty, our blessed privilege to confess Him before men, to magnify His name to exalt our Lord. How we should delight in doing it! Whenever and wherever we have a chance, an opportunity, we should make mention of His Name. When we come together with fellow christians He should be the one great object of our conversation, our intercourse one with another. In the midst of the world, amidst the careless world, the religious world, wherever our lot may be cast, we *must* be confessors of His Name. If this brings us ridicule, hatred or actual persecutions, we should rejoice. It would be a blessing if we had some of these things and perhaps we *would* if we were more faithful. Let the life magnify the Lord. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by Him" (Col. iii:17). "Whatsoever ye do, do it heartily as to the Lord and not unto men" (Col. iii:23). He must be manifested in our lives, in our walk, in our words as the days become more evil. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. ii:21). We are not only holy priests, to offer in the presence of God spiritual sacrifices but royal priests. As royal priests we are called to show forth the excellencies of Him, who has called us out of darkness unto His marvelous light. We are His representatives. Our

aim must be to magnify Him in word and deed. Oh! for more of that wonderful note in our lives, which sounded forth from that prisonhouse in Rome "* * * that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ and to die is gain" (Phil. 1:20-21). To magnify Him to have Him magnified in our lives, this gives rest and satisfaction.

Let us be closer to Himself and then we shall not fail in our blessed privilege, in the great opportunities to exalt Him.

Lord, we are Thine: bought by Thy blood.
Once the poor guilty slaves of sin,
But Thou redeemedst us to God,
And mad'st Thy Spirit dwell within;
Thou hast our sinful wand'rings borne
With love and patience all divine;
As brands, then, from the burning torn,
We own that we are *wholly Thine.*

Lord, we are Thine: Thy claims we own,
Ourselves to Thee we'd wholly give;
Reign Thou within our hearts alone,
And let us to Thy glory live;
And let us each Thy mind display,
In all Thy gracious image shine;
And haste that long-expected day
When Thou shalt own *that we are Thine.*

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Mal. iii. and Rev. iii.

At the end of the Old Testament stands a most blessed description of the faithful few in the days when Israel had departed from God. "*Then* they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name. And they shall be "mine saith the Lord of hosts,

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in that day, when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." (Mal. iii:16-17.) This is a most precious Word and we only wish we had the space to enlarge upon it. Here we find the character of God's faithful ones in the midst of an apostate professing people. We read of their fellowship and that the Lord is mindful of them. He remembers them and keeps a record of their faithfulness, because they remember His Name. He acknowledges them as His own and promises to spare them. The Lord will own them in that day, when He makes up His jewels. All this is truly beautiful and refreshing to the heart, which is determined to follow the Lord in all things and to be true to Him. If we turn to the end of the New Testament we find in the last book, that mighty New Testament Book of Prophecy, the description of a similar faithful remnant. We find this faithful company mentioned in the third chapter of Revelation, as the description of the faithful remnant at the end of the Old Testament is recorded in the third chapter in Malachi. We have reference to the church message to Philadelphia (Rev. iii:7-12). There is a marked correspondency between Malachi iii:16-17 and Rev. iii:7-12. Of both companies the Lord speaks with approval. Both have the Name and honor of the Lord before their hearts and eyes. Both are remembered by the Lord. And to Philadelphia He gives the promise to keep *out of* the hour of trial which is to come, the time of tribulation, while the faithful remnant in Malachi had the promise to be spared. The Philadelphia remnant are such Christian believers, who, in the last days, are faithful to the Lord, have separated themselves from all which dishonors the written Word or the Living Word, keeping His Word, and not denying His Name. *They own their weakness, which is their little* strength and wait patiently for His coming to take them into His presence. Do you belong to this faithful company of the last days? If so, you have the promise that He hearkens and is with you in your individual path, that He will keep you and in that day you will receive a crown from His

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loving hands. All He asks is faithfulness to Himself. Hold that fast which thou hast that no man take thy crown.

The remnant in Malachi iii. were drawn together by His Spirit and they spoke often one with another. This should be the case to-day and we have reason to believe that the Holy Spirit is bringing His faithful ones together to meet around the Word and to think of His Name. A closer fellowship of those who desire to exalt Christ and who love His appearing is greatly needed in these days. The increasing departure from the faith makes this a necessity. Our Lord delights to see His own thus gathered and is the unseen listener in such gatherings. And then the thought that He calls His own "His jewels." How precious we are to Him! Soon He will make up His jewels; soon the pearl of great price, His church, will be complete and He will take her to Himself.

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Another Need

Another need we have is to become more humble and own our nothingness. If we keep low we are in the safest place in these perilous times, when the enemy comes in like a flood. Pride of knowledge or pride of any kind in spiritual matters is a most dangerous thing. It opens the mind and heart to error. We have noticed of late several cases where this very thing happened with some young men. Pride and self-exaltation is the very breath of Satan and the atmosphere of our old nature; humility is the breathing of the new nature. Many are the exhortations of God's Spirit to be humble and to have lowliness of mind. God resisteth the proud, but giveth grace unto the humble (*James iv:6*). Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time (1 Pet. v:5, 6). Casting down imaginations and every high thing, that exalteth itself against the knowledge

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of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. x:5).

The shortest chapter in Jeremiah contains a lesson for us. In chapter xlv we find a message of Jeremiah addressed to his secretary Baruch, the son of Neriah. Baruch was a disappointed man. He had written the words in the scroll at the dictation of the inspired prophet, the scroll, which later the wicked king had cut with his knife and thrown in the fire. But the Word of God cannot perish. Baruch wrote the same words again and many more were added to it. And Baruch had witnessed the sufferings of the prophet of God. He also had suffered. Some of his hopes and plans were not realized. The Lord knew his heart and through Jeremiah He gave him a word which we may well remember. "And seekest thou great things for thyself? Seek them not. For behold I will bring evil upon all flesh, saith the Lord; but thy life I will give unto thee for a prey in all places whither thou goest" (Jer. xlv:5). The clouds of judgment were breaking over Jerusalem and that solemn time was not the time to seek something for self. Let us not seek great things for ourselves, or attempt to do great things. Evil is making haste. The shaking times are near, even at the door. Let us be humble and satisfied to be nothing and share with our Lord the place of rejection. The least self-exaltation in these days is dangerous.

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Another Blasphemous Apostate

A few years ago when R. J. Campbell, the pastor of the City Temple, London, England, visited this country and was listened to by large audiences at the East Northfield conferences and elsewhere, we warned in our pages against the most subtle unitarian and universalistic tendencies of this man. We pointed out that he was then a denier of the faith. He has now taken a most decided stand and has removed the mask from his face, and uttered such blasphemies, which one almost shrinks from repeating. All true Christians have been horrified at

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the awful words this poor man has uttered. Not enough that he stated those blasphemies, but he is getting ready to make a tour through England to address provincial pastors on what he terms "Restated Theology."

From the *Daily Mail* we quote the following statements of Campbell:

"The doctrine of sin which holds us to be blameworthy for deeds that we cannot help we believe to be a false one. Sin is simply selfishness. It is an offence against the God within, a violation of the law of love. We reject wholly the common interpretation of atonement, that another is beaten for our fault. We believe not in a final judgment, but in a *judgment that is ever proceeding. Every sin involves suffering*, suffering which cannot be remitted by any work of another. When a deed is done its consequences are eternal.

"We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God and we are called to live the life which he lived."

With these statements the man denies both the atonement and the Deity of our Lord. In other words, Campbell is an anti-christ. As Campbell is the recognized head of the English non-conformists, that body has an anti-christian leader. These are severe words, but not more severe than the Word of God put it in the first Epistle of John.

The foolish babblings about the Immanence of God is Pantheism and we would not burden our pages with such childish talk.

Before us is also the *London Christian* of January 17. In an article on the "New Theology" we find additional information about the wicked words of the pastor of the City Temple:

"A *novel if not unique meeting took place at Kensington* Congregational Church last night, when Rev. R. J. Campbell, of the City Temple, answered with infinite patience and tact, a number of questions addressed to him on religious subjects. Rev. Thomas *Yates, minister of the church, presided, and the gathering*, which was large, was one of the general public, the meeting having been billed in the neighborhood."—*Daily News*, Jan. 11.

One of the questions asked was: "Do you believe in the Virgin Birth, and the co-equality of Christ with God?" Mr. Campbell's reply to this two-fold question was this:

The Virgin Birth story had a beautiful meaning in it. It showed the action of the Divine Spirit on humanity; *but to say that Jesus was born without a human father was untrue.*

As to His equality with God, it was an enormous question; and whatever Jesus was now, He certainly was not co-equal with God when on earth, because He said so Himself. "Search your New Testaments and you will see for yourselves."

We hesitated about reprinting these statements. The blasphemy contained in it is so awful that the Christian heart is overwhelmed with grief and sorrow. Oh! the dishonor done to our adorable Lord! Oh! His patience that He, who has all power in heaven and earth does not make an end of such an enemy of God. No wonder that there is joy in the camp of Unitarianism. They claim Him as one of their own. The following letter from the Unitarian minister of Toronto to a newspaper of Toronto shows the justice of it:

Editor World: Your issue of January 15 contained a very *interesting statement of the tenets of faith now being promulgated* in England by Rev. R. J. Campbell, pastor of London Temple. For that statement as a whole I have nothing but praise and commendation, and I believe that its wide circulation by the press will give the liberal religious movement added impulse all over the Christian world. It is frank and clean and reverent and must awake interest in every mind capable of appreciating it.

But there was one statement in it which was entirely misleading, altho, doubtless, not meant to be so. Mr. Campbell at the beginning tried to differentiate his "New Theology" from Unitarianism by declaring that while the new theology made the immanence of God its starting point, Unitarianism begins with a doctrine of entire separation between God and man. I would like to say to your many readers that this is entirely untrue. There is not one tenet in Mr. Campbell's statement of faith which might not be selected from thousands of Unitarian books and tracts and papers every week in the year. Mr. Campbell's new theology may be new to a large circle of his hearers and readers, but in the Unitarian Church it is as old as Emerson and Theodore Parker. Emerson gave it the most vivid and beautiful expression as far back as 1837 in his Harvard divinity school address, and Theodore Parker, who died in 1859, had preached it with wonderful power

for 20 years in Boston. Since that time it has been the common theme of Unitarian preaching everywhere.

I write this in no captious spirit, for I have the profoundest regard for Mr. Campbell's courage, honesty and ability, but simply to correct a wrong impression, which his statement is sure to make, *as to the religious body with which I am myself connected.* Unitarianism has fought numberless battles, and Unitarian ministers and people have experienced all kinds of persecution and social ostracism, for the very principles which Mr. Campbell is now declaring from the house tops and calling "The New Theology." His statement of faith is simply another proof of the fact that all churches are converging towards a common faith and a common *moral ideal.* R. J. HUTCHISON.

Unitarian Church, Toronto.

The apostasy is rapidly increasing. Soon others, who at present are still looked upon as sound, will follow Campbell's footsteps. Departure from the truth of God is in the air. The days of the Epistle of Jude are upon us, and these days will be getting darker. It is the solemn duty of every child of God to contend earnestly for the faith delivered unto the saints. *The call at the present time is for separation from these apostates and those who are identified with them.*

A Prophecy

The City Temple, of which this preacher, R. J. Campbell, is pastor, had for a former pastor Joseph Parker. It is remarkable to say the least that this departed pastor gave utterance to what amounts to almost a prediction. On November 29, 1900, Dr. Parker said the following in the City Temple:

"We have had our opportunities of meeting God here, of reading the Holy Word, and besieging, as an army might besiege a fortress, the altar, known by its crimson hue; and yet some day a man may arise who will deny the Lord that bought him, who will preach a gospel without a Saviour, a salvation without a Cross; then write ICHABOD upon the portals of this place, and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the *Throne of God.*"

This very thing has come true. The Gospel preached in that place is a Christless Gospel and the pastor is one of the

latter day deceivers who deny "the Lord that bought them." *Ichabod* must be written over the portals of the City Temple.

✣

Many More

A good many newspaper clippings have been sent to us during the past month. These all relate to cases of the denial of the faith by "Christian" preachers and teachers. The first part of 1907 is marked by a fearful increase of such cases. A number of men have declared that finality in religion has not yet been reached. Amongst these is the president of Harvard University. In part he said:

Outside of what is called religion, he said, there is no place where absolute truth is fixed. There is an irresistible trend toward the belief that truth cannot be fixed. In the region of philosophy and metaphysics, there is an incessant flux; in chemistry, zoology, botany, no one for a moment believes that the end has been reached. "Why should the theologian say he has reached the fixed point in his research?"

Poor man does not know that Christianity is a revelation from heaven and not a "science."

Bishop Williams too has been heard again in lifting his voice against the Word of God, while several Methodist preachers spoke for evolution. It would be impossible to follow all these cases and our friends who have so kindly sent us clippings will understand that it is impossible to mention all these evil things. We would need a great deal more space to do this than the space at our disposal. The Sunday school lessons being taken from the Book of Genesis have brought out numerous attacks upon the wonderful revelation of God contained in the first chapters of the Bible; some of these appeared in Sunday school journals. God give us courage to stand and to withstand in these evil days.

✣

Better Drop the "C."

The following is taken from the New York *Christian Advocate*:

"The progressive men of the Railway Department of the Young Men's Christian Association are turning their attention to the needs of

the men employed on electric railways. At Rochester, N. Y. and in several Southern States local associations have been formed and work begun. *'Every man who is disposed to be decent, whether he be Jew or Gentile, and has a belief in religious things or otherwise is welcome to membership,'* says E. M. Willis, Railway Secretary of the International Committee, in his paper before the American Street and Interurban Railway Association at its last annual convention."

The Young Men's Christian Association is another movement which is siding in many places with the apostasy. According to the above statement of Secretary E. M. Willis Jews and Geotiles—believers in religious things and unbelievers are invited to become members. Would it not be more honest to leave out henceforth the "C" and simply call that institutioo "Y. M. A." instead of "Y. M. C. A.?"

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Encouragement

How good of our Lord that He eocourages the hearts of His servants by giving glimpses that their labor is not in vain. Even if this were not the ease, we should be satisfied to go on in faith. While there were many difficulties aod some trials in the beginning of this year, there was also much encouragement. The meetings we could hold in different States and cities East, West and in Canada were well attended and the blessing of the Lord rested upon His Word.

Especially thankful are we for the rich blessing which the Lord is pleased to put upon the printed messages, the monthly testimony of Our Hope, the books and pamphlets we have sent forth. He is using this written ministry in a blessed way among Christian believers everywhere and also among the unsaved. The little book "His Riches—Our Riches" has brought blessing to hundreds of hearts. In all this we greatly rejoice and give Him the Praise and Glory, whose Grace alone makes all this possible.

We thank Him and in His Name, depending on His Grace and Power, we go forward determined to do His will in

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ministering His Word wherever He may be pleased to open a door.

We are grateful for so many of God's people who hold us up before the throne of Grace. We often feel the power of intercessory and prevailing prayer. We have planned, under His guidance, we trust, to visit many new places to preach the Gospel and to teach about His second coming and other Bible truths. When this issue reaches our readers we expect to be in Texas holding meetings in different cities; we also expect to visit Oklahoma. Later we hope to turn to the Northwest both in the States and in Canada. Pray daily, please, that His hand may lead us and protect us in the many dangers and wiles of the devil which abound in these days. We are also doing much to circulate the written ministry. A second *Spanish* edition (10,000 copies) of "*His Riches*" is in the press. The *German* edition is well under way and in Sweden an edition in *Swedish* is now in preparation. Next we expect to publish this book containing the Gospel in *Yiddish*. For all this we carry the financial responsibility; but He whose honor and Glory this book upholds is rich enough to have it sent forth in a hundred languages.

We send a copy of the English edition to every Presbyterian preacher in Canada and also samples of Our Hope. Rogers Reasons No. II we expect to put out by the thousands; likewise "Meat in Due Season." A hundred copies of the latter for free distribution we will furnish for only $3. By printing Roger's Reasons No. II on a cheaper paper and in smaller size we can furnish them for only $2.50 per hundred copies.

Our work on the Gospel of Matthew in two volumes of over 600 pages is completed and published. Those who receive the second volume will be delighted with it. We have a great desire to put these two volumes in the *library of every theological institution in the United States and Canada*. We are confident they would do there an immense amount of good.

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If any of our readers desire to share the blessings of this work of *disseminating the truth and desire to have fellowship* with it they may do so, we will gladly receive it and use it in this direction.

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As announced, the *Seventh Sea Cliff Conference* will be held D. V., in Sea Cliff, L. I., June 30 to July 8. Among the teachers we hope to have with us are Drs. R. A. Torrey and F. E. Marsh.

The monthly meetings in Boston, Albany, Philadelphia and Paterson will be continued during March, April and May. Our readers being in these cities, will receive *month after month invitations* announcing time and speakers. A monthly meeting is also held in the Y. W. C. A., on Mohawk Street, Buffalo, the last Monday of every month. A monthly lecture on the Second Coming of Christ is given every third Monday of the month in the Toronto Bible Training School on College Street. Our readers and their friends are cordially invited to attend.

The Gospel of Matthew.

Chapter xxvii.

But it was not only the rabble of the street, the low down element, the uncultured mob which mocked Him, but the chief priests, the elders had gone out to help in reproaching Him. They had come to deride Him in His agony. What awful depravity this reveals. It is astonishing to see that these cultured religionists in their fearful blindness quoted Scripture, when they gazed upon Him. They had said, "He is King of Israel; let Him descend now from the cross, and we will believe on Him." The great King of Israel, David, had written by the Spirit that great prophetic psalm of the suffering One, the Twenty-second. They knew that Psalm well. The ancient synagogue even had given this Psalm a Messianic interpretation. The suf-

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ferer there in that Psalm cries out, "But I am a worm and no man, a reproach of men, and despised of the people." They gazed upon this great suffering One. "All they that see me laugh me to scorn, they shoot out the lip, they shake the head." They saw the laughing throng, the cruelly mocking crowds, and they themselves joined in. But there is more than that. The wicked enemies of the great sufferer speak in that Psalm. The very words they were to utter in the presence of the forsaken sufferer, the words with which they were to revile Him are given. "He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him." (Verse 8.) These very words the sneering chief priests, elders and scribes uttered before the cross. What awful blindness had come upon them! But more solemn still and full of meaning are the words they also said. "He saved others, Himself He cannot save." How true, He saved others. And what a confession from their lips that He did save others. They owned His divine power and yet they rejected Him. He could not save Himself, for He would not. He had come to save others, and that could only be accomplished by taking the place of those He came to save. He had to die on the cross; Himself He could not save.

The robbers, too, cast the same reproaches on Him. The one, indeed, becomes ere he dies the mighty trophy of His Grace and hears from the blessed Lord that marvelous word, "To-day thou shalt be with Me in Paradise." As this incident does not belong into this Gospel we pass it by.

The deepest agony has not yet been reached. Awful as the physical and mental sufferings of the Son of God must have been, there was still greater suffering before Him, a suffering before which all the other sufferings pale. Up to this point He had suffered from wicked men, energized by the devil. But now He is approaching the moment when He who knew no sin is to be made sin, when, instead of suffering from men, He is to suffer from God Himself. The cup from which His holy Being shrank He takes now to drink to the last drop.

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"Now from the sixth hour there was darkness over the whole land until the ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast Thou forsaken Me?" (verses 45-47).

A solemn darkness settled over the whole land. Was it a darkness which covered the entire earth? Hardly, for in a part of the world it was night and darkness was not possible. No doubt the darkness covered the entire land and perhaps the entire Roman world. It enshrouded the cross with the great sufferer so that He was no longer visible to those who kept guard and those who looked on. That it was not an eclipse of the sun is learned from the fact that it was full moon at that time. It was a supernatural darkness. At the termination of the darkness about the ninth hour we hear His voice out of the darkness. About the ninth hour He cried, not in feebleness, but with a loud voice, "Eli, Eli, lama sabachthani?" But what is the meaning of this darkness? It was the outer sign of what passed over Him, who was then the sinner's substitute before a holy and righteous God. God had hidden His face from Him; He was forsaken by God Himself. His cry explains the meaning of the darkness, and the darkness gives us the meaning of His bitter cry. God had turned from Him, left Him, who had taken the sinner's place. He then bore our sins, was made sin for us and was the offering for sin. But who can fathom it? Who can understand the deep mystery, the deep suffering when the holy and righteous God dealt with sin in Him, who had no sin, but who was made sin?

"He was alone with God, made sin; nothing to turn aside the cup of justice; nothing to deaden it. The power which was in Him did not shelter Him; it rendered Him capable of bearing that which weighed on His soul, the feeling of the horror of the curse in the measure in which the love of the Father was familiar to Him, the feeling of that which it was to be made sin in the measure of the divine holiness

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which was in Him. Neither the one nor the other could be measured. He drank then the cup of judgment of God against sin. All forces Him to utter the cry, a cry which we are allowed to hear that we might know what passed there, the reality of atonement: 'My God, my God, why hast Thou forsaken Me?' It is a forsaking which none can fathom, save He who felt it."*

Oh the blessed mystery of what transpired then in those three hours of darkness! It is true we cannot fathom it. We cannot know what it cost to make reconciliation, but we know the great work was done. The just died for the unjust that He might bring us to God. All done for us that God might be just and the justifier of him, who believes in Jesus. "And some of those who stood there, when they heard it said, This man calls for Elias. And immediately one of them running and getting a sponge, having filled it with vinegar and fixed it on a reed, gave Him to drink. But the rest said, Let be; let us see if Elias comes to save Him" (v. 47-50). Who were those who said, This man calls for Elias? It is generally assumed that they were some of the soldiers. They knew perhaps little of Hebrew, it is said, and mistook the word "Eli" My God, for Elias. But against this it must be said that they equally knew little or nothing of Elias. We think rather the persons were mocking Jews, who understood the words and made them the occasion of new mockery. At this time it happened what is more fully recorded in the Gospel of John. "After this, Jesus, knowing that all things were now finished, that the Scripture might be fulfilled, says, I thirst." Then they gave Him to drink after which He gave up the spirit. The work was done in the three hours of darkness. After that little unfulfilled Scripture is fulfilled at the right time He said, "It is finished."

But here in our Gospel we read "And Jesus having cried again with a loud voice dismissed His spirit." It is significant that twice we read of His loud voice. There was no

*John N. Darby.

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sign and evidence of exhaustion. His life was not taken from Him but He gave His life; He laid it down Himself. The King Himself, when the moment had come, dismissed His spirit. And now we behold a three-fold result of His death. The veil in the temple was rent. The earth was shaken, and the tombs were opened and the centurion made his confession as well as those who were with him.

"And lo, the veil of the temple was rent in two from top to the bottom, and the earth was shaken, and the rocks were rent, and the tombs were opened; and many bodies of the saints fallen asleep arose, and, going out of the tombs after His resurrection, entered into the holy city and appeared unto many. But the centurion, and they that were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this man was Son of God" (verses 51-54).

(*To be continued.*)

Revelation.

Chapter i-iii.

Letter to Laodicea (*concluded*).

To return to our meditation on the Lord's words:

"And knowest not that thou are wretched, and miserable, and poor, and blind, and naked."

In this too the fallen Nazarite of old was but a perfect figure of the fallen Church of to-day. Samson, although uncrowned, uncovered, and weak, yet *"wist not that the Lord had departed from him."* And where shall we find, amid all the boasting of the Protestant Churches, the slightest confession of "wretchedness," or any thought of "the

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Lord being *outside?* They "wist not." And where, amid the many factions of so-called "Brethren," shall we find any willingness to own to "poverty, blindness, and nakedness?" They too "wist not." The very fact of separation from one another necessitates the maintenance on the part of each of being quite right. A confession of being "wretched and miserable" would, it is feared, be taken as a vital concession by the opposing companies, and this must not be risked. Individuals, in constantly increasing numbers, are mourning; but what has hitherto characterized the "companies," has been self-vindication: they have all done, and are doing, "right in their own eyes."

But this confession of wretchedness is not to be the expression of personal relationship with God through the work of Christ: this would be to do the gravest dishonor to His precious blood that has brought us nigh forever. It is as a testimony upon the earth that this confession is justified and demanded; as that of the beloved Daniel in his 9th chapter was not of PERSONAL wrongdoing, but as one of a guilty nation which had also been placed on the earth as a witness.

"I counsel thee to buy of Me gold purified by fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and eye-salve to anoint thine eyes that thou mayest see."

Solemn counsel! It is to *buy;* and has He not told this Church that it is *poor?* How can the poor buy? They can but take freely. Well that is the only way He sells. He is no merchant enriching Himself by every barter. His cry is *"He that hath no money; come buy and eat; yea, come buy wine and milk without money and without price."*

But here it is gold: ever a figure of the divine nature, the outshining excellencies of God. This the Lord Jesus Himself is: "the clear outshining of His glory" as Son of the *Father* (Heb. i:3); and He too has, for us, passed through the fire of divine judgment. Not that He needed purifying; but to figure Him perfectly *in resurrection* the

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gold must be purified by fire. How rich is the man who has Christ for his *ALL!*

"*White raiment.*" Before man's disobedience he was naked with no sense of shame. Some strange self-consciousness of moral unfitness to be seen came as the result of disobedience, and there was instantly an endeavor to cover with clothing. That was external: a figure of that inner nakedness in which the man stands exposed in the light of God. A day is coming in which all men will be shown out as either clothed or naked, and only One can, as He did in Eden, provide the clothing. As Adam's fig leaves were the vain works of man to hide his shame, so this "white linen" is the work of Christ Himself that adorns those thus clad, with the beauty of holiness.

Eye-salve too is needed—and what can that possibly be but the work of the Holy Spirit in making us see such beauties and attractions in Christ as to fall in love with Him. As long as any of us think of our attainments, we are blind to His attractions, and the greater our fancied intelligence, the greater our blindness; for in that case the light that is in us is darkness, and "how great is that darkness." As long as this world has our hearts it is clear proof we are blind, and need eye-salve.

Gold, white raiment, eye-salve: again a trinity corresponding to the three Persons of the blessed Trinity: Father, Son, and Holy Spirit.

"*As many as I love I rebuke and chasten, be zealous and repent.*" Oh sweet and precious words that surely must bring us in self-abhorrence to His Feet. His love has not waned nor cooled. It is the same first-love as at the beginning, meeting the present condition of His people with rebuke if needed, as with praise, if justified. May not these very words, my beloved reader, account for all our late humiliations? When Jehovah rebuked Israel of old, He gave them over to the nations about them; and to-day, in the sorrows and shames that afflict us, may we not see what answers to this? In the *Rationalism* that has gained such a footing in the Church may we not see the

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hand of the Ammonite? *In Infidelity*, bold and blatant, the victory of the Amorite? In the *Worldliness* that has stolen in, the tyranny of the lusty Moabite? In the *love of gain* and conformity to the ruling spirit of *commercialism*, the iron chariots of the merchant Canaanite? In the *contentions and strifes of the day*, the hordes of the children of strife, the Midianites? And, finally, in the cold, heartless formality, that has crept like a chill fog over our gatherings, may we not discover that we are sold to the Philistine? Shame and confusion of face belong unto us! But very precious are His words "As many as I *love*." Oh shall not this goodness of our God lead us to repentance, which is very simply coming to ourselves, as did the prodigal, confessing the great truth of our low state with self-judgment.

Seven times has the Lord Jesus said "Repent" in these letters. *Is this without significance?* Does it not speak of the profound importance and the danger of little heeding it? Many a movement to put right the present shameful confusion has been made; but, lacking this one element of *repentance*, they have all utterly failed, leaving things worse than they found them. *Repentance first*, before the Lord's deliverances can be again shown. In the avowed denominational churches, it is ignored altogether. Division and sectarianism is not even considered a sin at all. Why confess it then? If the various Presbyterian, or Methodist, or Episcopalian divisions can but "amalgamate," what more can be desired? Amongst the various factions of "Brethren" repentance has indeed been stringently insisted upon, but *always that others should do the repenting*. It is so easy, so natural, so self-pleasing to insist on repentance in someone else; but it is, under the present conditions, very much like the casting the mote out of the brother's eye before the beam is extracted from our own, and we know well the word the Lord applied to *that*. In Repentance, the true penitent stands silent as to the faults of others, or confesses them, with true brokeness of spirit, as his own. Oh, my dear reader, I pray you let us take this word to heart, for I do seriously fear that it is the only alternative to being

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spued out of His mouth along with a pretentious profession; whilst he who knows that blessed and holy Speaker will hear and heed; and, in the quiet of his own closet, when none is near to note or commend, will take all the sins and failures of the Lord's people and confess them as did Daniel, and thus Repent!

Do you not remember too something in our pattern's history, that, like a streak of golden light at sunset after a stormy day, speaks preciously of renewed strength at the end of his course, and holds out hope of similar recovery just at the end of the Church's history? *"Howbeit the hair of his head began to grow again."* He began to be covered, hidden, self-judged, dependent once more. What can this figure but just this Repentance to which the Lord here calls us? Aye, everywhere, on all sides, amongst the simple and lowly of the flock one may see these evidences of the hair growing again. But this is further proof of the fast nearing end.

Verse 20. *"Behold I stand at the door and knock."* Thus this Day comes to its close, with the Lord Jesus Christ outside and excluded from the very Church that claims to be His! What is the door that can keep Him out, but our own *self-sufficiency and unbelieving indifference?* And what are the two hands that can open this door, but the renewed *sense of need* and *faith*. *"It is the voice of my beloved that knocketh: open to me, my sister, my love, my dove, my undefiled; for my hair is filled with dew, my locks with the drops of the night."* Aye, ever thus He knocks—appealingly as He taught us as to prayer. Then He said, "Knock and it *shall be* opened;" but this is not equally sure when He knocks. The same answer may be given as of old, "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" In a word, "I am at ease, why should I arise?" But listen further:

"If any one hear my voice, and open the door, I will come into him, and will sup with him, and he with Me."

Who can hear His Voice, but he who fully identifies himself with His dear people who have fallen into Laodicean

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Self-sufficiency and lukewarmness, and thus recognizes that he himself is thus addressed? Can we hear that Voice saying, "I stand at the door and knock," if we are perfectly assured that He is not standing at *our* door, although possibly at some other? Shall we "open the door," if we refuse to believe that it is *closed*? Oh what is the path of truth and wisdom in this day of difficulty? Is it to assure ourselves that WE at least are still Philadelphian in character, and pass all that is here said to Laodicea on to others? If every one does this, who will hear His Voice? *Not one.* Nay; look at the past and it shall teach us. "Dust thou art" the Lord has said to Adam, and one of Adam's sons takes that very place, and rests in it as a basis of blessing. *"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth* THAT WE ARE DUST." "Dog thou art:" "Shall I take the children's bread and cast it to the dogs?" "Aye," says a divinely taught one; "dogs, we Gentiles are; but the dogs have their portion in the crumbs that fall from their master's table." And she has found the way of blessing!

"Sin thou art" (Gen. vi:5). "Aye," at length admits one who has been slow to accept the sentence "in me, that is in my flesh dwelleth no good thing" and "I thank God, through our Lord Jesus Christ" shows that he has discovered an unexpected way of blessing.

So here, "Poor, and blind, and naked, and wretched, and miserable thou art."

"Aye," let some of us respond, Come Lord, *because* we *are* that, let it be turned to the glory of Thy grace, and have Thy supper with the poor and needy still.

With what delight have some of us marked the various *meals* the Holy One of God had when sojourning here. Often did Pharisees (and whn are they to-day but Self-complacent Laodiceans) honor Him by asking Him to "eat with them;" but it is never once recorded that any such *"made Him* a feast." In the morning of His public ministry, we may say, speaking in our common language, He broke His fast when a lot of confessed real sinners got together in the house of

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Levi, the publican (Luke v:29). There, in that company of penitent, self-abhorring sinners, the Lord of Light and Love feasted. Then, once more, as the dark evening shades of this religious world's hatred were gathering thick about Him, and that night of which He spoke was coming on apace, a company of precious saved ones gathered in a very fitting banqueting-house, that of the leper He had healed, Simon; and the Blessed One there, in that sweet retreat of Bethany, with representatives of healed lepers, raised dead ones, restored and saved sinners around Him, had Supper, as we may say, in the evening of His life (John xii). There was but one other meal that He enjoyed at high noon in the middle of the day; when "weary with His journey" through this self-satisfied scene of misery, wretchedness, and religion; where none would have the love He longed to pour out, one poor, guilty, vile outcast "heard His Voice," and at once He was fed with the very dainties His soul loves—it was the dinner of His life.

And now once more it is evening, and shall all these voices speak in vain? It is our Lord's supper-time; and the poor and needy will give it Him, and none but they, and enjoy it with Him still.

How solemnly and strikingly does this parallel that scene in John vii. When in that "last great day of the Feast," that spoke of perfect joy and satisfaction, the same Holy One, outside of all the hollow, empty show, is standing and calling poor thirsting ones to Himself. That was the end of Israel's feast of Tabernacles, this at the end of the corresponding Christian feast of Pentecost. In both is He equally *outside*, and knocking: in both the appeal is not to the mass but to the individual: "if any one": and to-day many a hungry heart, weary of the strife of tongues, and the empty vauntings of the flesh, will listen, and recognizing a Voice well-known as that of the Good Shepherd, will acknowledge Him alone as the Giver of all real Food or Joy. Such are not satisfied with any ordinance, they want the Lord Himself, not with "meetings," but only in meeting the Lord Himself; not with "breaking of bread," but only in supping with the Lord Jesus Himself.

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"To him that overcometh will I grant to sit with Me in my Throne, as I also overcame, and sat down with My Father in His Throne."

Note most carefully that *this* Overcomer has the example of his Lord held up before him as the only path of overcoming in these days. How then did *He* overcome? He is on His Father's Throne. What was the path that led Him there? What was "the path of life" the Lord showed Him? (Ps. xvi). Through rejection and the loss of everything of earth; through the dark hour and bloody sweat of Gethsemane: through the shame and suffering of the cross lay, for Him, the path of life!

Is that, and that alone, in very deed, the only path of overcoming to-day? *It is.* Not of course necessarily to the same degree. There are comparatively few who have "resisted unto blood;" but *this* must be its real character.

What has to be overcome? Always, in every condition of the church, the temptations peculiar to that condition have to be overcome. In Ephesus, overcoming lay in cleaving to first love. In Smyrna, being faithful unto death. In Pergamos, in refusing the seductions of the scene where Satan's throne is. In Thyatira, in holy separation from the depths of Satan. In Sardis, keeping garments unspotted by prevailing worldliness. In Philadelphia, in maintaining the place of dependence: the crown. In Laodicea, overcoming lay in refusing all the spirit of self-justification, all worldly ease, all the race for riches, and just being satisfied with the Lord Jesus Himself. Supper with Him now for a little while, the Throne with Him then forever. Fellowship with Him in His rejection and reproach now, fellowship with Him in glory forever. My beloved reader, let us cry to God for the poor, distressed, scattered flock, that not one dear sheep or lamb may miss this path of overcoming.

Nor must we overlook these two little words that alone can make a throne attractive: *"with Me."* Apart from Him we should find little comfort in a Throne. A far humbler seat would suit us far better; but we will not look at the Throne, but at His own blessed company on it.

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The bride eyes not her garment,
But her dear bridegroom's face.
I will not gaze on glory;
But on my King of grace.
Not at the crown He giveth;
But on the pierced Hand:
The Lamb is all the glory
Of Immanuel's Land!

And again for the last time *"he that hath ears to hear, let him hear what the Spirit saith to the Churches."*

Will any one dull our ears so sadly slow as they are to His Voice, by assuring us that these letters are not addressed to *us* at all, but to the Jewish remnant of the last days, or at least as a kind of concession to a feebler intelligence, permit an *application* of these Voices of the Spirit to the Churches but refuse this as their true *interpretation*. Are there not dangers enough in the opposition of avowed enemies? Are there not perplexities enough in the insidious attacks of false brethren; but must we be harassed by sorrows from those we esteem true brethren joining in closing our ears to our Lord's solemn words by giving them to the Jew? It avails nothing for us to point out that they were written to literal churches in existence at the time, and therefore must be referred to *churches*. This is answered by changing the ordinary sense in which the word is used to the exceptional one of the town clerk of Ephesus; or its application by Stephen to the Church in the wilderness. It is in vain that we point to the unmistakable correspondence between the varying conditions of these seven churches, and the exact order of seven consecutive conditions of the church at large. This is minimized by permitting this as an *application*; but that is not the divinely intended *interpretation*.

There is little wonder if, in view of such serious perversion, sober and earnest men hesitate to accept the term Lord's Day in chapter 1:10 as referring to anything but the first day of the week, for it is on this being an exact equivalent of The Day of the Lord that this teaching is largely based. Yet is our power of opposing the mistaken view

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lessened rather than increased by adopting anything not sustained by Scripture.

It does not at all follow that because the whole book is one of judgment—its very atmosphere charged with judgment from beginning to end—that therefore the judgment in the midst of the churches (chapters ii-iii) is of the same *character*, or at the *same time* as is the Day of the Lord of which Old Testament prophets spoke—it clearly is not. Yet is the Lord's Day not the First Day of the Week, the very essence of which is as far removed from *judgment* as can possibly be conceived. That day speaks of naught but the Peace and Grace His coming brought to His own st its first evening: the calm, quiet sunshine after the storm of Calvary. The Lord's Day sees judgment beginning at the Lord's House, exactly as Peter says (1 Pet. iv) and is the *present time*. The Day of the Lord sees judgment more manifest among the nations after the Lord's people have been caught up. The terms are undoubtedly cognate, the ideas they are intended, by the Spirit of God, to convey are equally cognate. The terms are not identical, nor are the ideas they are intended to convey identical. The "Lord's Day" refers to "the things that are." "The Day of the Lord" to "the things that shall be after these things."

And these words are the most solemn and mighty rebuke to those who would in any measure close the ears of the Lord's people to these messages. They are the Lord's own division of the book, and assure us that it is by no mere permitted "application," but it is the very purpose of the Lord to address those who are His witnesses during the present time in their varying conditions; and that they refer *primarily* to them; even if, as would appear unavoidable, all reference to any future Jewish remnant is not excluded.

Thus, beloved reader, by the goodness of our God have we been permitted to finish our meditation on these solemn letters. Very, very imperfectly it is true, but may the same tender grace give us to hear and heed these messages with godly fear; taking home to our very selves, in this year 1907, the humbling words spoken even to the Church in Laodicea.

F. C. J.

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The Present Day Apostasy.

By Arthur T. Pierson.

History, with uplifted finger, bids us beware of the leaven of wickedness and wordliness, ritualism and rationalism. The first fifteen centuries of the christian church may be briefly described by three words: *formation, deformation, reformation.* The deformation covers a thousand years, and was marked by putrefaction and petrifaction, or the loss of a godly savor, and of spiritual sensibility. Heresy, in doctrine, and iniquity, in practice; the growth of a papal system that has proved more disastrous than paganism; the dark reign of ignorance, superstition and practical idolatry,—these are a few of the awful shadows that hung over the church until in the fifteenth century, Protestantism was born. Today, many things inspire courage and confidence. Christian missions are girdling, piercing, covering whole continents. Never was the Word of God, now printed in more than four hundred languages and dialects, so widely diffused and so generally read and studied. Within half a century, the Pacific Archipelago was redeemed out of cannibalism, and the very strongholds of Romanism are now being captured as in Italy, France and Spain, by the heroes of a pure gospel. Gates and ports, closed and sealed for centuries, have opened to admit the heralds of Christ. The year 1879, was the "*Annus Mirabilis*" in the history of missions, for it witnessed the greatest turnings to God in pagan lands, since Pentecost, and the largest consecration of capital as yet recorded; some thirteen gifts from individuals reaching the immense sum of more than three millions of dollars.

There is, however, another side, and at that we must candidly look. No dazzling visions of present progress, no dreams of delusive hope, must cause our eyes dimly to discern the darker shadows that threaten to blight and blast the very heritage of God!

A candid survey of the exact state of the church and the world will shew that intemperance and immorality, irreligion and infidelity are alarmingly prevalent; that a godless learning and an atheistic science have never in modern times, had so many and so distinguished disciples. Even within the nominal church, we recognize the subtle and seductive charm of a worldly religiousness, which does away with the strait gate and narrow way, while it yet promises life. So terrible are the inroads of unbelief and

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disbelief, that the church might lose its evangelical character, but for the evangelistic effort put forth for home and foreign missions.

Modern church life is almost undermined by worldliness. To exaggerate the extent of the evil and the danger is scarcely possible. Between the church, as a body, and the world, what clear *line of definition and of separation exists, except in the fact of* church membership? Holy Scripture bids us keep ourselves "unspotted from the world," and hate even "the garment spotted by the flesh," plainly hinting that close contact, not to say conformity, risks contagion and infection: the worldly spirit, caught by the church, infests the whole church-life and is fatal both to spiritual progress and power. We must not "be conformed;" but this is not enough; we must "be transformed"—transfigured into Christ's likeness; a negative non-conformity, a positive transformity; these are the conditions of holy living.

In how many disciples are these features found? in how few cases do we discover discipleship save by church-rolls? Within the church how many, like Diotrephes, love to have the preeminence, *like Simon the sorcerer, estimate spiritual gifts on a money-*basis, like Demas, forsake Christ for the love of this present world, or like Ananias defraud the Lord of his dues! Our Lord, even at a marriage festivity, did not lose his character as the Holy One, but so "manifested for his glory" as to win disciples to believe on him. Church members in these days, drop their character, as christians and witnesses for Christ, at the door of the gayeties of the world, as easily as an oriental guest shuffles off his sandals, and mix and mingle *indiscriminately with the devotees of fashion* and frivolity.

The god of this world takes careless feet in the subtlest of his snares, when he secures even from the Lord's disciples the recognition and sanction of his favorite forms of beguilement. There are certain *institutions which, as institutions,* Satan has long used to ruin souls; for example, the theatre, opera, card-tables, horse-race and dance. Many pure minded people, fond of the drama, defend the theatre, because as they say "it appeals to a normal, histrionic appetite," and so put the seal of their sanction upon an institution, which, on the whole, caters to the lower propensities, and cannot be sustained without ministering to vice. Booth himself, the great tragedian, in New York city, sunk $150,000 in an honest effort to establish a dramatic school for good morals! If the theatre is not a putrid carcass, why is it that about it such vultures gather as the drinking saloon, gambling house and brothel? And why has the "green-room" of the actors so often reeked with the same pollution as the third circle that, in some *theatres, has been known to open into the house of shame?* The

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opera appeals to those who love music, but how often it robes the shameless ballet-dance with the fig-leaves of music and motion, and insults first principles of modesty! A game of cards is in itself innocent, yet the defiling touch of gamblers and pick-pockets has, for centuries, made the game leprous, and "euchre" is made filthy with the lucre, set up as the snare to catch the unwary. The horse-race is defended as a simple exhibition of the beauty and speed of the noblest of animals; but, as an institution, it is another open door to hell. There may be "nothing inherently wrong in the dance" —simply the "poetry of motion"—and it may be conducted by men and maids of stainless virtue; but, as the dance exists in society, it deserves the name, with which a modern worker boldly brands it, "lascivious."

Notwithstanding all this Satan, by his wiles, secures, even from intelligent disciples, a sanction, if not an apology, for social institutions, which, for thousands of years, have been his gilded gateways to perdition; and he even persuades some ministers of the truth to lend a careless sanction to his traps for the feet of the young!

SEPARATION.

As in tones of thunder the Lord insists upon *separation from the world*. Roman soldiers, after a night of riotous revel, at day dawn, became sober, and put on the soldier's armor. So from the moment of conversion soldiers of Christ are to "cast off the works of darkness and put on the armor of light," never again to take it off; the course of this world being accounted forever a thing of the past! Like Daniel, in Babylon, they are to present a perpetual contrast to their surroundings, and be spiritually isolated and insulated, in order to be filled and charged with the life of God. By their fruits disciples must be known; and, as the chestnut oak, though having bark and leaf like the chestnut, is still an oak, because it bears acorns, so the true disciple is to be distinguished as such not by outward resemblances but by fruits.

Throughout the whole Bible God puts the most weighty emphasis upon an unworldly life. Yet, in the church, there are but few decided lovers of God, while there are thousands of decided lovers of the world, and thousands more, who vainly seek to serve both God and mammon, to compromise between two principles and courses of life, as utterly at war as light and darkness. The bulk of professing christians are not thoroughly consecrated: they belong to the "worldly holy," or the "wholly worldly." Out of the hundred and sixty-six millions of so-called "Protestants," vast numbers are mere ritualists, or formalists, entering into the church by "conformation" as they would go into the army, at a given age! Out of all nominal christians on earth to-day, Mr. George Müller, after wide travel in forty countries, thought there might be *ten millions*,

who give evidence of actual regeneration. Millions are vainly depending on dead works, or a dead faith,—a lifeless creed—instead of on the blood of the Lord Jesus.

A worldly church hinders the conversion of sinners. By its influence, more and more their eyes become blinded, and sealed in blindness, to the value of divine things; eternal things practically disregarded; and the awful warnings of God's Word and providence unheard or unheeded, *as was the earthquake when Hannibal and the Romans fought at Thrasymene.* Vain is it to thunder the terrible truths of God in the ears of the deaf and the dead; and when the church itself grieves and quenches the Spirit by fellowship with evil, what power can the Lord's people use to give hearing to the deaf and life to the dead!

God meant to impress men of the world by the contrast of the unworldliness of His own people: but, on the whole, the witness of a separate and sanctified life is gone, and the witness of the tongue of fire is gone with it. *The worldliness of the church is a fact so obvious, that we cannot shut our eyes to it. Let us pray that our vision may be so cleared of every veil or film, that we may not see obscurely—men as trees walking—* but, with a healthy normal eye, the actual state of things. Dr. Rice of Virginia, used to say that "the work of Foreign Missions will not advance as it ought till there is a higher type of piety at home: for it would not consist with the plan of God to diffuse over the world such a low type of piety as now prevails."

A low type of piety has but little disposition to diffuse itself; *it requires all its vitality and energy to maintain itself,—there is none to spare. Another eminent writer says that "four-fifths of* the nominal membership of the churches add nothing to their real power: they are a dead weight, a positive hindrance to the advance of the gospel; they actually help to fill up the gulf between the church and the world, and so break down all distinction between the truly regenerate and the enemies of God and the truth."

God selects the few—the advance guard of disciples—to bear the banner of the cross into the enemies' country. He permits such difficulties and dangers to face them, that all but devoted, heroic souls turn back. And so it comes to pass that He is today *actually diffusing in missionary fields a type of piety far in advance of that found at home! and, in proportion to the number* of laborers and the means employed, the results are at least threefold as great as at home. Within eighteen months, in Southern India, one hundred thousand left paganism to identify themselves with christian communities. Uganda furnishes another illustration of a like advance. If piety is not on the decline at home, why must we go beyond the bounds of christendom—into

the heart of pagandom—where a few imbued with a special spirit of consecration, are at work—to find such results? In the great centers of christian civilization, if anywhere, we might look for such grand results, yet for nineteen centuries no such harvests have waved in the very garden of the Lord!

What does all this mean? It means that, in the worship of folly and fashion, in the race for worldly treasure and pleasure, in the idolatry of mammon, in the loss of a vivid sense of the reality and verity of spiritual things, in the lack of power to prevail in prayer, in the loss of that concurrent witness of a holy life, weightier by far than any witness of the lips, the church has also lost power to convert souls. She must be fair as the moon, clear as the sun, if she would be terrible as an army with banners, and go forth conquering and to conquer! The most vital secret of service to souls is a *sense of the powers of the world to come* and that becomes impossible in just such proportion as we are conformed to the world that now is.

On the Report of a Beautiful Sermon.

By W. R. Nawell.

And did he preach the cross?
And count all else but dross?
And did he see his power as naught?—
His will with deadly danger fraught?—
His wisdom as but loss?

Spake he as one defiled,—
By sin and hell beguiled,
But now by Jesus' blood set free?
Spake he in sweet simplicity,
As but a little child?

Was there the thought of God,—
All-holy, though all-good?—
To whom the wicked draw not nigh,
Before whom guilty souls must die?
Preached he the atoning *blood?*

Was there the *love* of Him
Who came to man redeem?
That love that glows an incense-coal
Within the consecrated soul,—
A very *Jesus* gleam!

Was there the hush of Heaven?
The bliss of souls forgiven?
That consciousness that God was there,—
That glorious gladness witnessed where
The Holy Ghost is given?

Oh, did he speak as one
Commissioned from the throne?—
Where seraphs veil their reverent face,
And yet where reigneth boundless grace,
Through God's beloved Son!

The Restitution of All Things.

IV. FINAL RESULTS.

The actions of Israel's High Priest on the Day of Atonement are full of divine instruction for us in regard to the sacrificial work of the Lord Jesus, and the extent of its efficacy. The full picture is given to us in Leviticus xvi. First, Aaron slew the bullock of the sin-offering that was for himself and for his house, carrying the blood into the holiest, and presenting it to Jehovah upon the mercy seat. Aaron's family typify the Christian church, not viewed according to New Testament unfoldings on Christ's body and bride, but as a priestly house. Having thus dealt with the blood of the bullock, Aaron next slew one of the goats that were for the people ("Jehovah's lot"), and carried its blood also into the presence of God, sprinkling it upon His throne. In this way we are shown the interest that the church and Israel have respectively in the perfect offering of Jesus. Then the priest made an atonement for the holy place itself (Lev. xvi:16); in the language of Heb. ix:21 "he sprinkled with blood both the tabernacle and all the vessels of the ministry." Here we have typified the purification of the heavens. Next, the priest went out to the altar, and made atonement for it, sprinkling of the blood upon it. The altar speaks of the cross, which was set up, not in the heavens, but upon this earth; the purification of the altar is therefore

suggestive of the reconciling of all things earthly, as Col. 1:20 speaks.

The order of the teaching contained in the Atonement-day types is thus very simple and clear, and is in full harmony with the testimony of Scripture generally, both Old Testament and New. There is the reconciliation of both persons and things. Of persons, first a heavenly company, then an earthly; of things, first the heavens, and then the earth.

It was a remarkable utterance of the disciples on the day of our Lord's entry into Jerusalem when they cried, "Peace in heaven, and glory in the highest" (Luke xix:38). To many readers it is probable that "peace on earth" in Luke ii:14 is much more intelligible than "peace in heaven" in Luke xix:38. Earth we know by sad personal experience to be full of discord and sin, consequently in need of peace, but heaven—surely things are different there! But the truth is that in heaven as well as on earth there has been revolt against God, and the disciples were led to announce (whether they understood the force of their words, we cannot say) the triumph of the Saviour's work in that direction. It will be realized in the last days. The divine long suffering will come to an end, both as regards heaven and earth at the same epoch; hence the prediction in Isa. xxiv:21, "And it shall come to pass in that day that Jehovah shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." God will clear the heavens (the lower heavens, not His immediate dwelling-place), and the earth of His adversaries at the same season.

The passage in Acts iii:19-21, speaking of "the restitution of all things" does not, in its strict application, go beyond the earth in its proposals of blessing. The paragraph, when read as a whole, makes this too clear to be misunderstood. Peter was addressing a people whose standpoint was the earth, whose hopes were altogether of an earthly character, and the proposal was that if they would repent and be converted, God would send Jesus Christ back into their midst to inaugurate the age of blessing which they had been taught

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to anticipate. They refused the overture, as we know, consequently the Lord remains on high, and earth's deliverance is in abeyance. But no divine purpose can possibly fail of its accomplishment because of creature sin and unbelief; consequently, the day will yet come when the Son of man will return in glory and take His throne in might for the fulfilment of all that God has promised. As we reflect upon the peace and blessing that will be enjoyed under His rule, and contrast it with what our eyes and ears are familiar with now, we can enter into the feelings of the poet when he wrote:

"Oh, what a bright and blessed world
This groaning earth of ours will be;
When from its throne the tempter hurled
Shall leave it all, O Lord, to Thee.
But brighter far that world above
Where we, as we are known, shall know;
And in the sweet embrace of love
Reign o'er the ransomed earth below."

John presents us with a very bold figure in Rev. v:13. He shows us prophetically all the denizens of heaven, earth, and sea uniting to praise God and the Lamb for their deliverance and blessing. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four living creatures said, Amen." Alongside of this may well be placed the predictions of Psalm xcviii:7-9. "Let the sea roar and the fulness thereof; the world and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the peoples with equity."

A careful distinction must be drawn between those "under the earth" in Rev. v:13, and in Phil. ii:10. In the former

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passage the reference is to earth's lowest creatures in contrast with its highest (those "on the earth"); in the latter passage it is the inhabitants of hell who are intended, whether angelic or human. For these, no hint of deliverance is given in Scripture. Every man's destiny is fixed when he passes from under the sound of the message of Divine mercy now being preached in this world. The occupants of hell will be *subjected*; the proudest knee among them will be constrained to bow at the name of Jesus; the most rebellious tongue must own His title as Lord of all. He who has saved us in His matchless grace might well say to His foes, "How often would I ... but ye would not" (Matt. xxiii:37). Those who refuse Him as Saviour now must know Him as their Judge eternally.

Is it possible that an adversary of Christ may peruse these lines? If so, we would affectionately draw the attention *of such an one to the Spirit's counsel in Psalm ii:11, 12*, ere we conclude our theme. "Serve the Lord with fear, *and rejoice with trembling. Kiss the Son, lest He be angry,* and ye perish in the way, for His wrath will soon be kindled. Blessed are all they that take refuge in Him." (R. V.)

W. W. FEREDAY.

Absent from the Body; Present with the Lord.

The hope of the church and of its members individually is Christ in His coming again. It is of urgent importance not only to hold this as truth, but to have it ever in reality and freshness before the soul. With a wisdom that calls forth our admiration, Scripture is careful that this hope should not be in any measure obscured; and that the joy of departing to be with Christ should not displace the still deeper and corporate joy set before us in our Lord's parting words, "I will come again and receive you unto myself; that where I am there ye may be also."

That which concerns those who are absent from the body and present with the Lord does not occupy a large place in Scripture. This has caused surprise to some dear saints. It need not surprise us however. For, besides the reason just given, which is surely most important, there is another: the first words that are said, say everything.

Where is the heart which knows Christ that desires more than "present with the Lord," "with *Me* in paradise?"

Eye hath not seen, nor ear heard, the music of that heavenly voice, the beauty of that once marred face. It is not enough to behold and to listen—to be with Him "who loved me and gave Himself for me?" Enough, Lord, enough; we desire no more. In Thy presence is fulness of joy.

But there is the same comparative silence about the blessedness of those whom the coming of the Lord gathers from the tomb, and from the Valley of the shadow of death. Details as to the shout and the trump, as to the glorious rising, and the instantaneous change, but for the whole eternity which lies beyond, a short line suffices: "So shall we ever be with the Lord." Those who are anxious about the occupations of that thrice blessed scene, have need to look solemnly and searchingly into their title to be there at all. The one whose title is the precious blood of Christ—the one who knows what he owes to Him, will find every longing and every hope, fully satisfied in being with *Him* where he is to behold His glory. No word can portray such an eternity, none are needed, when once the words have fallen on the heart, "so shall we ever be with the Lord." "Absent from the body." We are bound by our bodies to a groaning creation. This condition falls far short of God's purpose; far short, too, of the full result of the death

of Christ. We wait "for the adoption, to wit, the redemption of our body." Redemption has indeed been accomplished, and "we have redemption through *His blood*, even the forgiveness of sins." But as regards the body, this redemption has not been made good. It will be; and the Spirit by which we are sealed unto the day of redemption, is Himself the earnest of this redemption. He is also in our souls "the Spirit of adoption whereby we cry, Abba, Father." But the adoption itself must extend to the body, for such is God's will, such the purpose of His heart; such too, the fruit ripe and sweet, of the cross of Christ, "They are the children of God, being the children of the resurrection" (Luke xx:36).

For this, those who are absent from the body "wait as truly as we do, and with an earnest and intelligence to which we are, alas! strangers. But the link with a creation which groaneth and travaileth in pain is broken. Every link of these ransomed spirits is now with Christ. "In this (tabernacle) we groan." Freed from the tabernacle, far from the body of humiliation, the spirit groans no more. Personal suffering, and suffering in sympathy are at an end. No pain of body can reach those who are at home with the Lord. The still deeper pain of mind and heart is hushed to eternal rest. The last tear, not in personal sorrow only, or in family affliction, but in the fruits of sin which others reap, and for the dishonour of Christ in the church for which He bled—the last tear eternal love has wiped away. The light affliction but for a moment "is over, the "Eternal weight of glory" abides. The discipline of the wilderness was the expression of perfect love; that has done its work, and love abides alone.

"Present with the Lord." What did that happy spirit prove, whilst the weepers were still watching for another breath, as he entered the Joy of his Lord? We must ourselves be there to know. The rapturous Vision, those unutterable words, that holy restful Joy never entered the heart of man. And what was the joy of Christ in welcoming him there? Ah, here we must bow our heads and own that that joy is as measureless as the love that bowed in death to redeem the soul now, at length and forever with *Him!*

But what a tale of blessedness! The joy of the redeemed spirit "at home with the Lord" is henceforth lost in the deeper joy of His redeemer, His Lord and His God. Surely among the "unspeakable words" of that heavenly paradise are some even less possible to utter than: "Let us eat and be merry." Who shall say what that freed spirit feels as he witnesses the joy his entrance brings to the heart of the Lord Jesus! Answer of ineffable sweetness to the sorrow of the Cross!

"He will rejoice over thee with joy; He will rest (be silent) in His love; He will rejoice over thee with singing."

"The Lamb is there my soul,
There God Himself doth rest,
In love divine diffused through all,
With Him supremely blest.

It was Paul's to taste for a moment this supreme and unutterable joy of immediate communion with the Joy of the Lord. He had no help from a "body of glory," but neither had he any hindrance from a "body of humiliation," "Whether in the body, or out of the body, I cannot tell." Like these who are now "present with the Lord," he had no consciousness of his body. But every inlet and outlet, every power of his soul was filled with Christ, with Christ seen in His ineffable glory; with Christ heard in "unspeakable words." But unlike now with Christ, Paul had to return to this valley of the shadow of death, soon the heavenly Vision closes, and he knows he is, in very deed, "in the body." The thorn in the flesh, the messenger of Satan to buffet, is there because of the "abundance of the revelations." How blessed the spirits who live in the "abundant revelations," and need no thorn! Happy souls! No pride can ever touch them, no coldness of heart nor wandering of desire or thought. It all, all is rest of their Saviour's presence, rest never to be disturbed. True, Christ will rise from the throne on which He sits, but they will never part company from Him. "Them also which sleep in Jesus will God bring with Him." Deepened and widened joys await them then. But the "Abundance of the revelations" will never pass. The "unspeakable words" will never be memories of the past. With Christ is ever their place.

"Unclothed" they are with Christ; "on the cloud" they are with Him; "Clothed upon they are with Him." And when all the ways of God are accomplished and He enters His eternal rest they are still and ever with Christ.

"Yes in that light unstained,
Our stainless Souls shall live,
Our hearts' deep longings more than gained,
When God His rest shall give."

Lord Jesus, "'Tis but" a little while and we shall indeed be with Thee! Our full Cup of eternal joy art Thou! But, oh! this glass through which we see darkly! Come, Lord Jesus, that we may see Thee as Thou art and see Thee face to face. Till then keep us for Thy Name alone!

"For to me to live is Christ, and to die is gain!"—(*Selected.*)

Question Column.

No. 230. The sojourning of the children of Israel in Egypt is stated in Ex. xii:40 to have been four hundred and thirty years. But in Gen. xv:13 it says four hundred years.

Genesis tells of the time of their affliction. Exodus of their sojourning. But Gal. iii:17 states that the law was given four hundred and thirty years after the promise to Abraham. The starting point of the period would therefore seem to be the date of the promise to Abraham and not the date of their going down to Egypt. With this the chronology given in the margin of our Bible nearly agrees. But as the chronologists all differ we are sure our readers will not expect us to settle it.

No. 231. Please explain who are meant by the angels of the churches in Rev. ii, iii?

The word angel means messenger. It is so translated in Luke vii:24-27, ix:52; probably because in these passages the messengers were human. But they are also human in Rev. ii, iii. They are the messengers who convey the Lord's messages to the churches. The word angel is not a symbol of something else; the stars held by the Lord in His right hand are the symbols of the angels. If the angels were also symbols then the stars would be symbols of symbols. The messages are addressed to the angels, but the destination of the messages is the churches. "He that hath an ear let him hear what the spirit saith unto the churches," states this. This passage also shows where the angels are found. They are among those who have ears to hear. The essential in a messenger is that he should listen to the message, understand it; and be able to convey it to those for whom it is intended. The angel is therefore anyone who, having an ear to hear, receives the message into his own conscience first, and then having the spiritual ability given him by the Lord,

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conveys it to the conscience of the church. The stars in the Lord's hand shows that He always has such whom He can control and use for this purpose.

No. 232. Was the day of the crucifixion Wednesday or Friday?

We have received several letters on this subject. Our correspondents all assume what has first to be proved, viz., that the *three days and three nights* of Matt. xii:40 necessarily meant to those to whom the Lord was speaking, seventy two hours. Those who assume this involve themselves in difficulties which they have by no means cleared up. The gospel narratives state that the crucifixion was on the day before the sabbath, which was Friday. And Luke xxiv:21 states that the first day of the week was the third day since it was done, which also makes it Friday. This is conclusive on that point. But our space forbids our taking up the arguments of our friends in detail, the subject not being one of general edification. See question No. 209.

No. 233. Who are the other sheep of John x:16?

The other sheep the Lord had are those who would be saved from among the Gentiles, who were not of the Jewish fold. "Them also I must bring," He says, "and they shall hear my voice; and there shall be one flock (not fold) and one Sheperd." The one flock is the one church of God, composed of all the saved from Jews and Gentiles. Compare Eph. ii:16-18.

No. 234. Was Matthias one of the twelve, and were the apostles right in appointing him to fill the place vacated by the death of Judas Iscariot?

Scripture says he was numbered *with the eleven apostles* (Acts i:26). They acted according to Psalm cix:8 in filling his place; and as the Lord had opened their understanding, that they might understand the scriptures (Luke xxiv:45) there seems no occasion to question it. The Holy Spirit had not yet been given; and Prov. xvi:33 shows that their way of ascertaining whom the Lord had chosen was scriptural. Compare Lev. xvi:8.

No. 235. Please explain "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. xi:12).

It refers to the opposition to the truth on the part of the scribes and Pharisees, which those who sought to enter the Kingdom would encounter. "But woe unto you, scribes and Pharisees, hypo-

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crites! for ye shut up the Kingdom of heaven against men; for *ye neither go in yourselves, neither suffer ye them that are entering* to go in" (Matt. xxiii:13). An instance of their opposition is *seen in Luke* v:21. *This opposition is more or less latent in all* form of priestcraft and clericalism.

No. 236. Why is adoption an unfortunate word? Question No. 163.

Because we use the word adoption to signify that the child adopted is not our own by birth, but only by adoption. Whereas we, who have the Spirit of adoption, are real children of God by new birth. It should be the Spirit of sonship. See Rom. viii:15, Gal. iv:5, 6, which is better read "To redeem them that were under law, that we might receive sonship." Old Testament saints were children of God by new birth; but they could not be given sonship until the fulness of time came (Gal. iv:4). Consequently all through the Psalms every other name of God is used except Father. My God, Jehovah, Almighty, Most High; but not Father. Compare John xvii:26, Psalm xci:1, 2. Sonship is conferred on all believers now by the gift of the Holy Spirit. But that is only the pledge or earnest of fully manifested sonship—the redemption of the body. See Rom. xiii:23-29.

No. 237. What is meant by "My Kingdom is not of this world?" Will no Christ reign on the earth?

Yes, on the earth, but not of the world. The world and the *earth must be distinguished. "The world" has a moral significa*tion. It is an evil world (Gal. i:4). It is not the source of the *Lord's authority. "All things are delivered unto me of my Father,"* He said, when Israel had rejected Him (Matt. xi:25-27). And "all *authority is given unto me in heaven and in earth"* (Matt. xxviii:18). He told His disciples after He was risen from the dead. *The principles of His Kingdom too, as stated in Matt. v-xii,* are heavenly principles, not worldly. Man puts his hand to administer *the Kingdom only to change its character and to corrupt it* (Matt. *xiii:31-33); but that He will correct at the end* (Matt. xiii:41). *Compare* 1 Cor. xv:24-28.

No. 238. "Not slothful in business" (Rom. xii:11). Does this mean that I am to give myself, body and soul, to *business?*

It certainly does not. At the same time a Christian should not be slothful in anything which it is his duty to be engaged in. See Proverbs xxiv:30-34. But the word "business" is not in the passage. It is "in dilligence not slothful." It refers to our service to the

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Lord. We are to be "fervent in spirit, serving the Lord." Not fussy and spasmodical, but quietly dilligent; not to be seen of men, but in the sight of God. Compare 1 Thess. ii:4-9, and note the expression "which trieth our hearts." God must have pure motives in His service, or we will not be used.

No. 239. "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xii:18). Are the first two clauses of this text in the original?

The passage as in the authorized version is confirmed by the Revised Version. As far as it depends on us we are to be at peace with all, is the uniform rendering of all reliable versions.

No. 240. I have been reading books and papers on the second coming of Christ, and write to you for help as to some of my difficulties.

I understand that the apostasy will first take place; that is, that the Christian faith will be entirely given up, and that this will be followed by the great tribulation; after which the Lord will come and take His saints, dead and living, to heaven, and then gather the nations together for judgment. But how is it that there are righteous people among the nations, called the sheep, placed at His right hand, who have not been taken to heaven? Again, if the nations are judged, where are the nations that are to be converted and brought under the rule of the King during His personal reign? And, if they are all converted, why is Satan loosed at the end of the thousand years to deceive them again?

Ans.—The apostasy is not the first thing. The Christian faith cannot be entirely given up as long as the true church is on earth; for the true church holds and maintains the true faith. So that, however wide spread the apostasy may already be, the true church must be taken away before it can entirely overspread Christendom. The first thing therefore is "the coming of our Lord Jesus Christ, and our gathering together unto Him" (2 Thess. ii:1). This is not the event spoken of in Matt. xxiv:30, 31, but that revealed in 1 Thess. iv:15-17. In Matt. there is no resurrection of the dead saints, nor are they taken to heaven, but the elect are gathered together on earth. In Thessalonians all the dead in Christ are raised, the living saints are charged, and together are caught up to meet the Lord in the air. This event in Thessalonians is the

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first and next thing that is to take place. When it has taken place *there will not be a dead saint in the grave nor a living believer on the earth.* But there soon will be, for Israel will then be *taken up again, and the Spirit of God will work in some, but not* all of them. Those converted in that day will be converted to the *hope of Israel and will be God's messengers to the nations.* "And the remnant of Jacob shall be in the midst of many people as a *dew from the Lord, as the showers upon the grass, that tarrieth* not for man, nor waiteth for the sons of men" (Micah v:7). They will be the preachers of the gospel of the Kingdom among all the nations (Matt. xxiv:14). But the great mass of the Jews will apostatize from the faith of their fathers in their denial that Jesus is the Christ; while Christendom goes on to the denial of the Father and the Son (1 John ii:22). Then the man of sin, the antichrist, is revealed (2 Thess. ii:3, 4). After which the Lord will come in judgment. He will appear, and we shall appear with Him in glory (Col. iii:4). He will, on the one hand, execute judgment on Antichrist and the Beast (2 Thess. ii:8, Rev. xix:20), and, on the other hand, gather together His elect on earth (Matt. xxiv:31). Between the time when we are caught up to meet the Lord in the air, and the time when we appear with Him in glory, all the events from Rev. iv:1 to xix:11 take place. It is the last week of Daniel, the day of the Lord.

Then the judgment of the living nations takes place (Matt. xxv:31-46). There are three classes seen there. The Jewish remnant, whom the Lord calls His brethren, who have been preaching the gospel of the Kingdom to the nations. And the nations divided into sheep and goats, that is converted and unconverted, as evidenced by the way they have received the preachers of that gospel. This is the beginning of the millennial reign of Christ.

But during the millennium many are born who are not converted, and at the end Satan is loosed and his temptations manifest who are saints and who are sinners (Rev. xx:7-10).

The order of events is seen clearly in 2 Thess. ii. It agrees precisely with the parable of the tares. First the wheat is gathered into the barn (Matt. xiii:30). Then the tares, which had previously been bundled, are burned in the fire (Matt. xiii:40). Then the Lord appears and the righteous appear with Him (Matt. xiii:43). Compare 2 Thess. ii:1. The wheat gathered into the barn; verse 3 the tares fully developed; verses 8-12 the tares burned.

Our brother's difficulties arise from the teaching, into which some, who once taught better, have lapsed; that 1 Thess. iv:16, 17 does not take place until after the great tribulation. It is to correct that very teaching that the second epistle to the Thessalonians was written (2 Thess. ii:2). This passage must be read as in the Revised Version to be understood. And this answer will be very little

use to anyone except those who with their Bibles open beside them *turn to and carefully read every Scripture reference.* The reason there is so little progress in the Knowledge of the truth is *that more attention is paid to what is written about the word than* to the word itself. Written teaching ought to be helpful. But when it supersedes the word it fails of its purpose to point to the word. We beg our readers not to allow us to do this.

Enoch and Noah.

Ere the flood's engulfing billows
Desolation spread around,
Enoch to his rest was taken,
Happy Enoch rest had found,
Noah brought through all its dangers
Found the ark his resting place;
Each secure, and safe, and happy,
Through the Lord's abounding grace.

Enoch of the church a figure,
Taken ere the wrath was poured,
Knowing ere his blest translation,
He was pleasing to the Lord.
Noah representing Israel's
Remnant of the "latter day,
Brought through all the tribulations
To accept Messiah's away.

Israel rests on earthly promise,
Israel's heart is on the land,"
There, for God Himself hath said it,
Israel shall in triumph stand.
But the church, with eyes uplifted,
Sees her all in heaven above;
Waits her blessed Bridegroom's coming,
As the object of her love.

Earthly goods are not her portion,
Heavenly things to her belong,
"Resurrection" and "Translation"
Are the burden of her song.
Sweeter than the milk and honey,
Flowing through Emmanuel's land,
Will it be for her made like Him
E'er to dwell at His right hand.

A. M.

The Heart of the Lesson.

The International Sunday School Lessons for March.

By Geo. L. Aldrich.

Abraham pleading for Sodom.

(Mar. 3. Gen. xviii:16-33.)

I. Lesson Outline.

1. The revelation of the coming judgment; vv. 16-22. 2. The intercession of Abraham for the sinners; vv. 23-32. 3. The departure of the Lord to mercy and judgment; vv. 33.

II. The Heart of the Lesson.

The heart of our lesson is found in the words of our Lord Jesus, Jno. xiv:13,14. A careful reading of chap. xvii and the opening verses of chap. xviii must necessarily accompany the study of this lesson. Abraham's walk with God all the preceding years, and more especially his life before God since the change of his name (xvii:5) prepared the way for the Lord's dealing with him as in our lesson.

After Abraham had ceased to walk in the way of the flesh, and had come to walk in faith with God; after the obedience of faith in circumcision; after the spread feast in the tent at Mamre, God came to reveal the purpose of His heart to Abraham. The secret of the Lord is with them that fear Him. As children of God we must be near Him with the ear of the soul attent to hear the faintest whisper would we know His will and purpose. Then He can open to us the deep things of Christ and the secrets of His revealed Word.

This revelation had the effect upon Abraham that God designed when He made it to him. With deeply stirred heart at the awful prospect of judgment; and with affections drawn out toward these poor sinners, and especially to his kinsman Lot, Abraham stands

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before God to plead in faith for the Cities of the Plain. In a heart made tender by nearness to God faith goes to the limit of God's revealed will in its pleading.

But while Abraham stopped with the plea "for the sake of ten", faith can now go farther in the plea "for the sake of the ONE RIGHTEOUS", our crucified, risen, ascended Lord and Saviour *Jesus Christ*.

God's departure from Abraham and going His way does not mean that Abraham's intercession had not prevailed. True the cities were destroyed, but chap. xix:29 tells us of the answer to prayer. While to *Abraham himself* there has come increased blessing of heart and life through this very communing with God.

ISAAC A LOVER OF PEACE.

(Mar. to. Gen. xxvi:12-25.)

I. Lesson Outline.

1. The blessing of the Lord; vv. 12-15. 2. Separation unto the Lord; vv. 16-21. 3. Communion with the Lord; vv. 22-25.

II. The Heart of the Lesson.

The title hardly conveys the thought of the portion allotted to our lesson. The natural heart is prone to accept peace other than that of God on worldly grounds and among worldly people. Such a peace needs to be disturbed as God here disturbed Isaac's nest. We shall find the heart of the lesson in God's separation of Isaac to Himself.

The chapter opens with a word similar to that of x:10-20. While obedient to God in not going down into Egypt, he yet departs from Him as far as Gerar, where worldly entanglements issue in a lie; just as the believer away from God is prone to sin. But God is upon the scene to bring this son of promise back to Himself. The separation begins even in the land of the Philistines, and at once the blessing of the Lord rests upon him in the fruitfulness of his own sowing as also in temporal enrichment.

With all gentleness the Lord leads this man nearer to Himself; and yet how differently from the way He dealt with Abraham. Forced out of the land by the request of the King, the recurring strife compels this man of peace to go farther and farther from the land of the Philistines; but at the same time step by step nearer to the place where God was waiting to richly bless him. Is it not so now?

He does not stop at the well of contention (vv. 20), nor in the place of hatred (vv. 21), nor even yet where there seems to be

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room (vv. 22); but goes on to the well of the oath (vv. 23). At once God appears to him, and Isaac has his tent and altar. In the fulness of separation unto our Lord Jesus Christ to-day lies all our blessing, usefulness and abundant joy. And to this place our God is gently leading us (II Cor. vi:14-18, Gen. xxxiii:14, Isa. lxiii: 12-14.)

JACOB AND ESAU.

(Mar. 17. Gen. xxvii:15-23, 41-45.)

I. Lesson Outline.

1. The way of unbelief; vv. 15-17. 2. The fellowship in unbelief; vv. 18-23. 3. The anger of unbelief; vv. 41. 4. The fruits of unbelief;; vv. 42-45.

II. The Heart of the Lesson.

Unbelief in its root, growth and fruit is the heart of this portion. Rebekah knew the word of the Lord concerning the supremacy of Jacob over Esau (Gen. xxv:23), and without doubt Isaac also knew the mind of the Lord. Perhaps even Jacob and Esau had even been told of the matter. Yet unbelief seemed prevalent in all the hearts and was the root of all the difficulties and trouble.

In unbelief, either in the promise of God, or in the ability of God to perform His promise, Rebekah proceeded in the way of the flesh to accomplish the purpose of God; vv. 6-17. It may have been suggested by the enemy that all the circumstances were against the promise, and that after all it was best to use a little diplomacy to accomplish the purpose. But with God the end never justifies the means when principle is at all involved.

Either from cupidity or an easy acquiescence to the persuasions of his mother Jacob enters into fellowship with the sin that unbelief had suggested. We know not to what lengths this wretched old flesh will go when we forsake the path of faith in God; the faith that laughs at obstacles and impossibilities. Seemingly all is well, and the heart's desire is obtained. Yet there must have been the remorse that forbade any joy in it.

The wrath of the outraged brother is equally the fruit of unbelief of heart. Rather than take the place of service to which God assigned him and which he might have filled with blessing to himself and others, he would snatch at the blessing and place not intended for him. Faith often shows itself most true when it humbly takes the lower place and the lesser service for others.

The sowing of unbelief quickly brought a harvest beginning in the banishment of Jacob from home, the separation from a loved mother

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whom we have no record of his ever seeing again in the flesh, and a lifetime of trial and sorrow that was his portion to the end. (Gal. vi:7.)

WOES OF DRUNKENNESS.

(Mar. 24. Isa. xxviii:7-13.)

I. Lesson Outline.

1. The way of error in the end time; vv. 7, 8. 2. God's instruction to His people in that day; vv. 9, 10. 3. The refusal of the natural heart to receive it; vv. 11-13.

II. The Heart of the Lesson.

The interpretation of the lesson confines in the first place to Israel in the end time, and we do not well to rend it out of its connection which practically begins at chap. xxiv, and extends at least to *chap. xxxii, and even farther. Israel is seen amid the dark hours* of the tribulation, and God is there dealing with them in grace and judgment. This, however, does not exclude an application of it to our day and its sins.

The end time intensifies all the ways of evil that are now current in the world; and the sins of the present day reach their climax then, and among them drunkenness. It is true now as then that a man cannot be filled with the spirit of wine wherein is excess, and yet be *filled with the Spirit* of God, who leads in the paths of peace and righteousness; they are contrary the one to the other (Gal. v:17-25; Eph. v:18.) The Golden Text is absolutely true.

But what the remedy may be is not always clearly seen. The prevention as also the cure is never of man, nor by a man wrought *spiritual uplift or reformation; but ever in regeneration by the power of God* (Jno. i:11-13; iii:3, 5, 7; II Cor. v:17). Verses 9, 10 present God's children to us in the last days as now in the character of weaned children whom He can teach. The new birth is presupposed, *and at once the training begins with the Holy Spirit* as teacher and the lessons, "line upon line, precept upon precept; here a little and there a little." It is not that God is unwilling to reveal Himself more fully but that our spiritual dulness is the barrier (Heb. v:12-14). *But in our humbly sitting at His feet lies our safety* and true growth in the things of the Lord.

But it is equally true that the Gospel is hid to them that are perishing, whose minds have been blinded by the God of this age. The key to their rejection of it and their sad condition consequent to it is in the words of the last clause of vv. 12, "*they would not hear.*"

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The gospel will then be foolishness to the unbelieving Israel as it is now to the unsaved, becoming the savor of death unto death.

EASTER LESSON.

(Mar. 31. I Cor. xv:12-21, 55-58.)

I. Lesson Outline.

1. The importance of the Resurrection of Christ; vv. 12-19. 2. *The fact of the Resurrection of Christ; vv. 20,21.* 3. The practical results of the Resurrection of Christ; vv. 55-58.

II. The Heart of the Lesson.

The Golden Text holds for us the heart of this chapter, and therefore the heart of the lesson. Of necessity the presentation of the lesson will have to be in outline, and suggestive rather than exhaustive. Through the subtilty of the enemy some of the Corinthian believers had been led into error in denying the resurrection. But denial of that involved the denial of the resurrection of Christ. This is the point at issue; and now as then the Devil is seeking to deny it.

We gather from the next few verses the importance of the Resurrection of Jesus and its vast power and meaning. It is fundamental, it is pivotal to all else in redemption; a dead Christ destroys the whole Gospel. But in resurrection God has clearly shown that Calvary's redemption was complete and satisfactory. Therefore we preach, therefore we believe unto salvation, therefore the testimony is true. Rob us of a risen Saviour and we have nothing. Yea, tell me He did not bring His body forth from the grave, and does not now possess it in the glory, and I have no Christ; I have no salvation.

Then having swept away all erroneous teachings the Spirit declares with clearness and power the fact of the Resurrection of Christ. It is not a matter that we are to subject to human reason; or to scientific research; but is simply to be accepted in the same faith that brought us salvation from sin. He the Second Man, the Lord from heaven is risen from the dead: is before God as the first-fruits of the resurrection that shall be complete when every believer shall be there with Him in a risen body.

Death has spent all his force and power upon the head and heart of Christ for us; and now has no sting wherewith to hurt any child of God. Yea, the believer in Christ shall not see death, having passed over out of death into life. So that in the conscious joy and power of this victory we can be steadfast, unmovable, always abounding in the work that our Lord may lay to our hand.

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Notes on Prophecy and the Jews.

The second chapter in the Book of Jonah is most interesting. It contains the prayer, which the disobedient prophet offered up from the belly of the fish. The characteristic feature of this prayer is that it is not exactly a prayer for deliverance or for mercy. It is rather a rehearsal of his *experience and an assuring cry of deliverance and victory.* The language is significantly the language of the Psalms. This is in fullest keeping with the great typical object of the Book of Jonah. Jonah is a type of the Lord Jesus Christ, in His suffering, death and resurrection (Matt. xii:40 and Luke xi:29), and he is likewise a type of the nation in their suffering, burial among the nations and their coming national restoration. The Psalms foretell the same sufferings of Christ and the national sufferings of Israel and the exaltation of Christ and the future national greatness of His earthly people.

Another interesting fact is that just eight Psalms are prominent in Jonah's prayer; eight is the number in Scripture, which speaks of resurrection. And the eight Psalms which are quoted have, all of them, a most striking dispensational bearing. How wonderful and complete the Word of God is! We quote the eight verses from the eight Psalms which are used by Jonah:

"Thou hast laid me in the lowest pit, in darkness, in the deep" (Ps. lxxxviii:6).

"Save me O God for the waters are come in unto my soul" (Ps lxix:1).

"For I said in my haste, I am cut off from before thine eyes, nevertheless thou heardest the voice of my supplications when I cried unto thee" (Ps. xxxi:22).

"For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy one to see corruption" (Ps. xvi:10).

"In my distress I called upon the Lord, and I cried unto

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my God; He heard my voice out of His temple, and my cry came before Him, even into His ears" (Ps. xviii:6).

"Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me" (Ps. xliv:7).

"Offer unto God thanksgiving; and pay thy vows unto the most High" (Ps. l:14).

"Salvation is of Jehovah; thy blessing is upon thy people" (Ps iii:8).

How blessedly all this finds an application in the suffering of Him who is "greater than Jonah," and in the experiences of Israel we cannot follow now, but must leave the application to our readers. And this great Book, the Book of Jonah, with its sublime lessons and great dispensational foreshadowings is the book sneered at by these "critics!" What wicked work theirs is!

✠

A recent census of the leading Palestinian cities gives their population as follows:

	Inhabitants.	Jews.
Jaffa, chief port.....	40,000	6,500
Jerusalem	70,000	45,000
Haifa, important new port.....	13,000	1,000
Gaza, great business center.....	40,000	160
Iaida, port in North Galilee....	13,000	800
Safed, in Mount. North Galilee.	23,000	15,000
Tiberias, on Lake Tiberias.....	5,500	4,200
Nablus, the old Shechem.....	28,000	.....
Hebron	20,000	1,500

From this we learn that almost 75,000 Hebrews are living in these nine cities. Palestine is rapidly becoming Jewish. What a sign of the times this is.

✠

That the country which was closed in the face of so persuasive a personality as Dr. Herzl should be opened spontaneously and sileotly now that the great Zionist leader is no more seems to suggest that the Sultan has got over his po-

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litical fears, and that he is now prepared to welcome the Jews into Palestine on account of their value as settlers—value which, we believe, he has never doubted. Colonel Conder, an authority on Palestine, makes detailed reference to the two new railway lines from Haifa to Damascus, and from Damascus toward Medina, in which the Sultan has taken a practical interest, and asserts that the opening up of Palestine is only part of a general policy of strengthening his position as Kalif and ruler, especially of Syria; and it looks as if His Majesty had resolved to call in Jewish talents and energy in the development of his great derelict estate in Palestine. This policy, of course, would not necessarily spoil Zionism.

✠

How intensely interesting all this is and how students of prophecy should watch these events. That the Sultan of Turkey has an object in view in opening the doors of Palestine to the Jews is obvious. The above paragraph, taken from a Hebrew paper, may give the right motive of the Sultan. It is to be seen if he will make an actual agreement with the Jewish people.

✠

The Russian Jews are at present engaged in organizing for the coming elections to the Duma. Election Committees have been formed everywhere, especially where the interests of large Jewish populations are to be watched and carefully provided for. Several parties are hoping to capture the Jewish vote. The Constitutional Democrats and the Labor Party are looking forward to the support of those Jews who have not determined to vote for candidates of distinctly Jewish parties. The latter, of which the Zionists and the Revolutionary Bundists are the most prominent, have organized themselves on strictly party lines and adopted programs of their own. The organ of the Warsaw Zionists, the "Zycie Zydowskie," publishes the following programme of the Zionist Election Committee: Democratisation of the form of government of the State. Equality of rights for the Jews. Decentralization of the people as a minority of the population. Proportional elections in all constituted and legislative State and territorial institutions. Recognition of the Jewish language. Sabbath day of rest. National autonomy in internal Jewish affairs.

During the elections the Society for Jewish Equality of Rig. St. Petersburg organization which is in central control of the situa-

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tion, will publish a Yiddish organ which is to bear the name of The Jewish *Voters*. The latter is counselling Russian Jews to vote for the candidates only of those parties that have adopted programs providing for the total equality of the Jews. It also warns Jews against following the example of several rich brethren of theirs of Odessa and Kieff, who have joined the Party of Peaceful Regeneration, at the head of which is Count Heyden, whose recent utterances regarding the equality of the Jews has brought about distrust in his party's plans in that direction.

In the meantime the Government is continuing to collect Jewish statistics upon which important reforms are expected to be based. Such action as may be taken, however, will probably not take shape until the gathering of this data is completed, some time during the summer of this year.

The latest dispatches from Russia contain the news of slight reforms that Premier Stolypin has carried through. These include the removal of restrictive police regulations in twenty-five governments lying within the Jewish Pale; the promulgation of similar arrangements for Jews outside the Pale, and the removal of the restrictions under which Jews labor regarding trade.

The vital points in the program dealing with the Jewish question are left for the consideration of the Duma.—*Maccabaean.*

✠

The Zionist Council of Greater New York issued a very creditable first number of "The New York Zionist Annual" at the occasion of the Maccabaean Feast held recently under its auspices. The Annual contains several interesting original articles and is profusely illustrated with views showing the work of the Bezalel. The Board of Editors includes Messrs. Joseph Friedman, I. Maltin, B. Cassel and M. Levine.

In the trial of members of the Council of Workmen's Delegates a report was furnished by M. Lopuchin, formerly Director of the Police Department, as to the manner in which Jewish massacres are organized in Russia. He declares that proclamations intended to incite the populace against the Jews were actually printed at the *headquarters of the police in St. Petersburg, under the direction of* the chief of the political section of the Police Department, on a press seized from the revolutionaries; this press proved insufficient, and another was purchased at the expense of the Police Department and used in the Secret Section. The secret police were entirely masters of the situation, and both the Ministry and the central authorities were powerless.

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Daily Scripture Calendar.

MARCH, 1907.

March 1. "Enmity . . . . between THY SEED, and HER SEED; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii:15).

This is the first of those majestic predictions regarding the Lord Jesus, every one of which marks the Bible as the most remarkable book ever written. What human author has ever forecasted in detail any man's life from the cradle to the grave! The Bible repeatedly does this of *men* and *nations*. As we study this month some of the predictions fulfilled in our Lord's life, let us reverence afresh the Book, for the things written in it concerning HIM.

March 2. "The SCEPTRE shall not depart from Judah . . . until Shiloh come" (Gen. xlix:10).

And so *sixty millions* of people were registered under Roman authority, to emphasize the birth of *one infant*. Who but God could have foreseen how the tribeship should depart from Judah, and put into Jacob's mouth the words to be fulfilled so long after? (Lu ii:1). No Jew today, can say certainly, from which tribe he is descended. This is the Book of God, with which we have to do. This is the Divine Son of God whose ways we are tracing.

March 3. "They shall call his name EMMANUEL; which, being interpreted, is God with us" (Matt. i:23).

The prediction as found in Isa. vii:14 is surrounded with mystery. It seemed to refer to a *present* deliverance for Israel, rather than a long distant messianic promise. But there were two certainties in the "Sign." The child was to be *extraordinary*, and a bringer of *salvation*. How clearly under New Testament light, does the name Emmanuel reveal all that Jesus has been and shall be to our sin-cursed world.

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March 4. "Out of Egypt have I called My Son" (Matt. ii:15).

Profundity meets us at every step, even in the simplest predictions. *There is more in the mind of God, than we can ever know* in this life. The Old Testament and the New are locked and interlocked like a curious puzzle. But one thing constantly provokes our admiration; God had an eye on the Messiah in all He works. Every memorial, and every forecast is made to contribute to the glorious *fulness* of our divine Lord.

March 5. "In Rama there was a voice heard, LAMENTATION and WEEPING, and GREAT MOURNING" (Matt. ii:18, Jer. xxxi:15).

How truly had old Simeon said, "This child is set for ... a sign which shall be *spoken against*." No sooner is heaven filled with *music* at his birth than earth is filled with weeping that cannot be comforted. No sooner does Mary bend in admiration over the rich gifts brought her Son, than She finds herself flying across *the desert to a strange land, with plenty of use for the gold* thus providentially provided.

March 6. "That it might be fulfilled which was spoken by the prophets, He shall be called a NAZARENE" (Matt. ii:23).

To be a Nazarite involved two things. *Separation* and *Reproach* (Jno. i:46). How little the husband of Mary understood that *his one act of timidity and disobedience was to be the final link* in that prophetic chain of types, concerning Joseph who was separated from his brethren (Gen. xlix:26) down through Samuel, and *Elizale to John, who were made Nazarites to show forth* Him who was to be "holy, harmless and separate from sinners."

March 7. "This day is this Scripture fulfilled in your ears. And all bear Him witness, and wondereth at the GRACIOUS words which proceeded out of His Mouth" (Lu. iv:21, 22).

The remarkable thing here is that our Lord closed His reading in the *midst* of a *paragraph* (Isa. lxi:1, 2). His message was then *only sweetness and grace*. He was not ready to proclaim "The day of vengeance of our God." But oh, how soon *admiration* gave place to *scorn*, and His hearers cried, "Is not this Joseph's Son?" *Blessed Lord, save us from such fickleness*; and by thine own constraining love keep us true to Thee, to the end.

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March 8. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our INFIRMITIES, and bear our SICKNESSES" (Matt. viii:17).

Peter quotes the prophecy (1 Pet. ii:24), and makes no reference to *bodily healing*. We may safely accept Peter's interpretation. Our Lord never actually transferred any sickness to Himself. He neither became palsified or leprous by healing these diseases. Certain it is that all believers do *fall under* the power of sickness. But if the Lord has actually borne all disease for this life, then all sick Saints are criminally responsible for their condition.

March 9. "That it might be fulfilled. . . . Behold my SERVANT whom I have chosen" (Matt. xii:18).

A good servant is *silent* and *submissive*. Our Lord perfectly fulfilled the qualifications. His first recorded utterance was, "Lo, I come to do Thy will." His *humiliation was the favorite theme* of all the prophecies. Now that He who was humbled, has been exalted far above all heavens, the Father's command to His church *left on earth as His witness, is*, "Let *this mind* be *in you, which* was also in Christ Jesus * * * who made Himself of no reputation" (Phil. ii:5-9).

March 10. "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in PARABLES" (Matt. xiii:35).

Thus another Scripture was fulfilled, "Never man spake like this man." Because "*His lips were like lilies dropping sweet smelling* myrrh," "the common people heard Him gladly." And never until Israel *rejected* Him, did He take up *parables*, which were dark *council to the unbelieving, and only light to the believing*. May we to-day covet to have some of the Master's gracious speech, that our words may distil as dew upon the dry herbs all around us.

March 11. "But though He had done so many miracles before them, yet they BELIEVED NOT on Him; that the saying of Esaias *the prophet might be fulfilled*" (*Jno. xii:37, 38*).

Scripture recognizes man as so completely dead in trespasses and *sins that he cannot even believe* God, except the *faith* be *given* him (Ep. ii:8). God does not *make* man unbelieving. He *finds* him so; and, except in selected cases, *leaves* him so. God predetermines His own part; He *foresees* our part. Thus Pharaoh and Judas were left to act naturally, while the typical Joshua was "a brand plucked out of the fire" (Zec. iii:2).

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March 12. "That the saying of Jesus might be fulfilled, which He spake, signifying BY WHAT death He should die" (Jno. xviii:32).

How can those who deny the Deity of Jesus Christ, explain the persistent steadfastness with which He foretold His own death (Matt. xx:19; Lu. xviii:32,33)? He did not simply predict *death* for His reformatory views, *but the very manner* of His death. He knew it was about Himself that Daniel had written, "Messiah shall be cut off, but not for himself." Blessed Lord, we believe it all. We know thou wast the Son of God.

March 13. "It is written of the Son of man that He must suffer many things, and be SET AT NOUGHT" (Mar. ix:12).

There is as much danger to-day, as formerly, that we overlook the *humiliation* of Christ in our expectation of His glory. Right after the transfiguration scene come these sad words. Men to-day laud our Lord as a grand *example*, but they will not personally take His place in *humility*. We are proud to wear a *jewelled* cross around our necks, but at the same time we refuse to bear our backs to his *goading* cross of *wood*.

March 14. "That it might be fulfilled which was spoken. . . . . *The people which sat in darkness saw great light*" (Matt. iv:14-16, Isa. ix:1, 2).

"Galilee of the nations," stands for all that was miserable, and *ignorant and dark. Here in this dark corner the light of grace* was first to shine; here the glory of the Kingdom is first announced. How contrary to the ideas of men was the *way* in which the Lord Jesus began His mission. If this ministry had not been from *heaven*, begun in such a lowly man, it never could have prospered, until it filled the earth with fruit.

March 15. "And she shall bring forth a Son, and thou shalt call his name JESUS" (Matt. i:21).

This prediction in the Old Testament comes in after the preceding one concerning "Galilee of the nations." The *very beginnings* of Christianity hang upon the Virgin-birth of our Lord. He was to arise as *One whom man despiseth, and whom the nation abhorreth* (Isa. xlix:5-7). Very strange are the links in the chain—He was to be extolled and very high, yet "rejected," "bruised," "sold," and "cut off." All Messiah's titles were mere characteristics. *Jesus* was the secret, unrevealed name.

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March 16. "His disciples REMEMBERED that it was written. The zeal of thine house hath eaten me up" (Jno. ii:17, Psa. lxix:9).

It is surprising the disciples recalled *this* Scripture, they were usually so slow to comprehend. Undoubtedly, this singular outburst of *indignation from the lone Man caused as profound an impression as any miracle.* How dare He assume such authority *against temple custom?* Why did not the multitude resist? *Because sin is weakness.* Let us to-day *do right*, "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight."

March 17. "Behold thy KING cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass" (Matt. xxi:4).

Matthew tells us this transaction took place that Zec. ix:9 might be fulfilled. That ought to settle it, though the critics discredit it. *Moreover, the fulfillment remarkably falls into harmony with the* program of Daniel's sixty-ninth "week" (Dan. ix:25, 26). Zechariah calls the King "lowly"; Matthew calls Him "meek." The Lord Himself appropriates both characteristics (Matt. xi:29). When He comes again as King, all humiliation will be past; and He will ride upon a white horse, for war and triumph.

March 18. "The word might be fulfilled that is written in their law. They hated *me* WITHOUT A CAUSE" (Jno. xv:25).

These words are found in Psa. xxxv:19; lxix:4. It is one of the most precious of passages for Christian faith to pillow its head upon. It teaches that Jesus Christ was no chance *reformer*, who by superior *intelligence* and unusual *moral worth* rose to be a leader and example to mankind. But it teaches He was "The Lamb slain from the foundation of the world"; the predetermined Saviour whose minutest earthly days had been mapped out in the remotest purposes of eternity.

March 19. "Neither REND YOUR CLOTHES, lest ye die, and lest wrath come upon all the people" (*Lev. x:6*).

Who could have imagined these words had anything to do with the Messiah? Who comprehended they would lie unfulfilled through the whole course of Israel's earthly priesthood? Now appears Caiaphas, the nation's ecclesiastical representative, with one unconscious act, repudiating human priesthood, and passing it over into the hands

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of "this Nazarene"; thus testifying God's Great High Priest had come (Jno. xi:50; Matt. xxviii:65). Verily, we stand amazed at such coincidences!

March 20. "The Son of man goeth, as it was DETERMINED; but woe unto that man by whom He is betrayed" (Lu. xxii:22).

Satan, among spirits, stands as the arch demon who deceived the *first Adam*. *Judas, among mortals, stands as the arch-enemy* who betrayed the second Adam. Truly are they linked as father and son (Jno. xvii:12). More crushing words never passed the lips of the Son of God. Who can fathom their immeasurable wrath? Thank God, the sin can never be repeated. We may *forsake or deny* Him, but He can no more be *betrayed to death*.

March 21. "That the Scripture may be fulfilled, He that eateth BREAD with me hath lifted up his heel against me" (Jno. xiii:18, Psa. xli:9).

Of Ahithophel, David makes the comment, "It was not an *enemy* that reproached me; then I could have borne it" (Psa. lv:12-14; 2 Sam. xv:12). How little David himself understood he was honored to suffer on behalf of Messiah. With the full light of both stories turned upon our pathway, let us rejoice to-day that unto us "it is given in the behalf of Christ, not only to believe on Him, but *also to suffer for His sake*."

March 22. "Then was fulfilled that which was spoken. . . . They took the THIRTY PIECES OF SILVER, the price of him that was valued" (Matt. xxvii:9).

How the Ribbins could have missed seeing the connection between this remarkable transaction and the prophecy (Zec. xi:12, 13) seems unaccountable. How the modern Jew can miss seeing in it an indisputable proof that Jesus was Messiah is yet more unaccountable. But we Gentiles may not boast of our superior discernment. In *grace* it is given unto us "to see." To "fulfill all righteousness" it is *not yet* "given them to understand."

March 23. "It is written, I will smite the SHEPHERD, and the sheep of the flock shall be scattered abroad" (Matt. xxvi:31, Zec. xiii:7).

This is an intricate prophecy, including both a good and bad shepherd. Poor Israel for rejecting the good Shepherd (Joo. x:11, 12) must know great scattering and sorrow. The words were also

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immediately fulfilled, when "all the disciples forsook Him and fled" (verse 56). Just a little while before they had "forsaken all to follow Him" (Lu. v:11). That is all the faithfulness there is in human nature. And we should be just like these disciples but for His *keeping power* (Jno. xvii:11).

March 24. "And they crucified Him, and parted His GARMENTS; casting LOTS, that it might be fulfilled which was spoken by the prophet" (Matt. xxvii:35, Jno. xix:23, 24, Psa. xxii:18).

This was another step in our Lord's humiliation. It indicated that He was a *dead man, with lost cause, abandoned forever.* Little did those rough men think as they disposed of the Nazarene's few earthly effects that they were becoming *witnesses* to the *unalterable truth of the Scriptures*, and furnishing an incident that should be wept over and prayed over all down the ages. Here was Israel's *true Priest*, whose garments could not be *rent.*

March 25. "Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I THIRST" (Jno. xix:28, Psa. lxix:21).

This was the only word of physical complaint our Lord uttered during the long, slow hours of His agony. It was a common experience for crucified persons to rave, and revile, and make constant cries of suffering. His amazing, majestic *dumbness* was one of the greatest proofs of His Divine Humanity. Lest those around should call it stoicism, He allows Himself to say, "I thirst"; that is, "*I do truly suffer.*" Thus there was deeper reason than merely fulfilling Scripture, in His complaint.

March 26. "Thinkest thou that I cannot now pray to my Father, and He shall PRESENTLY GIVE ME more than twelve legions of angels" (Matt. xxvi:53).

"But how then shall the Scriptures be fulfilled, that thus it must be?" Every step in our Lord's pathway of sorrow was voluntarily undertaken. Any time He could have summoned the forces of heaven or hell to sweep His enemies from the earth. But the *grace* which moved Him in heaven never departed from Him on earth. All through, His was a *gift transaction* to sinful man. Then now *submit* to sorrows of *necessity.* Think what a Being He was, who took sufferings *voluntarily* and *vicariously.*

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March 27. "I was daily with you in the temple, teaching, and YE TOOK ME NOT; but the Scriptures must be fulfilled" (Mar. xix:49).

How stinging must have been these words to the rulers. Every move they made, they were binding the net of prediction tighter about their own feet. The particular prophecy here fulfilled was doubtless Psa. lxix:4. There is no other explanation of such causeless hate, but that it was the Devil's hour. Common gratitude would have yielded this Man a *Benefactor;* but they pronounced Him a *Malefactor.* What an awful sin it is to treat lightly the Son of God. Lord save us from helping on thy shame.

March 28. "These things were done that the Scripture should be fulfilled. A BONE of Him shall not be broken" (Jno. xix:36).

How *exquisitely exact is scripture;* and how this passage teaches us that we must not dare to *trifle* with or *disobey* even the most insignificant command of the Bible. Had any Israelite have broken his Paschal lamb, he would have marred God's great purpose. Had any priest been broken in any bone, he would have been disqualified from "offering the bread of God." Shall it not teach us to endeavor to preserve the *unity* of that Body, of which we are a part (Eph. iv:15, 16)?

March 29. "And the Scripture was fulfilled, which saith, And He was numbered with the TRANSGRESSORS" (Mar. xv:28, Isa. liii:12).

There was another, and *exalted* part to the prophecy likewise fulfilled: "He made His grave with . . . the *rich* in His death (Lu. xxiv:53)." From the moment when the Songs of Seraphs and the lowing of brute beasts *blended* in one pean at the manger, these contradictory marks of disgrace and honor attended the Divine Man. Nor shall it cease, till those foul wounds of shame become the *centre-spots for universal administration* (Zec. xii:10; xiii:6).

March 30. "And Jesus cried with a loud voice, and gave up the ghost. And the VEIL OF THE TEMPLE WAS RENT in twain, from the top to the bottom" (Mar. xv:37, 38, Lu. xxiii:46).

This was the *last* of the predicted utterances (Psa. xxx:5). With the victorious dying shout, there was a most remarkable simultaneous *proof* that the Man on the cross was truly the Messiah of

Israel. *The Temple Veil was rent!* It was thirty feet high, and too strong for two yoke of oxen to tear asunder. With this miracle, were rending rocks and opening graves; all showing God had now opened up a new and living way of access into His presence (Heb. x:19, 20).

March 31. "These are the words which I spake unto you, while I was yet with you, that all things must be FULFILLED which were written . . . . concerning me" (Lu. xxiv: 44).

It is very remarkable that among the minute details predicted of our Lord, His *denial* by Peter had not been forecast. It is very precious comfort to us, His *chosen*, yet often *erring* ones. There are "sins unto death;" and there are sins which may be forgiven. Peter was a weak believer, but he was not a son of perdition. Many may be our downfalls, but if we love the Person of the Lord, no unalterable judgments can be recorded against us.

Book Reviews.

What does the Resurrection of Christ Mean? By Pastor F. E. Marsh. 215 pages. 12mo.

Like all of Mr. Marsh's books, this one is scriptural throughout, and will be helpful for a better understanding of the full meaning of the resurrection of our Lord.

The Three Marys. By Edward Dennett. G. Morrish, London. 128 pages, linen covers. 30 cents.

This is a most interesting and spiritual meditation on the Three Marys as mentioned in the Gospel; Mary, the Mother of the Lord, Mary, the Sister of Martha and Mary Magdalene.

Studies in the Book of Psalms. By Lincoln Hulley, Ph. D. 178 pages. $1. Fleming H. Revell Co., New York.

This is a weak book; the author is ignorant of the great dispensational facts connected with the Second Coming of Christ. The weakest part is the one in which he treats the messianic Psalms. The eighth Psalm he leaves out entirely from the list

of messianic prophecies. Not knowing the premillennial Coming, the future history, restoration and glory of Israel, the author does not know what to do with some of the great Psalms, which reveal these coming events. He is all at sea about the imprecatory Psalms.

The Fascination of the Book. By Edgar W. Work. 253 pages. $1.25. Fleming H. Revell Co., N. Y.

No one can read this volume without receiving a greater love for the written Word of God. It is a strong and well written call "Back to the Bible."

Malachi; or the Sole of Things of the End. By Edward Dennett. 64 pages. Paper covers, 20 cents postpaid. W. S. Rouse, London, England.

A brief comment on the last prophetic book of the Old Testament. It is clear in its statements and helpful in its application.

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Editorial Notes.

Comforting—Feeding—Praying—Coming.

In the fourteenth chapter of the Gospel of Matthew the Holy Spirit reveals to our hearts four actions of our blessed Lord. It is with a definite purpose that the Spirit of God has put these four things together in this chapter. In the previous chapter, containing the seven kingdom parables, the Lord had taught about the kingdom of heaven in its mystery form. It is the present Christian age and its conditions He describes. And this is followed by the chapter in which He appears in a fourfold attitude. This shows us what He is for His own during His absence from the earth and how at last He is coming again.

The chapter begins with an awful scene of lust and murder. It is the picture of the world as it is throughout this present age. The lust of the eye, the lust of the flesh and the pride of life are seen here in their fullest development and fearful results. What a revolting picture it is. And this evil world with its god does not change. What a foolish dream it is that the world is getting better. The age is fast approaching that final phase, in which the days of Noah and the days of Lot, as predicted by our Lord, will hold sway. We notice in this opening scene of our chapter a group of disciples. They come and carry the headless body of their beloved teacher John to its resting place in a grave and then *"they went and told Jesus."* The Holy

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Spirit has not given us the words of the Lord, which He spoke to the sorrowing, grief-stricken disciples of John. What a tender scene it must have been as they came weeping to Him. Perhaps He wept with them in His gracious sympathy. What words of comfort and compassion He must have given to them to soothe their wounded hearts. Immediately after He is seen "moved with compassion." How compassionate and loving He is. And so He is for His own the sympathizing, loving, comforting Lord. Like John's disciples so we can come to Him and tell Him all and we ever find Him ready to listen, ready to whisper His encouraging, cheering, comforting words to our hearts. As this age closes, darkness increases and with it increasing trials and difficulties for the Lord's people, how we do need to come closer to Himself. May we seek His blessed presence as never before and coming to Him, telling Him about our sorrow und perplexities, He will be our comforter and our guide. Then we find Him in the wilderness and a large multitude has followed Him. He has taken the place of the rejected One and His disciples and the mass of people have gone with Him. In that desert place He miraculously supplies their need. He blesses the little, the boy had (John vi) and the five loaves and two fishes feed the thousands and twelve basketsful remain over. He still doeth this and feeds His people. He still supplies the need of all who look to Him. "They need not depart" He had said; none needs to depart emptyhanded from Him. He is ever ready to satisfy us with bread, if we feel our need. "He hath filled the hungry with good things, and the rich He hath sent empty away" (Luke 1:53). May we ever come to Him as poor and weak, hungering and thirsting and He will fill us. Next we behold Him alone on the mountain. There He pours out His heart in the presence of the Father. The whole night He is thus occupied and no doubt His loving eye rested upon His own disciples as they toiled on the stormy sea. His tender heart was with them, though absent from them. Next to the fact that He died for us on the

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cross comes the blessed fact that He lives for us in heaven; that in the presence of God He appears for us His own. As the Shepherd and Bishop of our souls He watches over us. His Love and His Power are extended over us like a canopy. In infinite Grace and Wisdom He is our Advocate and prays for us. What a comfort it is to our hearts to enjoy this fact of His work for us on the throne! How much more joy and peace we might have in our lives if faith would lay more hold of this truth, "He ever liveth and maketh intercession for us."

In the fourth place we see Him in Matthew xiv as the *Coming One*. He came at the right time for His own. And as He came then, walking over the turbulent waters of the Galilean sea *so He will come some day for His Saints*, to call them into His own blessed presence in the Father's house. The incident here is so full of meaning and we have given elsewhere a little exposition of it, that we do not enlarge upon it at this time. In the fourth watch He came. Our time, dear readers, is the fourth watch. All points to His nearness. The wind is becoming more boisterous, the path more difficult. Through it all we hear His beloved voice, "Be of good cheer; it is I; be not afraid." We also hear His call, as it came to Peter to come to meet Him. It is the same call of which we read in the parable, "Behold the Bridegroom; go ye forth to meet Him!" And Peter left the ship and went forth to meet Him. The boisterous wind made him afraid and he began to sink, but the Lord caught hold of the sinking disciples. He did not permit His trusting disciple to sink. May we go forth to meet Him and walk in faith. The enemy may meet us with a boisterous wind, but the Lord will keep the feet of His Saints. He will soon make our feet like hinds feet (Hab. iii) to walk upon the high places—with Himself in Glory. Thus this chapter in Matthew reveals the Lord *comforting* His own, *supplying* the need of those who follow Him, *praying* for them and *coming* for His own. May all this be a greater reality to our hearts.

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The powers of Darkness.

One of the great signs that this age is closing is the great activity of the powers of darkness. Little do we know what Satan with his wicked spirits, the great hosts of demons inhabiting the air, does. How far he is responsible for the fearful things which happen, the frightful accidents by which hundreds are swept away, we do not know. His chief works are his cunning devices by which he aims at the person of our Lord. We are, in Ephesians vi, especially warned against the wiles of the devil. To discover these is no easy matter. It needs a constant use of the sword of the Spirit, the Word of God. We must turn there as our stronghold next to the living Word our blessed Lord. How the enemy works in his most subtle ways in the professing church becomes more and more apparent. Surely He knows his time is now short, and as the time is getting shorter, his activities will increase, till at last, after the rapture of the church, that old serpent with his demon brood is cast out of heaven (Rev. xii). Then his wrath is very great.

All who live near to Christ in fellowship with the Father and the Son, all whose aim is to be faithful to the Lord and to advance in the things of Christ must experience his attacks and hatred. How he hinders! How he comes with his evil hosts to keep us back. We speak from our own experience, which is an increasing combat with these evil powers. But thanks to our gracious Lord, the devil resisted *must* flee. He has no power over those who walk with God.

We write this that our readers may be reminded of our enemy and his increased activities. Do not forget to read Eph. vi:10-20.

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No More Ingersoll Needed!

"There will never be another Ingersoll on the lecture platform." These were the words uttered by Dr. Bitting, pastor of the Second Baptist Church of St. Louis, Mo. He spoke before the Evangelical Alliance of that western city, composed of ministers of all denominations.

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His theme was "The Modern Attitude of Reverend Biblical Critics on the Bible." A better title for his lecture would *have been "the modern attitude of the wicked critics on the* Bible." Before he had talked very long the oldest Presbyterian preacher of St. Louis, Dr. B. F. Charles, arose and said: "In my opinion the Bible is not to be considered as a lyric, or myth, or poem, or anything else, but as actual fact and literal truth." With this he quietly picked up his hat and left the room. He gave a good testimony.

The statement which caused the incident concerned the modern idea of the story of Jonah and the whale. Dr. Bitting said that Dwight L. Moody, the famous Evangelist, *once said that if a man did not believe that Jonah was a* man and the whale was a fish, and that the story of the latter swallowing the former was an historical fact, then that man might as well give up the entire Bible. Such childish interpretations as those, he stated, were being eradicated in the present day.

Had Dr. Charles waited he would have heard worse statements from this man. What he said about the Song of Solomon we care not to reprint in our columns. Different parts of the Bible were attacked and ridiculed. With this new view of the Scriptures, Dr. Bitting said, infidel attacks on seeming Scripture inaccuracies are impossible. Then he uttered the above sentence: "There will never be another Ingersoll on the lecture platform." We quite agree with this.

The fact is there is *no need* of another Ingersoll. The Higher Critics and men of the stamp of this Baptist preacher, so numerous in other evangelical denominations, are doing exactly the work which Ingersoll did during the last decade of the nineteenth century. He attacked and ridiculed the Bible. These men under the mask of "reverend (?) criticism" do the same. Sad it is to read at the close of the report of the address given by Mr. Bitting: "The address received hearty applause, and many of the ministers after the discourse expressed themselves informally as in agreement with the essential idea."

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A Warning Voice from Wall Street.

Wall Street, New York, the home of the brokers and speculators, with an international reputation of a character which we need not to mention here, has a publication by the name of "Wall Street Journal." Its editor has recently written some excellent articles on present day conditions and on the decline of the faith in a future life. Some of the utterances of Mr. Pratt, the editor, are both striking and interesting, considering they are made in connection with the famous Wall Street.

We quote some of his paragraphs. We quote these as given in the *Literary Digest* of recent date:

"The question, therefore, of practical, immediate and tremendous importance to Wall Street quite as much as any other part of the world, is, Has there been a decline in the faith in the future life? and, if so, to what extent is this responsible for the special phenomena of our time—the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes,' the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagogy, the advances of Socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other, to class agitation, might well be worth an investigation by a commission of government experts, if it were possible for the government to enter into such an undertaking."

Whatever may be a man's own personal beliefs, continues Mr. Pratt, "there is no one who would not prefer to do business with a person who really believes in a future life." If the world holds fewer men of such faith, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. So the writer views the situation, adding these reflections:

"There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism, the growing up of a generation uninstructed as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its

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inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either *discovering some adequate substitute for faith, or to take immediate* steps to check a development that has within it the seeds of a national disaster."

In conclusion Mr. Pratt says:

"The supreme need of the hour is not elastic currency or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revival of faith, a return to a morality which recognizes a basis in religion and the establishment of a workable and working theory of life that views man as something more than a mere lump of matter."

Such words of warning are significant coming from such a source. But will they be heeded? Can a change be effected? We fear not. The characteristics of the last days are fully developed, "Lovers of themselves . . . lovers of money . . . lovers of pleasure more than God." Thus it will be till the fires of judgment and wrath sweep over this Christless civilization.

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Boston Conference.

We had another good midwinter Bible Conference in the Berkeley Street Church of Boston. The attendance was very good, considering the severe winter weather, and there was again much blessing given through the ministry of the Word of God. Addresses were given by the Editor, G. L. Alrich, *Philip Mauro* and *F. C. Jennings.*

The monthly meetings in Boston, Albany, Philadelphia and Paterson, N. J., we hope, the Lord willing, to continue. Mr. Alrich addressed the March meetings in these places. We hope to be back from our Southwestern trip in time to visit the above places in April. The editor started the 19th of February to address a few meetings in Crescent City, Fla., and then in Orlando. All these meetings were much blest. On March 3d he began a series of meetings in the First Baptist Church of Galveston, Tex. The entire month of March was devoted to this State. The Lord gave open doors and a very large hearing. We hope to give some of

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the details in our next issue. The Name of the Lord be praised for His goodness and mercy. How faithful He is to us His poor and weak servants.

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Christian Science.

Our brother, Mr. James M. Gray, Dean of the Chicago Bible Institute, has written a series of articles against this twentieth century anti-christian movement known by the name of Christian Science. These articles will be printed in "Our Hope" beginning next month. That these articles are extremely timely and important needs not to be stated. This awful delusion is perhaps the strongest which has ever been put out by the enemy of the truth and doctrine of Christ. Thousands of professing Christians sadly ignorant of the Gospel of Grace and Glory are in danger to be ensnared. We believe all our readers should make a special effort to give these forthcoming articles as wide a circulation as possible. Some have dear friends and relatives who are leaning towards this heresy; others are investigating its deceptive claims. Put these articles into their hands and let Our Hope go to them for a year. We will gladly send to such this magazine for the special price of only 60 cents for one year.

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A Little More Sowing.

We come across so much blessing, the result of the books and pamphlets we, with the help of others, have so freely circulated during the past month, that we feel we must continue in this good work. There is still a little time left to scatter the precious seed, before we shall be manifested before the award seat of Christ. In that day we shall reap, if we faint not.

We are especially desirous of sending out the three pamphlets upon which the greatest blessing seems to rest. We mean "His Riches—Our Riches," that simple Gospel message, which is being so largely used with saints and sinners; "The Kingdom Parables in Matthew xiii;" this pamphlet has opened many eyes and has been a great help to preachers. The last booklet is "Meat in Due Season," containing three Bible studies in connection with the Second Coming of Christ. For those who wish to circulate them among their friends and others we have made a very low price per hundred

copies. If some of our readers wish to have a share in this work we will be thankful for their help. It is an important work. *How little we do in comparison with what the enemy does in circulating the evil things of the last days!*

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Gospel of Matthew. The expositon of the Gospel of Matthew in two volumes is now published. We know much blessing will result from this work. We are convinced that it will help many into a better knowledge of the Word of God. The price, two dollars for the two volumes of over 600 puges, printed on good paper and well bound, is very low. We have also begun to send them to the librarians of a number of colleges and seminaries, and shall continue to do so, as far as we are able.

Do not forget "Roger's Reasons No. II.," by John Urquhart. It is a pointed argument which no infidel or higher critic can answer.

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The seventh *Sea Cliff Bible Conference* will be held (*D. V.*) in Sea Cliff, L. I., from June 30 to July 8. As in previous years, the conference will meet in a tent pitched in Aberdeen Park in the middle of this beautiful summer resort. We expect the largest gathering this year and will be glad to give any information to those who expect to attend.

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Our readers will do us a *great favor* if they will attend as soon as possible to their subscriptions. Hundreds have neglected to send in the small amount due. We have notified all those who are in arrears by cards. It will facilitate our work very much if our readers *will give attention to this at once. Please let us hear from you soon.*

Several new editions of our *Jewish* literature have been published, also a *German* edition of "Joseph." A *German* edition of "His Riches" is almost completed.

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A Correction.—We evidently misunderstood Secretary Willis' remark about joining the Y. M. C. A. Several brethren inform us that he had reference to *associate* members. We are thankful for this information and only wish he had expressed himself in that way. We gladly correct this mistake as our part in our editorial Note in March edition.

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The Gospel of Matthew.

Chapter xxvii.

The rent veil is the first event following the death of the Lord. The veil was the inner one of the temple, dividing the holy of holies from the holy part. It was not an earthquake, which rent this heavy veil, but the power of God. It was done from above and not from below, "from top to bottom." It must have happened just about the time when the priests entered the holy part at the evening sacrifice. What terror must have seized these officiating priests when they beheld that unseen hand throwing open the most holy place. It has been suggested that this miracle was responsible that so many priests became converted in Jerusalem. For we read in the Book of Acts "and a great company of the priests were obedient to the faith" (Acts vi:7). The veil itself was the sign that man was barred from coming to God; that heavy, solid veil, ever gave that testimony that it is impossible for man to approach God. The rent veil shows that it has been made possible. The rent veil declares that the great sacrifice on the cross of the spotless Lamb of God has been accepted. *It is the first great answer of God to the majestic* word of the dying Saviour, "It is finished." It likewise shows that the Jewish ceremonial law is fulfilled and ended. Most beautiful and uplifting is that inspired reference to this great event in the Epistle to the Hebrews: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say His flesh, and having a high priest over the house of God. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of Hope

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without wavering; for He is the faithful that promised" (Heb. x:19-23).

In the next place the earth was shaken, the rocks were *rent, and the tombs opened. This statement is peculiar to* Matthew; we do not find it in the other Gospel records. The death of the King shook the earth and rent the rocks. The opened tombs declared the glorious news, that His death hath broken the bands of death forever; through death He destroyed him, that had the power of death, the devil (Heb. ii:14). The interpretation that the rocks were rent and the graves opened, because the Lord in spirit descended into hades, we reject as unscriptural and fanciful, leading towards more serious errors. The Lord did not descend into hades; He went to paradise.

But besides this great sign, showing the captivity led captive, the power of death destroyed by His death, we read something else. "Many bodies of the saints fallen asleep arose, and going out of the tombs after His resurrection, entered into the holy city and appeared to many." The reader notices that the resurrection of the bodies of these saints did not take place immediately after the Lord had *dismissed His spirit. They came forth after His resurrection.* They could not precede Him. He is the first fruits, and these saints could not rise till He was risen on the third day. But why is it mentioned here and not in the next chapter in connection with His own resurrection? It belongs there historically. It is put here by the Holy Spirit to show the effect of the great work accomplished on the cross, the efficacy of the death of our Saviour. Death is now to be swallowed up in victory. "Where O death is thy sting? *Where O grave thy victory? Now the sting of death is sin,* and the power of sin the law. But thanks to God, who gives us the victory by our Lord Jesus Christ" (1 Corinth xv:55-57). By His death the great work of deliverance has been accomplished, and this makes resurrection possible. The *rising of the bodies of these saints is a solemn and glorious*

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anticipation of the first resurrection, soon to come. These risen Saints, who came forth after He had left the grave, entered actually in the holy city and appeared to many. It was another mighty, supernatural witness of what had been wrought. But one might ask many questions in connection with this event. Who were they? What became of them? Where are they now? To whom did they appear and for what purpose? These questions and similar ones are unanswerable. It is useless to speculate about it. It is well in these days to abide very close to the written Word.

And the third event, the confession of the Saviour as Son of God by the centurion and the company of soldiers under him. In Luke and Mark we find the centurion mentioned alone, but here it is the entire company. They were Gentiles, heathen. The earthquake, the darkness, the loud voice which had spoken from the cross, all had filled these poor pagans with fear and from their lips, gazing up to the cross where He had bowed His adorable head, came the confession "Son of God." No such word came from Jewish lips. What a prophetic foreshadowing again. The Gentiles were to believe on Him. That for which they had condemned them and delivered Him into the hands of the Gentiles is confessed by those who had put Him to death.

The work was finished, and God made it impossible that any other indignities could be put upon Him, whose body could not see corruption. It was customary to leave the bodies of the crucified hanging on the cross, the prey of wild birds. What happened about the breaking of the bones and the spear thrust is not recorded in our Gospel, but is fully made known in the Gospel of John. We mention it, therefore, briefly without attempting an exposition. "The Jews, therefore, that the bodies might not remain on the cross on the Sabbath, for it was the preparation, for the day of that Sabbath was a great day, demanded of Pilate that their legs might be broken and they taken away." Had they succeeded, instruments of Satan as they were, the Scriptures would have been broken. But what happened? "The sol-

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diers, therefore, came and broke the legs of the first and of the other that had been crucified with Him; but coming to Jesus, when they saw that He was already dead they did not break His legs, but one of the soldiers pierced His side with a spear and immediately there came out blood and water. And he who saw it bears witness, and his witness is true, that ye also may believe. For these things took place that the Scripture might be fulfilled. Not a bone of Him shall be broken. And again another Scripture says, They shall look on Him whom they pierced" (John xix:32-37).

Then there were many women who witnessed the sufferings of the second man how He bore the curse. They gazed upon Him from afar (verses 55-56).

"Now when even was come a rich man of Arimathea, his name Joseph, who also himself was a disciple of Jesus. He going to Pilate begged the body of Jesus. Then Pilate commanded the body to be given up. And Joseph having got the body, wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away. But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre" (verses 57-61).

Who was this Joseph of Arimathea? A wealthy man of the Jews and a secret disciple of the Lord Jesus. He was an honorable councill[illegible]onging to the Sanhedrim, who also himself was awaiting the kingdom of God (Mark xv: 43). He was a good man and just. When the Sanhedrim had come together to condemn the Holy One Joseph of Arimathea had not assented to their counsel and deed (Luke xxiii:51). Fear of the Jews had kept his discipleship in the background, but now when the Lord had expired on the cross, and after the mighty events, which had taken place, he comes boldly to the front. His fear became a holy boldness. During the earthly life of the Lord, though he knew Him and believed on Him, fear kept him back from avowing openly his discipleship; but now as His Lord had died He makes His great confession of Him before the Jews, the

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Sanhedrim and the Gentiles as well. He went right to Pilate. This person had the authority to dispose of the bodies of the crucified. Generally they were, after all dishonor had been done to them, thrown in the malefactors' graves. He then begged for the body of Jesus, and Pilate consented readily and gave his permission. The death of Christ had made a deep impression upon the Roman governor. That Jesus should have died so soon was a great amazement to Pilate. He called for the centurion to get the details from him and perhaps that official gave him his conviction that the crucified One was Son of God (Mark xv: 44). And now to the astonishment of Pilate the well known, prominent and wealthy Joseph comes and begs for the body to do Him honor. How it must have disturbed the coward and troubled his conscience. But another one was there, too. That One helped in the hasty preparation for the burial. "And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. They took, therefore, the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial" (John xix:39-40). Nicodemus was a very timid man by nature. How he came to the Lord by night for fear of the Jews is well known. From His own lips he heard the blessed truth, the words of life. The precious seed had been sown in his heart. Did it spring up? He also belonged to the council. When the officers returned, having been sent to capture the Lord and they gave their report, Nicodemus, the great acknowledged teacher in Israel ventured a weak defense of the Lord (John vii:50-53). It showed the seed working. But the death of Christ brought him and Joseph of Arimathea deliverance from the fear of men; light and liberty flashed in their souls as the result of the death of Christ. The Lord had said to Nicodemus: "As Moses lifted up a serpent in the wilderness so must the Son of Man be lifted up, that whosoever believes on Him should not perish but have everlasting life." He had been lifted up and Nicodemus believing, confessed Him.

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What honor then was done to the Lord. Wrapped in a clean linen sheet, after He had been lifted from the cross and then the resting place for Him, who had finished the work the Father gave Him to do, a new tomb hewn in the rock. It was a fulfillment of Isaiah liii:9. It is unfortunate that the authorized version gives us such a poor translation of this verse. Literally translated it is "And men appointed His grave with the wicked, but He was with the rich in His death, because He had done no violence, neither was there guile in His mouth." The authorized version "He made His grave with the wicked" is wrong. The enemy would cast His body to the place where the bodies of the wicked were cast, but the power of God made that impossible.

The great stone is rolled to the door of the tomb. Joseph and Nicodemus depart. Only Mary of Magdala and the other Mary keep their love watch opposite the sepulchre. Thus closed the greatest day in the history of the world, the day on which the Prince of life, the Lord of Glory died on the cross of Golgotha, when the great work of reconciliation had been accomplished and peace was made in the blood of His cross.

That which follows in the chapter is peculiar to Matthew. None of the other Gospels have it. It is indeed the proper place for it.

'Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate, saying, Sir, we have called to mind that that deceiver said when He was still alive, after three days I arise. Command therefore that the sepulchre be secured until the third day, lest His disciples should come and steal Him away, and say to the people He is risen from the dead; and the last error shall be worst than the first. And Pilate said to them, Ye have a watch; go, secure it as well as ye know how. And they went and secured the sepulchre, having sealed the stone with the watch besides" (verses 62-66).

But little comment on this striking incident is necessary. The enemy is at work to make all secure, but instead of it

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he only makes his own defeat complete, and the wrath of the enemy is made to praise Him. They remembered suddenly the words of the Lord, showing how they had watched His utterances. The disciples to whom He had said so often that He would rise on the third day, had forgotten all about it. It did not enter into their minds. This is proven by the way they took the news of His resurrection. It was a forgetfulness, no doubt, produced by the Spirit of God; in this very fact lies a strong argument for the resurrection of the Lord. Their imaginations could not produce, as infidelity has claimed, a supposed appearing of the dead. But the enemy remembered. Yet could they fear that His disciples would steal His body? The disciples had been scattered like sheep. Poor Peter, where was he? They had fled. Would the feeble women roll the stone away and steal His body? Could they think that fraud and deception might be practiced? It was the bad conscience which made them fear. Pilate made no objections; he let them have their desire. The stone is sealed, the guard is placed there to make fraud and illusion an impossibility. Little did they know that they were working to make the fact of the glorious resurrection of the Son of God secure beyond controversy. They furnished one of the strongest proofs for that event, thus becoming involuntary witnesses of His resurrection.

CHAPTER XXVIII.

We have reached the last portion of our Gospel. The end is brief and very abrupt. The account of the resurrection of the Lord as given by Matthew is the briefest of all the Gospels. Only a few of the facts are mentioned. Then the characteristic feature of this last chapter is that no mention is made of the ascension of the Lord. However, the fact of His ascension is implied in numerous places in the Gospel. In the Gospel of Mark we find the statement that He was taken up into heaven and sat at the right hand of God. In Luke we read that He was "carried

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into heaven," but in Matthew no such statement is made. The Gospel ends as if He were still on the earth, all power in heaven and on earth in His hands and with His own to the completion of the age. All this is in perfect harmony with the scope of the Gospel.

In giving a brief exposition of this last chapter we shall not consider the different accounts of the resurrection, nor shall we attempt to harmonize the different manifestations of the risen Christ or to give the order of these. All this is beyond the work we have undertaken. We confine ourselves to the account as given here.

The chapter contains three parts. First, we find a brief account of the resurrection and the manifestation of Christ to the women. In the second place we find an account, which, like the last paragraph of the previous chapter, is peculiar to Matthew, the lying report invented by the Jews. Lastly, we see the disciples gathered in Galilee and He gives them His great commission, declares His power in heaven and on earth and assures them of His presence with them, even unto the end of the age. This is the last vision of the King in the Gospel of Matthew.

"Now late on Sabbath, as it began to dawn on the first day of the week, came Mary of Magdala and the other Mary to look at the sepulchre." This is the brief introduction to the scene which follows. With the many women the two Marys had looked on the awful crucifixion scene. How they must have suffered in these hours of the agony of Him whom they loved. Then we beheld them sitting opposite the sepulchre. And now after others had gone and were taking a physical rest they could not stay away; they overcame all fear and went out to the sepulchre once more. The wording of the first verse is peculiar. Another translation reads, "And late in the week, when it was on the point of dawning into the first of the week came Mary the Magdalene and the other Mary to view the sepulchre."* Some

*Rotherham.

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have thought of two visits these women made, one on the evening and the other in the early morning. This is not probable. The dawning of the first day of the week is the time marked out. The first day of the week began after sundown on the Sabbath. It is quite correct to translate "after the Sabbath." To this agree the other records.

"And behold there was a great earthquake; for an angel of the Lord, descending out of heaven, came and rolled away the stone and sat upon it. And his look was as lightning, and his clothing white as snow. And for fear of him the guards trembled and became as dead men" (verses 2-4).

A great earthquake was occasioned by the descending angel and the stone, so securely sealed, was rolled away and the heavenly messenger took his seat upon it. However, the resurrection of the Lord did not take place when the earthquake happened and when the stone was rolled away. Paintings often help along this unscriptural conception. No angel was needed to open the way for Him from the tomb. God raised Him from the dead and He Himself arose. The stone was rolled away to show that the tomb was empty. The resurrection of Jesus Christ from the dead was God's mighty and glorious seal upon the atoning work accomplished on the cross. It was God's answer to His strong crying and tears (Heb. v:7). The women no doubt felt the earthquake and may have seen that flash of light from above.

We have the effect of what happened upon the soldiers first, in the next place upon the women, and, lastly, upon the Jews. Three classes are seen in connection with the resurrection of the Lord in Matthew. The soldiers represent unbelieving Gentiles, the women, believers and then the Jews. The soldiers are terror-stricken. They were lying around on the ground as if they were dead. It is the effect upon the natural man of God's power made known. On what greater scale this will be repeated when He comes again in resurrection Glory, as King of kings and Lord of lords.

The trembling soldiers are left for the present. We shall hear of them later. The women are now addressed by the

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angel. They, too, must have made an outcry for the angel "answered them."

"And the angel answering said to the women, Fear not ye, I know that ye seek Jesus, the crucified One. He is not here, for He is risen as He said. Come and see the place where the Lord lay. And go quickly and say to the disciples that He is risen from the dead; and Behold He goes before you into Galilee, there shall ye see Him. Behold I have told you."

What a glorious message it was. The crucified One risen from the dead! Mary of Magdala is in the foreground. Out of her the Lord had driven seven demons. She and the other Mary take the place of a Miriam and Deborah in the Old Testament. They are to herald and celebrate the mighty victory over sin, death and the devil which had been won. They hear the good news first and are the publishers of the same. As in the beginning of the Gospel, in the genealogy of the King, women are prominently mentioned, so in the closing scenes, in the triumph of the King, they have the lead.

(*To be continued.*)

Revelation.

CHAPTER IV.

The last word has been said to the Church on earth. The curtain has fallen on the first Act of the great Drama that is seen played out in this wonderful book. Things that are have come to their end; and the opening words of our chapter give clearest evidence of beginning an entirely new scene. The second act begins with the words *"After these things,"* and John is told that he is now about to be shown things *"that must be after these things."* It will be remembered that John's commission to write was threefold: First, *"the things that he had seen;"* second, *"the things that are,"* and, finally, *"the things that shall be"*—not in the indefinite "hereafter," but *"after these things."* Now John has ful-

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filled his commission as to the first in chapter i; and as to the second in chapters ii and iii; naturally and simply therefore we now come to *"things that shall be after these things,"* or the third division of the book, going down to the very end.

Here then the feet of the youngest and simplest rest upon the very Rock of God's own holy Word. Men, and indeed our brethren, may taunt us with the cry of "Tradition;" it affects us not one particle, beyond awakening pity for their evident mistake, and for the presumption that can resist plain Scripture, whilst they give no little evidence, both of themselves following the tradition of others, and of desiring us to follow *theirs.*

Where is at this time the Church? Can there be the slightest doubt or question? An hour of awful trial is about to come upon the earth. Shall she be in it? Nay, she shall be kept from it altogether, and the heaven seen with its open door is most beautifully suggestive of the rapture there in accord with 1 Thess. iv:13-18. She, with all the redeemed of all time, has been caught up to meet the Lord in the air.

Yet must we bear this indisputable fact in mind. These seven churches were literally existent, and in the very conditions portrayed in John's day. They have thus a two-fold bearing: historical and figurative; the latter being the final intent of the Spirit of God, without, however, nullifying the former. The importance of this is that *"the things after these things"* also must have a two-fold interpretation. As following the historic churches, so these events will have a historic fulfilment. But this is not the final intent of the Spirit of God, it is but the shadowy fulfilment, the final one is still future. This clear and simple fact serves to harmonize, to a great extent, the two great and apparently opposing schools of interpretation amongst the Lord's people; called "the Historic" and "the Futurist": both are right with, but neither altogether correct without, the other. Thus far we have been looking upon a scene in which Jesus, in all His judicial glory, walks in the midst of candlesticks that represent seven churches; and these, the whole church

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as a testimony upon the earth. Now, churches are no more seen; the very word disappears from the book altogether with the one exception of the closing address, in which the same Jesus, no longer speaks *to* the angel of each church; but *by* His own angel, directs the completed volume to the churches (chapter xxii:16).

For now, too, a door is opened in heaven, and John is summoned there by the same Trumpet-voice that first spoke to him.

Immediately as in chapter i, he again *"becomes in the Spirit;"* and thus, not corporeally, but by the power of the Holy Spirit over his own spirit, is he transported through the open door into heaven.

This term "in the Spirit," thus repeated here, is both a strong confirmation of what is perfectly sure, even apart from it, that this is a new division of the book; but it also confirms the interpretation given to the term in chapter i:10. It did not signify there that John became in a peculiarly spiritual condition on the first day of the week, but such a transport in spirit as could only be effected by the Spirit of God,* and that could but result in a change of locality: not corporeal but spiritual. In the first chapter the change is from *"man's* day": the day of man's injustice, into "the *Lord's* Day;" here, from earth to heaven.

And now John tells us what he sees in heaven: *"a Throne, and One sitting upon the Throne; and the One sitting was like in appearance to a jasper and a sardine stone."*

Let us note that (these two stones were the last and the first in the High Priest's breastplate) thus well may we interpret them here as *comprehensive* of all the beauties and glories of those stones, which in themselves revealed, in their lovely coloring, all the varied, but hidden beauties, in the one viewless ray of light. God is Light, and thus He who sits upon the Throne, is again in symbol told out as "The First and The Last"; the Eternal God, Who is alone

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*"*En pneumati* (Rev. i:10) means *in the power of the Spirit,* the manner of being carried."—W. Kelly.

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Light and the Father of Lights; that is, of every lesser or *partial display of light.*

But let us look at these two stones a little closer. The word in Hebrew (and we are getting back to Hebrew forms here) for Jasper is from a root meaning *"to be bright,"* "to shine," and from the characteristics given in chapter xxi:11 *"most precious," "crystal-like,"* it is certain that *our* jasper could not be intended, for this is not at all "crystal-like." The word is generally accepted as really referring to *the diamond,* and one can see how beautifully appropriate such a symbol would be here and how by its purity, its brilliancy, its glorious scintillations, it would express the essential *deity* of Him who is indeed "THE LIGHT."

"A Sordine stone." In Hebrew, the word for this is *"Odem,"* exactly the same root letters as *"Adom,"* and also meaning "Red," or more specifically *"Blood-red"*—believed to be the Ruby. What a contrast is this to the pure white of the Diamond! Yet what a beauty does this stone also *possess!* How *incongruous to any mere literalism are these* lovely figures; yet how harmonious with the profoundest truth, so precious to the hearts of redeemed sinners. How could *One* be both like the pure white *diamond* and the blood-red ruby? Yet what could more beautifully express Him who can never as to His essential deity be seen of any: *"whom no man hath seen or can see"; but who, through the Only Begotten Son,* has become visible to our eyes. He is both the "Diamond" and the "Ruby."

Then follows another beauteous symbol that may well speak to our hearts of the "Eternal Lover of our unworthy race":

"There was a rainbow around the throne like in appearance to an emerald."

We know well of what the rainbow speaks. Gen. ix has taught us that it is the token of the covenant between God and every living creature: that never more should the waters of judgment pass over the earth to destroy it. Storms should indeed come, but ever should there be the bow in the

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cloud. So here, this emerald rainbow speaks sweetly and eloquently of the covenant of God with His creation, before the awful judgments that are now to come, begin to roll over the earth.

But why *like an emerald?* This fresh, spring-like, vernal color may well whisper to us of the undying character of that blessed covenant; never aging, always young, fresh, new, *green*. No time changes it, or leaves it in decay. It is always green. This is surely most blessedly eloquent, and may in figure answer to that sweet song that Israel used to sing, and shall sing again: *"For His mercy endureth forever."* This same precious truth that is celebrated in the song, is here seen in the Rainbow. Yes, and may we not go a little further? Is not this very fact that "things that are" being past, and that we are now to see "things that shall be after those things," Israel is to be primarily in view, is suggested? Is He not coming forth for *Israel's blessing* now? Not according to the old legal covenant of Sinai, but that covenant which is ever *new* and emerald green? He is going to make "a new covenant with the house of Israel," putting His laws in their minds and writing them on their hearts, and all shall know Him from the "least to the greatest."

Verse 4. *"And around the throne twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white garments and on their heads golden crowns."*

Who do these elders represent? We may fairly say they must be either angels or men, for that they should speak of the divine is out of all serious question. But in the next chapter they are so thoroughly distinct from the angels, that we are shut up to the conclusion that they are *men*. *Kings* are these men, throned and crowned. *Priests*, too, as their white robes testify. Kings and priests! Have we not already heard a song that may make us quite sure as to who these are *"Unto Him who loves us, and has made us kings and priests to God and His Father:"* and again Peter writes *"ye are a royal priesthood."* Oh surely, most surely, these are then, the redeemed from among men. The King and

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the Priest are expressive of the channels of the divine government through men and towards men: finding their perfection in Him who is to be a *"Priest upon His Throne"* (Zech. vi:13).

They are expressive in government, too, of the divine nature: Light (king) and Love (priest). These Elders then are distinctly partakers of that divine nature.

The number "24" is also priestly, answering to the courses of the priests established by King David (1 Chron. xxiv). Two twelves may, I should think, point to the redeemed of both dispensations: one company here in their heavenly glories as Kings and Priests.

Finally are they *Elders*: no longer babes or young men, but seeing face to face and knowing as they are known, they enter now with an intelligence impossible to earth, into the precious and deep things of God.

Before turning to the next verse, note that there are two circles around that central theme; the emerald Rainbow and the twenty-four elders; are they not *one*: Co-extensive and concentric? The Rainbow seen in the throned elders—the elders in the rainbow: God's everlasting love displayed in sinners redeemed and made even Kings and Priests in glory; Yes, now the "ages to come" are beginning and "unto principalities and powers in the heavenlies is made known by the church, the exceeding riches of His grace." Yet *here*, I do not think the church is exclusively seen, but rather all the heavenly redeemed of all time; all who, as children of God, have partaken of the divine nature.

Verse 5. *And out of the Throne go forth lightnings and voices and thunderings; and seven lamps (or torches) of fire burning before the Throne which are the Seven Spirits of God.*

This Central Throne bears the same marks of the divine Presence as did Sinai: lightnings, voices, thunderings. So when the angel fills the censer with the fire from the altar of incense, and casts it to the earth there are "thunders, and voices, and lightning" (viii:5). So when the Temple of God is seen as opened in heaven, there are "lightnings and

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voices and thunderings' (xl:18). So at the pouring out of the 7th vial (xvi:18). All makes us quite assured that it is the Throne of Judicial Glory that John looks upon, and which is the source of every form of holy manifestation of judgment against whatever is opposed to the divine nature. Lightning: a quick flashing stroke, against which no defense is possible; bearing death and destruction wherever it falls, by its own burning glory. God, in sudden revelation of Himself in judgment, as Light.

Thunderings: the audible accompaniment of the silent flash, speaking terror to the spirit away from God.

Voices: these come ever *between* the Lightning and the Thunder: the voice is the means of communicating thought, thus the expression of the mind in connection with these evidences of Holy Glory. These Voices speak intelligibly to the ears of the penitent sinner, and the glorified saint—the world confuses them with the Thunder (John xii) and is terrified. Here too the Spirit of God is seen in His Seven fold activity, and each of these is a consuming torch when thus linked with this Throne of Judicial Glory!

But note here the Elders are in perfect rest and peace; "*sitting*" in all this display of judicial glory. They are in perfect harmony with it—it disturbs them not—they are at *Home!* F. C. J.

Anxiety reflects upon God, weakens and discourages our souls, and gives Satan an occasion against us. If God is our Father, and if His promises are true, He will provide for and supply us: why then should we be anxious?

Smooth paths are not always safe paths; in them we grow careless, selfish, and proud; then a fall or an affliction has to follow. It is the rough road that makes us cautious, prayerful, and dependent on God; then we are safe.

Nature shudders at the thought of being thrown only and wholly upon God, for body and soul, for time and eternity: only grace can make us satisfied with this, and only grace upon grace can make us happy in it.

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Our Saviour.

A Study in 2 Peter.

By Geo. L. A[illegible].

Five times in the space of the [illegible] chapters of 2 Peter, the name Saviour is used by the Holy Spirit in speaking of our Lord Jesus Christ; they are i:1, 11, ii:20, iii:2, 18. Taken together they form a connected whole of precious truth concerning our salvation in and through Him. In our study of this theme we would call attention to some facts regarding the Epistle itself.

All second Epistles—2 Cor. 2 Thess. 2 Tim. 2 Pet. 2 John—have much truth that stands specially related to the end of the age; a careful reading of them will make this apparent. The only third Epistle—3 Jno carries us on to the last moments of the age. Hence 2 Pet. is full of precious truth that has a most important bearing upon the present days which to every thinking Christian are marked clearly as the last days of the age.

Broadly stated the divisions of this Epistle are three corresponding to the chapters. 1. Our possessions through grace in Jesus Christ (chap. i). 2. The present evil world through which we are passing, which is seen to be growing worse and worse (chap. ii). 3. Our Lord's Coming; bringing glory to His people, and judgment to the world (chap. iii). In looking at the reference to our Saviour by that name we find them distributed as follows: Two in the first division, one in the second, and two in the third. The significance of this will be apparent as we look at them individually.

First we have our full present salvation in and through Christ our Saviour (chap. i:1). Only a hint at the meaning of this verse can be given in our study. The term

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precious faith stands for the full salvation which comes to us through faith. Just as when the Spirit speaks of contending for the Faith He means the whole body of precious truth which is before us in the Word of God, and which is apprehended by faith. Faith takes this character because of the infinite preciousness of what is obtained through it. Moreover, it is the same blessing in salvation through faith which Peter and all the saints who have preceded us have in like manner obtained. But what is so striking in this verse is that the precious faith is obtained, not so much through the grace of God or by the mercy of God, although that is absolutely true, but it is here in the background; but it is by the righteousness of God our Father and our Saviour Jesus Christ. The Spirit is presenting to us another and very precious phase of the atoning work of the cross, and of the vicarious sacrifice of the Son of God. It is that view which shows that in it God and Christ have righteously met the whole sin question, and righteously settled it by the One exacting and the other yielding the penalty which the broken law demanded of the sinner, even death itself.

Thus we have shown to us very clearly the rock foundation upon which our salvation in Christ rests. This is specially needful for us to see in these last days; for on all sides the fundamental things are being attacked; and in many quarters God's justice is being scoffed at and He is made altogether a God of mercy without any righteousness. So the Holy Spirit foreseeing just this condition of things in the last days, would emphasize the righteousness of God in this blessed work of salvation. Moreover He would call attention anew to the fundamental things of our faith that are the subject of such inveterate hatred by the enemy of God and man for our comfort and joy. We feel as though we had in this very wording, a clear evidence of verbal inspiration of the Word. What a word of comfort to the hearts of the children of God to have these precious things restated and kept in mind amid all the wretched drift that is abroad to-day. How well our

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Father knows our need in this matter. Upon this rests all else He has to say to us throughout the epistle concerning Christ and our place and privilege in Him; all else concerning our victory in Him and our holding fast the blessed hope of the Coming, and our growth in grace amid the present scene of evil and wickedness.

In the next reference—i:11—we have the word of the Spirit concerning the end of our salvation in our entering into glory at the coming of our Lord Jesus Christ. It is that of an abundant entrance ministered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ. At this present time we have been translated out of the kingdom of darkness into the kingdom of the Son of His love; but this looks to the time of the resurrection and the enthronement of the believer in and with Christ at His coming. It is the kingdom in its glory and its everlasting fullness. But what is it that is necessary to this abundant entrance? We must needs go back to verse 5 and note the word add to your faith; e. g. to the *precious* faith, the salvation you have. And then the adding of the Spirit follows showing us that our abounding in the things of verses 5-7 renders the believer fruitful in the things of Christ Jesus to His glory. But let us be on our guard at this point lest we allow any thought of our own works to intrude. All these things that we are to add are freely given to us of God (verse 3); and these added graces yield the abundant entrance.

This is illustrated by the Spirit in the book of Esther, where we are told that [illegible] one was sought to take the *place of Vashti the queen, every* maiden who presented herself as a candidate was given all that she needed for her personal adornment, and all that she asked with which to render her person attractive. So our God in the fulness of His love and grace has freely given all things in and with Christ; and He expects us to be energetically busy adorning ourselves with the riches and beauty of Christ; so preparing ourselves in this way for an abundant entrance into the everlasting kingdom of our Lord

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and Saviour Jesus Christ. Every believer will enter the kingdom, every believer will share in the glory; but some will scarcely be saved so as by fire, and some will scarcely enter, while others will have an abundant entrance. It behooves us to be intensely busy about these matters in these days.

Surely this is a much needed word in these last days, when so many are asleep, when so many of us are lukewarm and indifferent; when so many of us are careless of our daily adornment in the things of our Lord Jesus. Thus the Holy Spirit has shown to us the fundamental things of our possessions in Christ Jesus, and has given us to see what is to be ours at the coming again of our Blessed Redeemer. And He would have our heart's affections and our faith fixed simply and firmly upon Himself.

In our next reference we enter upon the second division of the epistle describing the present evil world through which we are called to pass; and we are constrained to see it growing worse and worse. The word concerning Christ (ii:20) is specially suggestive in this connection. But a word of explanation is necessary in order to see the full force. In the closing verses of this chapter we do not have as many suppose a description of a soul that having been saved is ultimately lost; but that of one who has in a measure reformed; while as yet the nature is unchanged (Matt. xiii:5, 6, 20, 21). But by inference there is a principle of divine truth enunciated here that we would apply to the believer. It is that of escaping the pollutions of the present evil age through the real knowledge of Jesus Christ our Saviour. We recall the words of Gal. i:4, where the Holy Spirit tells us of how *our Lord has purposed to deliver us from this present* evil world; and in this verse we have brought before us this precious truth as showing HOW God can and will do this. Let us look at it closely. The first thought is that of true heart knowledge of Christ by faith. Such a knowledge will be effective in our escape from this

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present world in its manifold evil. Note how in verses 1, 2 of this chapter we have the false prophets and the false teachers of the last days before us, it reads like history to-day; for the world is increasingly full of these. Their teachings are fearfully pernicious and awfully subtle, filled as they are with the very wisdom of the old Serpent; and deadly to souls for they are instinct with Satanic venom. It need hardly be pointed out how every one who really knows Christ in heart, and who is ever seeking to increase in this knowledge escapes all this error: applying the simple tests of Scripture all the evil is clearly seen and the soul is kept clear of it.

So with the covetousness of verse 3; that insatiate desire of the heart for more, which is so characteristic of the days in which we live. The heart that truly fully knows Christ has a treasure compared with which all else is but refuse. And he who knows the Lord holds all things for Christ as a steward; and does not allow the things of this life to rule over the heart and life in any way. The same truth holds good with regard to the worldly walk and way of many saints, who like Lot in Sodom are only vexing their righteous souls (verse 8): and who will suffer the loss of all things as he did, unless they come to fully know Christ in the heart. Then will they be made so fully satisfied with Him, and so full separated unto Him, that like Abraham they will be content to walk alone with God, far far away from Sodom's gaiety and wickedness. The principle is of world-wide life-long application; and when truly used will give to the believer an increasingly blessed fellowship with his Lord and Saviour, and a ripening of heart and life to his glory of God.

The next two references are found in the third division which has to do specially with the glorious coming of our Lord Jesus Christ in its twofold aspect: that of glory and blessing to the saints; and that of judgment to the world. The first of these last two references is in iii:2. We are here warned by the Spirit that the Blessed Hope of the

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Lord's coming will be scoffed at, and that believers who hold it will of necessity have to take their share of the opprobrium cast upon the Hope. Now just what the Spirit warns us here about is present at this very moment on the scene. The enemy knowing full well that he can bring discredit on the truth and injure it by attaching error to it, has sought to do this very thing with the truth of the coming of Christ—notably in Millennial Dawn, and Seventh day Adventism, both of which are absolutely from the father of all lies, and are all the worse because of the intermingling of detached truth among the worst of errors. And not a few believers will have nothing to do with the real truth of the coming because of this very thing. Then again not a few Christtians themselves have brought in merely human notions about the Coming, postponing it for at least another age and insisting upon a millennium without Christ. Or interjecting something between the present moment and our Lord's return. And so the truth is scoffed at and Satan's aims are attained.

To a greater or less degree all this finds its place under the caption of the Spirit "Scoffers walking after their own lusts and saying where is the promise of His coming." For lusts are not necessarily lusts of the flesh; there may be and are lusts of the mind which set up human ideas and human thoughts even of God's Word, rather than bow submissively to that Word.

But the believer is warned faithfully by the Holy Spirit in this matter; and his mind's attention and heart's affection are turned away from all the wretched scoffing to the full enjoyment of the actual truth concerning the blessed hope of the saint in Christ Jesus. We are reminded of the words of our Lord and of the holy apostles who inspired by the Spirit have written of these things. Our attention is taken away from man and man's views, and fixed simply and fully upon Christ Jesus in all His coming glory and beauty. Amid all the scoffing and sneers of men, and amid all the wrong statements con-

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cerning it, the hope, the blessed hope grows ever more and more clear and precious to the heart, as we eagerly watch for the coming of the Bright and Morning Star knowing that then we shall see Him face to face and be forever with the Lord.

The last reference of the Holy Spirit is in the last verse of the epistle. It is to be studied and entered into with the heart in full view of what is about to transpire in this present scene; and it stands related to what we have had *before us in this study concerning Christ Jesus.* This present order of things is very soon to come into the judgment of God, and receive its baptism of fire. Nothing of man will emerge from that furnace; but all his works shall be destroyed and the present order of things pass away to give place to the new heavens and the new earth which God is to bring forth, and wherein righteousness is to dwell evermore, while sin is forever put aside. Nothing but what is of God will stand in that great day; and so the Spirit of God would have us truly enriched in the knowledge of our Lord Jesus Christ. He would have us ever more acquaint with our own weakness and dependent upon the grace of our Father in Jesus Christ. These things alone will avail our souls in the hour of need; and these things alone will pass unscathed through the judgment which we believers are to enter into at the judgment seat of Christ; not the one portrayed here.

Moreover, inasmuch as God has been at such infinite pains and so great cost in Christ Jesus to give us so great salvation He would have us do Him the honor and the glory of really enjoying its fulness. He would have us at last presented to Him in Christ without fault and blameless. He would also have us escape all the pollutions of the present evil world, and be really waiting for the Coming of His Son from Heaven. What a salvation is ours; yea rather what a Saviour we have who is not only able to deliver us from death and preserve us unto His heavenly kingdom, but who will also bring us abundantly into His glory.

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Ecclesiastical Differences.

ARE THEY WORTH CONTENDING FOR?

The faith of God's elect was not delivered to the Church, nor to a body of ecclesiastical men; nor even to the college of doctors at Jerusalem or elsewhere. The faith was delivered *to The Saints (Jude 3), hence no party of professing* Christians, however gifted, numerous, devoted or influential, dare claim *exclusive possession of the truth.* Truth is found in every section of the church. The faith once delivered *to the saints—saved men and women— is the com*mon heritage of the redeemed. *Our* measure of the truth is not The Truth; nor are those of *our* party necessarily The Orthodox. Many have been trained in a school of presumption, and hence it is so hard to give up what one has been taught, or formerly held, or to suppose that there is much real good outside our circle. The self-satisfied smile, and "You know we are right," betrays where one is. Of course there is the Divine and the human, the right and the wrong; but don't hold the right in a spirit of pride and of lordly assumption towards others who in their measure are maintaining what they believe to be of God.

If the following lines have had a personal application to writer or reader let it be a thing of the past. Let the warmth and breadth of Scripture set our hearts on the wings of the morning *out* towards every saint and servant on earth, in an all-embracing love and interest, and which no denominational difference *shall* quench:—

"Herein I recognize the high-learned man!
What *you* have *never handled, no man can;*
What you can't grasp, is sheer nonentity;
What *you* cannot account *for, cannot be;*
What *your* scales have not proved, can have no weight;
What *you've* not stamped, can never circulate."

We are getting older, and nearing "The Judgment-seat of

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Christ." This solemn consideration ought to lead to calm and dispassionate judgment. Principles and things once stoutly maintained as of paramount importance, may on more mature consideration—as the faith in its parts and as a whole is calmly weighed in the sanctuary—be relegated to a secondary place in our theological creed, and the hand and heart be opened to receive saints shut out from both, by the exercise of a rigid ecclesiastical procedure. Be ready to *give up or receive on clear decided Scripture testimony.* Hush to silence in your conscience the voice of antiquity and the authority of past or present leaders. Listen to the latter with attention and follow them *only* in their appeals to the Word of God. Don't let the weight or influence of great names turn you from the voice of the Shepherd. Let the words of the Living God alone be heard. The conscience is His domain. *Never* trifle, nor compromise, nor sacrifice one iota of the truth of God, but *ever* remember that you know and possess only a part of it. We long to see the ecclesiastical walls of separation falling down. There were none set up in Apostolic days. We would be right glad to witness the theological battle-field cleared of its combatants, and the point of the sword turned from friend and brother to our common enemy. O for a season of quiet from the din and strife of contending parties, like that enjoyed of old: "Then had the churches rest throughout all Judea and Galilee nd Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied" (Acts ix. 31).

If we obstinately refuse to cease mere party warfare and shut ourselves up within the four walls of a cold ecclesiasticism, remaining callous and indifferent to the cruel, heart-breaking divisions everywhere going on, we may be *soon* taught a sharp lesson. We have all parties and all believers before our mind in these remarks, for we all have sinned ecclesiastically, and the general state of things is to our common sin and shame. Do we feel it? Are we low enough to humble ourselves? The restoration of the church to its original and primitive integrity is a moral impossibility. But

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a godly reunion of the Lord's people scattered through the 1,300 sects and parties in Christendom is a very different thing. It would be a real joy to us, and we would welcome the proposal as the answer to many prayers and tears, were believers as such coming together to humble themselves before God, and to confess common sin. We would be glad to be allowed to be present at such a solemn gathering. What then? What would not God do for a broken people *confessing their sins in His presence?* Why may we not count upon the grace of God and the power of the Spirit to lead believers in the desire for union, on, of course, a godly basis? Union would be too dear bought at the expense of truth; nor could we sanction for a moment the false principle of agreeing to differ on fundamental truths of Scripture. But is there no hitch somewhere? Is it really fundamental truth—*that* which touches the glory of the person or overthrows the work of the Saviour—which separates us from so many beloved saints of God? Let us each search and see. We do not write in the interests of any part of the Church of God, but in that of all.

The alarming and rapid increase of popery in these lands is an ominous sign. We are within measurable distance of a storm of popish persecution bursting in upon us, and we are not prepared for it. Popery is advancing with gigantic strides, and *perhaps* her jails, and tortures, and fires will accomplish the desired end, i. e., the reunion of God's saints on the simple basis of Christ's name. The desolations of Zion only excite the sneer and contempt of the uncircumcised, while alas! the faithful are torn by strife and division. May the Lord stir us all up to deep searchings of heart and conscience!

The scriptural *disqualifications to the reception of every* child of God to eat with us the Lord's Supper and to the enjoyment of every other Christian privilege are these:

1. A Grave Breach of Morals (1 Cor. v).
2. The Adoption of Fundamental Error (2 John x).
3. Direct Complicity with Either (2 John ii; Rev. iii:7).

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We know of no other barriers to fellowship than the foregoing.

Now there are five things which ever remain amids the corruptions in Christendom—the ample resources of a fai and ever failing people:

1. THE LORD'S SUPPER (1 Cor. xi).

We have the blessed privilege with, of course, its corresponding responsibilities of breaking bread "till He comes" (verse 26).

2. A COMPETENT AND EFFECTIVE MINISTRY (Eph. iv; 1 Cor. xii:6).

We can count upon the continuance of a spiritual and Christ-given ministry—apart from human authorization or authority—till the church is perfected in glory (Eph. iv: 8-13).

3. THE EVER ABIDING PRESENCE AND ACTION OF THE HOLY SPIRIT IN THE CHURCH (John xiv:16; 1 Cor. xii).

The presence of and varied services of the Holy Spirit in the church forms a wealth of spiritual power to the person or assembly distracted by the many divisions on every hand—herein is power and resource.

4. GATHERING THE LORD'S NAME (Matt. xviii:20).

The Lord's promised presence in the midst of even two or three persons truly gathering to His Name is a blessing secured throughout the age (Matt. xxviii:6).

5. THE HOLY SCRIPTURES: THEIR AUTHORITY AND SUFFICIENCY (2 Tim. iii:16, 17; 1 Pet. i:23).

The supreme authority of the Old and New Testament Scriptures ever remains, and their sufficiency to perfect the man of God is unquestionable. It is the guide-book for the church and the individual for direction in life, conduct, worship, ministry. Our only and sole authority at all times, for all things and under all circumstances.

Parties of saints, *circles* of assemblies have no warrant in scripture. The church of God is *one*, the family of God is *one*, the flock of God is *one*. The Lord died to effect the unity of His people (John xi:52). It formed the burden

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of His prayer to His Father (John xvii:21-23). Are we beloved in the Lord contributing to *this great and glorious end*, or are we in the maintenance of our narrow and ecclesiastical fellowships practically denying it, and ignoring *this* purpose of God? WALTER SCOTT.

The Victory.

My chains are snapt, the bonds of sin are broken,
And I am free.
O let the triumphs of His name be spoken,
Who died for me.

O death! O hell! I do not dread your power,
The ransom's paid;
On Jesus, in that dark and dreadful hour,
My guilt was laid.

Yes, Jesus bore it, bore in love unbounded,
What none may know.
He bore the cross and gloriously confounded,
Our *every* foe.

O! what He suffered! all His heartstrings rending,
For one fond smile
From Him, to Whom His anguished soul's ascending
In prayer the while.

O God of Love, Thine Own, Thy heart's fond treasure
Thou did'st not spare;
Yet thou alone the Father's heart, could'st measure
His sufferings there.

O lift your heads, ye gates! Ye eternal *doors*,
Be open'd wide,
Far! far above all heavens, the victor soars,
The one who died.

Yes, He is risen; proclaim the joyful story,
The Lord's on high,
And we in Him are raised to endless glory,
And ne'er can die. —M. L. CARSON.

We wait to see the morning star appearing
In glory bright;
This blessed hope illumes with beams most cheering
The hours of night.
(This last verse was written by C. H. Mackintosh.)

Question Column.

No. 241. Does Scripture warrant us in expecting a repetition of the gifts seen in the early church, such as the gift of tongues? And how can we explain the phenomena if it does appear among us to-day?

The New Testament Scriptures which speak of the gift of tongues are the following: Mark xvi:17; Acts ii:1-13; x:46; xix:6; 1 Cor. xii:10,30; xiii:1,8; xiv:1-39. To compare the gift of tongues, revealed in these scriptures as existing in Apostolic times and never since, with what has recently appeared in Los Angeles and elsewhere as described by themselves in their own paper, is to bring to light not a similarity but an utter contrast, both in the thing itself and in the purpose or motive for the use of it.

First, as to the thing itself. At Jerusalem, on the day of Pentecost there were gathered together a multitude of Jews from different parts of the world, speaking the languages of the countries from which they came. But let us quote the scripture itself:—

"And when the day of Pentecost was now come they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder (distributing themselves among them), like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, *from every nation under heaven*. And the rumour of this having spread, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? And how hear we, every man in our own language wherein we were born? Parthians and Medes and Elamites and the dwellers in Mesopotamia; in Judea and Coppadocia, in Pontus and Asia, in Phrygia and

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Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we hear them speaking in our tongues the great things of God."

It was not that the apostles spoke one language—Galilean—and that each of the hearers, by a miracle, heard in his own language (vs. 7, 8); but that the apostles spoke the languages of the hearers (vs. 11). People from sixteen different countries were there, and all heard, not some gibberish which no one present understood, but their own language. The languages chosen by the Holy Spirit were those of the people present, in order that each might hear and understand the gospel, be converted by it, and carry that gospel back to his native country. The object of the Holy Spirit was evidently the *rapid dissemination* of the gospel throughout the world (Col. i:23).

But the means taken to do this accomplished a secondary purpose as well. The truth of the gospel which they heard was confirmed by the miracle of hearing it in their own tongues. Not one man merely hearing his language, but people from countries, north, east, south and west of Jerusalem, heard the great things of God in their own languages.

Then, in answer to perplexity and enquiry on the one hand and mocking on the other, Peter is guided to the right scripture, not to show that it was a fulfilment of the prophecy of Joel, but that what Joel prophesied of to take place in the last days was a similar thing to that which was then being enacted before their eyes. God had poured forth of his Spirit. But this was due to Jesus having been raised from the dead and exalted to the right hand of God, and "having received of the Father the promise of the Holy Spirit, He hath poured forth this which ye see and hear."

It was a testimony, not to themselves, nor that they were wonderful men to have such ability, but to Jesus. It was to "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

All this was a sober, solemn testimony to the great facts which had a few weeks before taken place in Jerusalem, and to that which had since taken place in heaven; the knowledge of the latter having been given by the Holy Spirit guiding to the right scripture—Ps. cx.

And look at the result. "Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit."

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This is the same gospel as Paul afterwards preached—"repentance toward God and faith toward our Lord Jesus Christ" (Acts xx:21). Inward repentance expressed outwardly by baptism in water; the same baptism being also the expression of their faith in the Lord Jesus. If this outward profession were the inward truth of the soul the Holy Spirit was given without any further seeking or experiences to be passed through. As Peter said, "And we are witnesses of these *things; and so is the Holy Spirit whom God hath* given to them that obey Him" (Acts v:32). So also the Lord Himself, "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: for the Holy Spirit was not yet given; *because that Jesus was not yet glorified*" (*John vii:37-39*). Every true believer in the Lord Jesus has the Holy Spirit. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father" (Gal. iv:6). Every one born of God is a child of God, and every child of God has the Holy Spirit given to him. On the other hand "If any man have not the Spirit of Christ, he is none of His" (Rom. viii:9). The Holy Spirit is called here *the Spirit of Christ, because He produces likeness to Christ* in the believer. But if he has not the Holy Spirit he is not the Lord's at all (1 Cor. xii:13; 2 Cor. i:22; v:5; Eph. i:13). While to Gentile believers the Holy Spirit did not even wait for them to be baptized, but as soon as they heard "that through His name every one that believeth on Him shall receive remission of sins," the Holy Spirit fell upon them; and they were baptized afterwards. *There was no looking within to see if they were in the right state* to get the Spirit; there was repentance, and the gospel directed the eye of faith to Christ and His work in dying for us, and the moment faith rests on Christ the Spirit is given to the believer. This is the truth we find in the scriptures quoted and referred to, confirmed by every believer's experience when that experience is interpreted by the word of God, instead of by the false teaching that *finds perhaps its extreme expression in this present development* of it. The following samples are from their own paper issued in Los Angeles.

"I now had come to the place where I was completely submitted to the whole will of God. I had been seeking about five weeks, and on a Saturday morning I awoke and stretched my arms toward heaven and asked God to fill me with the Holy Ghost. My arms *began to tremble, and soon I was shaken violently by a great power*, and it seemed as though a large pipe was fitted over my neck, my head apparently being off. I was now filled with the Holy Ghost.

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Words cannot describe the power I felt. The nearest description that could be given would be the action of a pump under terrific pressure, filling me with oil. I could feel the filling in my toes and all parts of my body, which seemed to me to swell until I thought I would burst. I do not know how long this continued, but it seemed to me a long time. The pressure was now removed, and my soul and spirit seemed to leave the body and float in the air just above. My body seemed hard and metallic like iron. This was undoubtedly the baptism into the death of Christ. It was now time for me to arise and go to work, so I got up without speaking in tongues. I believe I would have spoken in tongues then, if I had remained in the hands of the Lord long enough. About thirty hours afterwards, while sitting in the meeting on Azusa street, I felt my throat and tongue begin to move, without any effort on my part. Soon I began to stutter, and then out came a distinct language which I could hardly restrain. I talked and laughed with joy far into the night. Praise His name for such a wonderful experience of power and love and joy."

"The Lord gave me the interpretation of some words I was speaking in the unknown tongue, and the interpretation was, 'My soul cannot tell it.'"

"Hundreds testify that they received the Bible evidence of speaking in a new tongue that they never knew before. Some have received the 'gift of tongues' or 'divers tongues' and the interpretation. The demonstrations are not the shouting, clapping or jumping so often seen in camp meetings. There is a shaking such as the early Quakers had and which the old Methodists called the 'jerks.' It is while under the power of the Spirit you see the hands raised and hear speaking in tongues. While one sings a song learned from heaven with a shining face, the tears will be trickling down other faces. Many receive the Spirit through the laying on of hands, as they did through Paul at Ephesus. Little children from eight years to twelve stand up on the altar bench and testify to the baptism with the Holy Ghost and speak in tongues. In the children's meetings little tots get down and seek the Lord. It is noticeable how free all nationalities feel. If a Mexican or German cannot speak English, he gets up and speaks in his own tongue and feels quite at home, for the Spirit interprets through the face and people say amen. No instrument that God can use is rejected on account of color or dress or lack of education. This is why God has so built up the work."

Nothing more silly than this has ever come under my notice, pretending to be Christian experience. The Holy Spirit of God produces no such hallucinations as these. How different from Scripture! "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy

Spirit" (Rom. xv:13). When the Holy Spirit produces joy in the soul He does it by means of Scripture. Who has not experienced that thrill of joy when, in reading the Word of God, the Spirit has brought home some portion in power to the heart? This, too, produces the very opposite of the painful self-occupation that characterizes this movement. Self-occupation ought to be always self-judgment, instead of self-complacency; faith and hope are the spring of joy, for they turn the eye to Christ and His coming. It is in order that this joy may be ours that the Holy Spirit is given to us that we may understand the Scriptures.

But the last paragraph of these extracts seems like a complete refutation from themselves of the pretension to the gift of tongues. On the day of Pentecost the languages spoken were those of the countries of which Judea was the centre. We would suppose, then, that, if the movement in Los Angeles were really of the Holy Spirit, we should be hearing of the Gospel preached in the languages of the foreign population there—Mexican, Spanish, German, etc. But we find that, "if a Mexican or German cannot speak English," there is no power to bridge the difficulty whatever. Neither the Mexican, the German nor the English-speaking can speak or understand the language of the other; and this on their own showing. They feel quite at home, however; for the Spirit interprets through the face! *Was this the way the Spirit interpreted in the early church? This* is no more than we have, many of us, known of when a foreign brother has come into our prayer meeting and prayed. We have not understood his words, but we have understood his happy face and pressed each other's hands in recognition of mutual faith and love. But we made no pretense to the gift of tongues. On the contrary, we felt our loss through not having it. But they do not have to be even logical in Los Angeles; "the Spirit interprets through the face and people say amen." But Paul was more matter of fact; he asked "how shall he that filleth the place of the unlearned [is ignorant of the language] say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. xiv:16). Again he says: "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (verse 9).

As to whether Scripture warrants us in expecting these gifts today, it is a remarkable thing that in the Epistle to the Ephesians, where we have the *permanent gifts* that *must abide for the testimony of the Gospel*, and the edification of the Church of God, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," *neither the gift of tongues, nor any other of the sign gifts are mentioned.* What we have is this: "He that descend-

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ed is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." *Now this is the epistle pre-eminently* of the love of Christ to the Church and of His care for her all the time of her sojourn here. And when, in such an epistle, gifts of healing and tongues, in fact, all working of miracles, are omitted, *we may be certain that there is good reason for it. That reason* is found in the purpose for which miraculous gifts were given at the beginning. They were signs to confirm the Gospel to the unbeliever when it was first preached, and were not continued after the death *of the apostles. They are not necessary for the perfecting of the* saints, nor for the work of the ministry, nor for the edifying of the body of Christ. If they were, they would have been continued by the Lord and they would not have been excluded from the list of *gifts in* Eph. iv. Also *in* Rom. *xii:4*: "For as we have *many mem*bers in one body, and all members have not the same function," there then follows a list of the functions of the different members of the body, showing what are requisite to its edification, exhortation, warning and comfort; and all miraculous gifts, whether of healing or of tongues, are significantly absent; while what are mentioned are of the utmost importance for moral and spiritual progress, growth and blessing.

Further, in 1 Cor. xiv, where we have the worship and ministry of the Church of God regulated and controlled, and where the instructions given are emphasized as being "the commandments of the *Lord*" (*verse 37*), *we find the gift of tongues totally prohibited* unless there was an interpreter, for "God is not the author of confusion, but of peace, as in all the assemblies of the saints." That which was to govern was "that the Church may receive edifying." "Let all *things be done unto edifying.*" "Let all *things* be done *decently* and in order."

The comparative value of the gifts are seen by the order in which they are named in 1 Cor. xii:28: "And God hath set some in the assembly, first apostles, secondly prophets, thirdly teachers; then miracles, then gifts of healing, helps, governments, kinds of tongues." From what follows we see that all were not teachers, all did not speak with tongues, but they might desire earnestly the greater gifts; and, moreover, he had a still more excellent way to show them, which was, that, above all gift, there was something greater still, which all can exercise, men and women too, and that is love. That is the manifestation of the divine nature in man, than which there is nothing greater, nor that so hides self. It is the opposite of self-seeking or glorifying ourselves in any form, a thing which so frequently mars the exercise of gift.

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Miraculous gifts in the Church have undeniably been absent since apostolic days. The signs that were to follow the preaching of the apostles were not continued to those which followed them. Why was this? May it not be that, as Rev. ii and iii depict a rapid decline in the state of the Church, for the Lord to continue the sign gifts would have been to confirm much evil doctrine and teaching which was not of Him? And to-day, can the Lord indorse the condition of the Church in its divided, carnal, worldly state, as it now exists, or even any section of it, as being more faithful than the rest? I trow not. No, my brethren, the Church has seen its Babylonish captivity, and, while a remnant has returned under Luther, and subsequent revivals and recoveries of the truth, we have not had restored to us the glory of the Pentecostal days; and our true place to-day is to heed the Lord's voice to the Church of the Laodiceans, and to open the door to Christ that we may sup with Him and He with us, when the Church has practically excluded Him. The only restoration that Scripture leads us to expect is His coming again. His own words to us are, "Behold I come quickly; and My reward is with Me, to render to each man according as his work is" (Rev. xxii:12). It will not be the quantity of our service, but just so much of it as will turn out to have been obedience to His written Word. All else will go up in smoke. (I Cor. iii:15).

"Oh!" said Cæsar, "we will soon root up this Christianity. Off with their heads!" The different governors hastened one after another to put the disciples to death; but the more they persecuted them, the more they multiplied. The proconsuls had orders to destroy Christians: the more they hunted them, more Christians there were, until at last men pressed to the judgment seat, and asked to be permitted to die for Christ. They invented torments; they dragged saints at the heels of wild horses; they laid them upon red-hot gridirons; pulled off the skin from their flesh piece by piece; they were sawn asunder; they were wrapt up in skins, and daubed with pitch, and set in Nero's gardens at night to burn; they were left to rot in dungeons; they were made a spectacle to all men in the amphitheatre: the bears hugged them to death; the lions tore them to pieces; the wild bulls tossed them upon their horns, and yet Christianity spread. All the swords of the legionaries which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity; for the weakness of God is mightier than men.—*Spurgeon.*

The Heart of the Lesson.

The International Sunday School Lessons for April.

By Geo. L. Aldrich.

JACOB'S VISION AND GOD'S PROMISE.

(April 7. Gen. xxviii:1-5, 10-22.)

I. Lesson Outline.

1. Separation from the home life (verses 1-5). 2. At Bethel (verses 10, 11). 3. The vision of the God of grace (verses 12-15). 4. Waking thoughts and vows (verses 16-22).

II. The Heart of the Lesson.

God's grace had brought Jacob into the line of blessing with Abraham; and had chosen him to be the channel of blessing not *only to the earthly people Israel, but also to that body—the Church* of Christ—which was as yet a mystery hidden from the ages and *generations. And yet further ultimately to be a blessing to all the* nations of the earth; for it was through him that Christ was to *come after the flesh. But Jacob at home under the influence there* exerted, and surrounded as he was could never be the man that God needed. God must have him to Himself.

The wrong and sin that drove him from home are overruled by God to bring him to the place where He can bless him after His own heart, and ultimately make him a blessing to others. Like Abraham he must needs depart; but unlike Abraham he is thrust out almost rudely. But God is at hand to reveal Himself in grace. Years will pass ere God has accomplished His purpose, but we have the beginning here at Bethel.

God takes to Himself a deeply suggestive name here, the God of Jacob (cf. Psa. xlvi:7, 11, etc.)—which is equivalent to the New Testament revelation of Him as the God of all grace (1 Pet. v:10).

The poor sinner is brought in God's providence to the separate place where in the visions of the night God appears to him. Four times the word "behold" occurs in these verses. Behold a ladder;

this is clearly the type of Christ (cf. Jno. 1:51); He is the only way to glory from where the poorest one is seen in his ruin and sins. Behold the angels; the Old Testament ministers of God's grace to men (Heb. ii:2; Gal. iii:19). Behold the Lord God, the God of grace and blessing giving promises to this sinner at the foot of the ladder; but only in and through Christ can this be possible. Behold I am with thee, the declaration of the Lord God; apart from Christ as symbolized by the ladder nothing of this would be possible. God was in Christ reconciling the world unto Himself not imputing their trespasses unto them. And now Christ has become the mercy seat, the opened way and access is now had into God's presence in and through Him alone.

Jacob seems not to be able at that time to receive the fulness of this revelation of God. With him it is the if of unbelief. Hence the bargaining with God, and the making of vows and promises that were rather the fruit of his terror than of the love of his heart. In after years he will learn more of the God of Bethel. Yet God never forgot His promises; never failed this faulty wayward man.

GOD GIVES JACOB A NEW NAME.

(April 14. Gen. xxxii:9-12, 22-30.)

I. Lesson Outline.

1. The prayer of fear (verses 9-12). 2. The expedience of fear (verses 22, 23). 3. God prevailing over Jacob (verses 24, 25). 4. Jacob prevailing with God (verses 26-30).

II. The Heart of the Lesson.

This lesson is the divine complement of that of last week. God is here going on to complete the work begun at Bethel several years before. As yet Jacob is full of himself and his ways and there is no evidence that he has kept the promises that his terror had caused him to make at Bethel.

Our lesson will find its heart in the way in which God brought Jacob to the place of blessing. Forced out of Syria by Laban's overbearing oppression, Jacob fears to meet Esau. Scarcely has God delivered him from his father-in-law ere the news of Esau's advance makes him to tremble for fear. With his usual diplomacy he begins to plan and arrange matters for himself, and then in the prayer of fear with which our lesson opens, he seeks God's blessing on what he has done. God hears, but as yet he answers not, for the man Jacob is yet full of his own ways and has not come to the end of himself. Further planning, further diplomacy; and then the night shades gather about him and he is alone with God who has come to bless.

The main point of the verses describing the Peniel scene is not as it is often put, Jacob wrestling with God to obtain a blessing; *but it is rather God wrestling with Jacob to bring him to that place* of helplessness and dependence where He can really bless this man who is so full of self. All night the contest is on and Jacob's self-will hinders God; at last omnipotent grace cripples the wrestler. No longer can he contend; the strength of self is all gone at last; *and now God is free to leave this poor helpless one. No, a thousand* time no; the helpless clinging Jacob has a hold upon God he never had at any time through the long previous night hours. God puts Himself in the power of this helpless one and cries "let me go, for the day breaketh." Then it is that faith in Jacob is triumphant at last. *Then it is that perceiving his advantage he absolutely denies* the request until he is blessed. Look up the word about this scene in Hosea xii:3-5.

Change of name would suggest a deeper change of heart; for with God a name is not a surface attachment. The wiley, subtil, *self-sufficient Jacob emerges from Peniel's night struggle, halting* it is true, lamed for life, but now he is a prince—he has prevailed with God.

JOSEPH SOLD BY HIS BROTHERS.

(April 21. Gen. xxxvii:5-28.)

I. Lesson Outline.

1. In fellowship with God (verses 5-11). 2. The messenger of his father (verses 12-14). 3. Seeking for his brethren (verses 15-17). 4. Hated by them (verses 18-22). 5. Sold into bondage (verses 23-28).

II. The Heart of the Lesson.

We cannot afford to pass lightly by the real heart of this lesson as found in the fact that Joseph is a type of the Lord Jesus Christ. While the history of Joseph is interesting, and many morals are to be found in it, yet the main line of truth centers in Christ. The divinely sent dreams which were prophetic could never have been given by God to one who was away from Him in sin. Back of those night visions there is real walking with God. This, in a faint way, typifies that eternal fellowship which Christ had with the Father; being, as He was, the Only Begotten Son which is in the bosom of the Father. A fellowship that was for Him most real and blessed amid all the trying scenes of His earthly walk; and even on dark Calvary's Hill of suffering and death, he could say as none else "The Father is with me."

Nor are we far astray in seeing in Joseph's mission as sent of

Jacob his father to seek out his brethren and carry a blessing to them the yet infinitely greater mission of our Lord Jesus Christ which is enwrapt in the word of God, "the Father sent the Son to be the Saviour of the world;" and again, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Joseph's search for his brethren and ultimate finding them is rewarded very much as Christ's search and finding were rewarded. Eagerly they received all the things that he had brought while yet they hated him. Willingly they sat at the pit's mouth to eat bread, not heeding the bitter cry of the imprisoned lad. Exactly so is it with men to-day, who enjoy God's sun God's food, God's clothing provided; while they care nought for the cry of Him whose death has purchased the very blessings they enjoy. But the crime and sin of men in this respect is heightened beyond the power of words to express, by the fact that it is God and not man they have thus refused and are treating so shamefully.

Sold at the price of a dead slave, as later on Christ was sold at a similar price, sin reaches its climax in this act; and Joseph, as afterwards Christ, is gone from their lives and their sight, while they are content to lie about their hand in the criminal procedure. They have not done with the matter yet, nor are unbelieving men yet through with this question of their high handed sin and unbelief. This typology can be entered into more deeply yet; what has been said is simply suggestive.

JOSEPH FAITHFUL IN PRISON.

(April 28. Gen. xxxix:20-xl:15.)

I. Lesson Outline.

1. Hated of man (verse 20). 2. Blessed by the Lord (verses 21-23). 3. In touch with troubled souls (verses 1-7). 4. Ministering comfort (verses 8-13). 5. Seeking deliverance (verses 14, 15).

II. The Heart of the Lesson.

Again we shall find much light and help if we keep before us the fact of the typology of Christ in the person and life of Joseph. The hatred and enmity of the brethren of Joseph finds its complement *in the hatred and persecution of the gentile master to whom* he is finally sold. The pit of Palestine is exchanged for the prison of Egypt; both of which in a measure typify the grave to which Jewish hatred and Gentile injustice condemned Christ. That sealed guarded tomb finds its Old Testament picture in the prison where Joseph was held a captive.

But there is a word in the title of our lesson that is intensely

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suggestive as furnishing the very heart of our lesson; it is the term faithful. In all circumstances and in all places as far as we have the record, Joseph was faithful. Whether at home or among his brethren; whether in the house of Potiphar or in the prison of Egypt, or on the throne of the Pharaohs, Joseph was faithful. Yet there was ONE who was preeminent in faithfulness, even Jesus Christ. Far, far, beyond every servant of God that ever lived is the Son of God Himself in His eternal faithfulness to God His Father and to His people.

In the truest, highest sense, faithful to God, faithful to us. Faithful under the sufferings of the cross, bearing our sins in His own body; faithful to us as He went into the prison house of the grave. Faithful to God and to us in His resurrection from that grave. Faithful at the right hand of God in the glory; faithful to all eternity. Yea He is by way of preeminence called "Faithful and True."

The incidents of the prison house, as Joseph sought to fathom the heart sorrow of these two despised prisoners faintly tells forth that deep, rich and abiding heart sympathy of our great High Priest, who is touched with the feeling of our infirmities. And the word of comfort that Joseph was enabled to give to the heart of the one is not to be compared with the precious fulness of blessing that is ours in and through the divine word as ministered to us by the Holy Spirit as He takes of the things of Christ and shows them unto us.

Notes on Prophecy and the Jews.

The second Asaph Psalm (Ps. lxxiv) in the Leviticus part of that interesting collection of inspired songs and prayers (Psalms lxxiii-lxxxix) is a Psalm of deep prophetic meaning. The Book of Psalms, as we have often shown in these notes, is a great book of prophecy, giving not only predictions concerning Christ, but also unfolding the great end history of Israel. The student of the Bible, who is ignorant of Israel's calling, Israel's history, tribulation and future glory after divine deliverance has come, will never be able to grasp the meaning of some of the Psalms. He, who knows God's revealed purposes about that nation will discover continually something new concerning Israel in this book. The beginning of this Psalm of Asaph is a prayer to God, such as yet will be prayed by the pious

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Jewish remnant in the rapidly approaching time of Jacob's trouble. "O God, why hast Thou cast us off forever? Why doth *Thine anger smoke against the sheep of Thy pasture?* Remember thy congregation which Thou hast purchased of old; the rod of Thine inheritance, which Thou hast redeemed; this Mount Zion, wherein Thou hast dwelt. Lift up Thy feet unto the perpetual desolations, even all that the enemy hath done wickedly in the sanctuary", (verses 1-3). The reader sees at once how this must apply to the earthly people. It could not mean the church at all. The perpetual desolations are the desolations in the land of Palestine, especially the desolation of the temple. The evil days which are come upon the nation and which will reach their climax in the end of the age are described in the verses which follow (verses 4-9). All the synagogues were burned by the enemy in the land. Partly this has been true throughout the age. It will be more so in the coming great tribulation (Matthew xxiv:21). Then we hear them praying in confidence to God, remembering His mercy and power of old and calling to Him for deliverance. "Have respect unto thy covenant: for the dark places of the earth are full of the habitations of cruelty. * * * Arise, O God, plead thine own cause; remember how the foolish man reproacheth Thee daily." How significant are all these words! The foolish man, called elsewhere in the Psalms, the wicked, the deceitful man, is none other than the false Christ, who will come in the near future. All these Psalms will have a literal fulfilment in the Jewish people. Now indeed they are getting ready and are being prepared for the final drama of their history.

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The following is taken from the *Zionsfreund* (friend of Zion) published in Hamburg. It gives correct and valuable information about Palestine:

In the Jewish contingent that is now swarming all over Palestine we no longer see only the sickly looking, pale Pharisee, but by his side also the stalwart sons of hard toil. During the past few years colony after colony of Jews have

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been established in various parts of the Holy Land; there are fully thirty and more of these at present, well organized and equipped, with the prospect of a large increase in number and power. It is a noteworthy fact that fully one-third of the soil of Palestine has now again come into Jewish hands. In the Joppa districts more than forty per cent. of the land has been purchased by Israelites, and in the neighborhood of Tiberias no less than seventy-five per cent. is occupied by Jews, who have also succeeded in turning large districts east of the Jordan into agricultural lands. The Jews are now so anxious again to obtain possession of the land that they eagerly buy up everything that is on the market. One of the strange phenomena is that the German Protestant pietists, the "Temple," who have maintained excellent agricultural colonies since 1870 near Haifa, Joppa, and Jerusalem, have not been able to hold their own against the competition of the Jewish colonists. Some months ago the "Temple" Society had decided to buy land elsewhere for their young people and establish further colonies; but in view of the Jewish competition they were compelled to drop this project. The Jewish population in Palestine has increased enormously within the past few years; and, coming from all lands, now constitute about twenty per cent. of the inhabitants; Jerusalem is again a Jewish city, with a Jewish contingent surpassing that of any other nationality in the historic city, and far greater than the entire population in the days of Ezra and Nehemiah.

A remarkable feature of this Jewish immigration is the re-establishment of the Hebrew language on its native soil. Some features of this movement are here set forth:

It has in reality never been a "dead" language, as has been currently supposed; but in various sections of the Jewish Diaspora it has been continuously used as a medium of communication, and not a century has passed which has not produced in the Hebrew language works of literature of which any nation could be proud. Hebrew papers appear in almost every land at present, excellent in contents and language; the classics of nearly all people have been translated

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into Hebrew; under the palms at Joppa or on the strand of Cæsarea we can now find Jewish boys reading the adventures of Robinson Crusoe, the plots of Lady Macbeth, the sufferings of Mary, Queen of Scots, in the language of Moses and Isaiah. The Hebrew is fast becoming the common means of intercourse between the Jews from all lands as they meet in Palestine, as it is the only tongue with which they are all acquainted, and which accordingly by force of circumstance must be adopted by them in dealing with one another. Again the Hebrew is the only bridge between the Ashkenasim and the Sephardim, anciently the two so antagonistic sections of the Jews. Moreover, we again see Hebrew letters on Jewish coins; in the schools Hebrew is employed; the Hebrew school books published in Jerusalem are as good as the best found in other lands.

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'Already trolley cars are running from Jerusalem to Galilee, and the progress of the Zionist movement, with Jerusalem as its center, promises a network of trolley lines centering there. The Cleveland Construction Company is working under an agreement to finance all the undertakings if given the construction contract.

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THE LEGACY OF A NOBLE JEW.

Bishop Scherschewsky, who has just passed away, furnishes one of the most remarkable examples of Christian heroism, fortitude, and perseverance in the annals of the Church. The story of his life and work is beautifully told in the New York Observer by H. T. McEwen. He writes:

"The Bible is the most beneficent book in the world. Wherever it is taught and obeyed, blessings priceless and innumerable abound. China is the most populous nation in the world, with a language unsurpassed in difficulty. To give this greatest Book to this most populous nation has been the Herculean task confronting the missionaries from the very beginning of their work in the 'Flowery Kingdom.' Morrison and Medhurst made a noble beginning, and they have been succeeded by tireless and illustrious workers, each of whom has made valuable contributions to this end. He who gives the Word of God to China's millions has reached one-quarter of the world's population. The contemplation of such an achievement

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is inspiring, its actual accomplishment is simply sublime. There was imperative need of a man or group of men with an extended and accurate knowledge of Hebrew and of Greek, equally well versed in Mandarin and Wenli.

"Who would have dreamed that the man who would best do this vital work, would be Russian Hebrew by birth, trained by his devout parents to be a rabbi. In his student days a New Testament in Hebrew was put into his hands. He became convinced by studying it that Jesus was the Christ. Knowing well not only the intense and bitter opposition which would come from his parents and coreligionists, but that even the Government would be opposed to any change in his religious faith other than his admission to the Orthodox Greek Church, he came to America that he might enjoy both civil and religious freedom. In the General Theological Seminary in New York he acquired his knowledge of Greek. Hearing and obeying the Macedonian call of China's millions, 'Come over and help us,' he offered himself as a missionary. He was ordained in St. George's Church, New York City, in July, 1859, and arrived in Shanghai the following December. After a brief service here he was sent on to Pekin. He speedily distinguished himself by his devotion as an evangelist and his ability as a translator of the Bible and Prayer Book. His years of self-denying toil won for him quite early in his life the high honor of being one of China's missionary bishops of the American Episcopal Church.

"For six years he held and honored this exalted position, when a sunstroke and fever so paralyzed him that he has neither been able to stand nor walk for twenty years. So completely has this dread disease wrought its ruinous work that the only members of his body over which he has anything like complete control are the index or forefingers of each hand. What would you think of writing out the entire Old Testament on a typewriter, when you could never use more than these two fingers, and when even they were so weak at times that he was obliged to press the keys down with a stick? Think of writing out the notes of his translation with a penholder tied to the forefinger of his right hand? Thus heavily handicapped physically, he has given to the world the entire Bible in the best Mandarin and Wenli versions yet produced. The American Bible Society has set its seal of approval on this the judgment of the best Chinese scholars and translators of to-day by publishing it for him. Not satisfied with this sublime achievement, this undaunted, unwearied hero, now nearing his seventy-fifth birthday, is toiling relentlessly on in order that he may complete the references for this version, and yet hopes to complete the translation of the Apocrypha, on which he has already done much important work.

"In the presence of such courage and faith as this I stand with bated breath and uncovered head. With every physical, mental, and

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spiritual power at its best, this would have been a great life-work *for any man.* When, however, we remember that his wife must attend to his correspondence, his daughter wait upon him with unceasing care, and his stalwart son carry him to and from his study every day, whilst his body is constantly racked with pain, we know no what to say.

"Much as I marvel at his achievement as a translator, defying difficulties such as rarely ever hinder a man, yet I am inclined to wonder still more at the heroism of soul which has kept him from losing faith in God. Born at Tauroggen, Russia, May 7, 1831, he gave up parents, home and native land for his new found faith. America's civil and religious freedom were as welcome as inspiring to him. Yet he had, even in the land of his adoption, no abiding-place. The same loyalty to conscience and conviction, which compelled him to leave Russia, forced him also to leave the United States. Surely, when after years of self-effacing toil, his splendid abilities and services won for him, unsought, the high office of bishop, he might have felt that he had at length attained not simply the pinnacle of honor, but also of opportunity. The heaviest cross had yet to come. Here his ability and fidelity were taxed to their utmost.

"In the full activity of life and of service came the crushing trial of almost helpless, incurable invalidism. His quest for health, in the light of its pitiful failure, is indeed pathetic. Clifton Springs, Exeter, N. H., Cambrige, Mass., knew well of his disappointed hopes in his search for health. What heroic sacrifices he had already made! Might he not be spared this? He had forsaken the land of his birth and the land of his adoption. He had buried himself as a sapper and miner in China. When obscurity was no longer possible, and he had reached that position so honorable in the sight of every loyal Churchman, he willingly surrendered even that. Surely a loving Heavenly Father will hear his prayer for health and restore him to his old-time powers.

"From this hero have come no bitter lamentations. With the reverence of a Saint Paul, his question has ever been, 'Lord, what wilt Thou have me to do?' and when he had seen the 'one thing' which it is possible for him to do, he gave himself to its accomplishment with Pauline zeal and fidelity. Under such conditions nine hundred and ninety-nine men out of every thousand would have been overwhelmed with bitterness and despair. All hail to the man who can toil in such sublime, patient, joyous fashion. Those who are privileged to meet him declare that his eyes flash with the fires of abounding life, and that his voice rings with the good cheer of hope and triumph.

"May it not be that God in shutting Bishop Samuel I. J. Schereschewsky out of the activities of life, and forcing him into

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the solitudes, has enabled him to render a nobler and more enduring service to China's millions than would have been possible for him had his physical powers remained unbroken? In the long and illustrious roll of those who have defied difficulty, and endured hardness as good soldiers of Jesus Christ, the name of Schereschewsky must find honored and enduring place."

✣

There is amongst us at the present time a rationalistic spirit engendered primarily by disgust for formal "religion," by the phenomenal attacks made by so-called "critics" on the foundations of Christian belief, and by the facilities offered by free libraries and a cheap press for indulgence in mental pabula of a distinctly anti-Christian character. The love of pleasure, the rush of modern life, the insatiable greed for money and creature comforts, the luxury and sensuality of multitudes are all combining, with clericalism, rationalism, and scepticism, to discount true religion, and to produce irreligion. We need a summary reformation and a return to Bible simplicity.

But the one panacea for all the ills, the evils, the anomalies of life, is the return to this earth of the mighty Son of God, the world's great Emancipator, under whose sway righteousness and peace shall prevail, dispelling all sin and misery (Isaiah xi:9).—*Selected.*

✣

The following which appeared in an English exchange shows the pernicious endeavours of Mormonism. It is not only so in England, but elsewhere, especially in Scandinavia the same wicked system is pushed.

Like the crafty, scheming Jesuitical body, Mormonism is stealthily creeping into the homes of Christian people in London, and in every part of the land. From the statistical report for the year ending December, 1905, it appears there are eight Mormon branches in London, attached to which are 89 officials and 534 members. Utah, the Mormon city, in the United States, received twenty-three emigrants from London during the year. These 89 officials are pressing, pushing Mormons of a zealous, unconquerable and fascinating disposition, with wily, meek, persuasive manners, tinged

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with an air of sanctimoniousness. They made during the yar 69,197 visits to the homes of church members, trying in every case to make them dissatisfied with their ministers, church organizations, and fellow-members. By plausible insinuations, and the twisting of Scripture, they seek to show wherever they go that all the churches are wrong, all the ministers not truly ordained, and that ministers and members must all be inevitably lost unless they come into the Mormon fold. Mormon tracts and booklets to the number of 358,717 were put into the hands of carefully-selected people *during the year, and 2,173 meetings were held.* What has been done in London has been done on a similar scale in P'.mingham, Bristol, Grimsby, Leeds, Liverpool, Manchester, Newcastle, Norwich, Nottingham, Sheffield and other large towns and cities in England, also in Scotland, Ireland and Wales. I mention these facts to guard readers against these "wolves in sheep's clothing."

Oh, heart, heart, what art thou? A mess of fooleries and absurdities; the vainest, foolishest, craftiest, wickedest thing in nature. And yet the Lord Jesus asks me for this heart, woos me for it, died to win it; O, Wonderful love, adorable condescension!

Take it, Lord, and let it be
Ever closed to all but Thee.—*Berridge.*

✣

A minister found, one morning, on the pulpit desk a little note which contained the following request: "The prayers of this congregation are asked for a man who is growing rich." Strange request. Yet in reality such a man may need praying for most sorely.—*Selected.*

Daily Scripture Calendar.

APRIL, 1907.

April 1. "The Lord hath SET APART him that is godly for himself" (Psa. iv:3).

Sometimes we set away on the self a beautiful piece of pottery, to *admire* it, but not to *use* it. Let us not be too anxious to be *filled for service; but* let us be anxious that "the beauty of the Lord our God may be seen" upon us, in the adornments of meekness, forgiveness, and tenderheartness. It was for this, to be a *silent,* rather than aggressive object lesson to the nations, that Israel was segregated from all mankind (Exo. xi:7; xxxiii:16).

April 2. "The LAND whereon thou liest, to thee will I give it" (Gen. xxviii:13).

This was an *earthly* promise. It pertained to things *seen* and *temporal.* All the promises of God in Christ Jesus "are yea, and in Him Amen." But each time they are "better promises" than were given to patriarchs or prophets. Are we poor today? Do we see around us many things we long for but cannot have? Let us look away from our cold pillow of *stones,* to the *angels* above us. A grant bigger than "land" is ours in Christ Jesus.

April 3. "GOD shall be with you" (Gen. xlviii:21).

Not *man,* changeable unreliable man; but *God,* the eternal, the *all-powerful. He shall be with you; not merely today, or this moment,* but away on, into your unknown *future.* It is pathetic how old Jacob spoke. He seemed to recall how his father-heart had loved, and mourned for the dear Joseph, but all without avail; *now* he hands all over to God. Let us do the same with our children, and our burdens.

April 4. "Walk WORTHY of the Lord unto all pleasing" (Col. i:10).

You are *noble* born. Do not for one instant forget your *dignity.*

How did the Lord walk? A sweet, humble, inoffensive life, yet always insisting He was "from above." So as you are from *above*, you must do what they are doing who dwell in the heavenlies. Let every thing base and selfish be put away. Turn away even from good *men*, and try to copy *angels*, who do not sin, do not doubt, and always worship.

April 5. "THOU shalt not be forgotten of me" (Isa. xliv:21).

What a mighty promise is this! Forgetfulness is a law of this world. Men forget their ancestors. Children forget their lessons. Think what a vast family God has to remember: All the birds of the air, the cattle upon a thousand hills, the uncountable hosts of angels and redeemed in the heavenly spheres. Yet He stops to write these words in a book, that you and I may read them every day. *Thou*, rebellious Jacob, and *thou*, stumbling Christian, art ever graven on His hands.

April 6. "Your sorrow shall be TURNED into joy" (Jno. xvi:20).

These words were particularly fulfilled when the Lord rose from the dead, and the disciples were made glad. But the miracle daily goes on. He, who turned water into wine, so *transmutes* our sorrows that they become joys. Mark, it is something more than giving us joys *instead* of sorrows. The very *sorrows* become the *things* we *glory* most in; and on our floods of tears we float out into the crystal sea of peace. Thank God then for the high honor of suffering with Christ.

April 7. "Judas by transgression fell, that he might go to his OWN PLACE" (Acts i:25).

What awful words are these. Not only is there a place *prepared* for the wicked, but a place *congenial* to their deeds. The believer turns his eye away in horror, to that other, and precious statement of the Lord, "In my Father's house are many mansions. I go to *prepare* a place for you." This word is often translated "make ready." It means that Jesus in the most exclusive sense is arranging for our home going; the food, the robe, the joys will all be complete, when He says finally, "Come for all things are now ready."

April 8. "When He shall appear we shall be like Him, for we shall see Him AS HE IS" (1 Jno. iii:2).

No man, save those who had the glimpse at the Transfiguration, have ever seen *Jesus as He is*. To dying Stephen, and John in Patmos were granted brief visions. But to us, all historic facts

cluster around His *humiliation* and *defeat*. How blessed then it will be to see Him in His true glory. But most astonishing of all, we shall be like Him. The words exclusively relate to manifested dignity as *sons*. But to be "sons," presupposes that we shall also be like Him in holiness and glory.

April 9. "Faithful is He that calleth you, who also WILL DO IT" (1 Thes. v:24).

Study the three great words, "faithful," "calleth," "do." The eternal one has called you unto Himself. His callings are without change. He will be faithful to Himself, and to his Son, though you may prove *wavering*. Then see what He will do. He will *preserve* you blameless unto the coming of the Lord. The eternal purpose is that you shall have an "all-sided growth" in holiness. Then let typhoons of adversity blow upon us from all sides; we will welcome the process that moulds us into divine symmetry.

April 10. "The goat shall bear upon him all their iniquities unto a LAND NOT INHABITED" (Lev. xvi:22).

What a precious phase of atonement do these words teach. Not only are all our sins perfectly *forgiven*, but they are perfectly *forgotten*. How dreadful it would be if we knew that at the judgment the indiscretions of our youth were to be open to the inspection of our fellow-saints gathered with us. But no; judged for Christian *service* we shall be; but never a sin or folly that was covered by the sheltering blood will be brought into the white light of *condemnation*.

April 11. "So is he that . . . is not rich TOWARDS GOD" (Lu. xii:21).

What is it to be rich towards God? It means to be "rich in faith," "rich in grace," "rich in good works." No man is rich until he buys of Jesus Christ "gold tried in the fire;" until he has "a house not made with hands;" and holds a title deed to the "inheritance which is corruptible." Let us who are "poor in this world's goods" be *patient*. *Some day*, like Lazarus we *shall* lie in Abraham's bosom. "Hath not God CHOSEN the poor, rich in faith?"

April 12. "Then shall I KNOW, even as also I am known" (1 Cor. xiii:12).

Then shall I *fully* know, even as I was *fully* known. What a change in our condition. Now it is God that knows us, while we know little of Him, or His grand ways. His dealings with us now seem dark. How wonderful it shall be when we understand the meaning of all our sorrows here, and are able to trace out just how

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they were leading up to our highest good. For then we shall not only know by hearing of the ear, but *see* face to face.

April 13. "He shall judge the POOR of the people; He shall save the children of the NEEDY" (Psa. lxxii:4).

For this cause, if no other, we ought to pray daily, "Thy kingdom come." Philanthropy has never yet *cured* earth's awful, and wide-spread conditions of poverty. Never, till the Millennial Kingdom comes, will the "desert blossom as the rose," and the blight which spoils the crops, and brings starvation, be removed. Let us by our urgent plea hasten the blessed time when "He shall come down like . . . showers that water the earth."

April 14. "Christ died for our sins according to the SCRIPTURES" (1 Cor. xv:3).

Then it is the *Scriptures* that I am to believe and not my own feelings. When I am weak and sick, I say, "I don't *feel* saved." That has nothing to do with it. I must look *out* and not look *in*. If a ship captain cast his anchor in the hold of his vessel, it would never come to mooring. Our hearts are *variable*. The Word of the Lord is forever *settled*. That tells me that Christ died to save me.

April 15. "But though our outward man perish, yet the INWARD man is RENEWED day by day" (2 Cor. iv:16).

Despite the best endeavors to *preserve* the beauty and vigor of youth, *decay* comes on. Happy are we if we are ignoring the world's methods of beauty, but are daily using the massage of "godliness" (1 Tim. iv:8); dieting ourselves on "the sincere milk of the Word" (1 Pet. ii:2); anointing ourselves with the holy "oil that maketh the face to shine" (Psa. civ:15); touching our eyes with the "eye-salve of truth" (Rev. iii:18); and putting on the adornments of a "meek and quiet spirit" (1 Pet. iii:3, 4).

April 16. "Thou shalt compass me about with SONGS of DELIVERANCE" (Psa. xxxii:7).

What a beautiful insight into the heavenly world these words give us. The songs, or *shouts*, are not *our* songs, but those of beings in the unseen spaces, who rejoice over our deliverances from danger, and support in time of trial. Do we think of it thus? Holy, spiritual creatures, are praising God, for what he is doing *for us*. This word "song" is unusual; and may remind us how Rahab was delivered when the *shouts* brought down Jericho.

April 17. "He kneeled upon his knees, three times a day, and prayed and GAVE THANKS" (Dan. vi:10).

What had Daniel to give *thanks* for? He was a captive in Baby-

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lon, amid the heathen splendor of an unsympathetic court. His beloved city was desolate; his people stupid and indifferent; and *himself as good as under sentence of death.* He gave thanks because he knew by *books*, that the Scriptures of truth were soon to be *fulfilled.* Are we not like him? The times are dark; evil intensifies. But we know by *prophecy* that the Kingdom is *near;* and we can rejoice and give thanks that the Lord Jesus is soon *coming.*

April 18. "Pray for the peace of JERUSALEM: they shall prosper that love thee" (Psa. cxxii:6).

Are we daily keeping this command? Jerusalem! Jerusalem! What a centre for Christian prayer and meditation. The greatest iniquities against God and His revealed truth have been perpetrated *in Jerusalem. The greatest woes, and the greatest promises of* the Bible gather around Jerusalem. It is there that the *last end* of God's final indignation shall be accomplished. "Oh, we can do nothing grander today than weep with our Lord over Jerusalem" (Isa. lxii:7).

April 19. "Why are ye the LAST to bring the king back to his house" (2 Sam. xix:11)?

These words were addressed to Judah, the elect tribe. They ought to ring in *our* ears also as a rebuke and exhortation. To some of us has been given special discernment of the times. What others see as *riddles, we understand as prophecy.* We know there is no cure for earth's manifold evils till a righteous King shall rule. *Why then are we dallying with humanitarian reforms?* Why are we not crying night and day: Come Lord Jesus. Come *quickly.*

April 20. "COMMIT thy way unto the Lord" (Psa. xxxvii:5).

Do we comprehend the depths of this word, "roll over," "surrender," "confide," "deliver?" It means the finality of all disagreeable experiences. Our Lord *committed* Himself to the Father (1 Pet. ii:23); then He became *dumb* to all the revilings of His enemies. If we are accussed or railed at, *let us commit it to the* Lord; and then regard the matter as *settled.* Do not brood over *it; do not tell a friend about it.* The Lord has taken charge of it. Leave it forever with Him.

April 21. "And He answered him to NEVER A WORD" (Matt. xxvii:14).

When we have learned to follow our Lord wholly in this grace of *silence,* we may consider ourselves perfect. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Let us aim for this high ideal. We are *commanded* to open our mouths for the defense of the Gospel. We are *for-*

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bidden to open them in self defence. Like our Lord let us talk much with God, and we shall not care to talk much with men.

April 22. "All things CONTINUE as they were from the beginning of the creation" (2 Pet. iii:4).

This sort of scoffing is common now. Scientists say earthquakes are not more frequent than formerly. They are merely *atmospheric waves* which *happen* to destroy what lies in their way. God is quite out of the occurrence as if He never said "I will shake the earth" (Hag. ii:6). Again we are told the great sun spots are *periodic* and not *unusual*. But prophecy does not speak that way. It teaches us to look for latter day phenomena. Shall we believe science or the Bible?

April 23. "Whoso offereth PRAISE glorifieth me" (Psa. l:23).

What precious comfort is this, to those whose physical and financial circumstances render them unable to offer any *manifest* sacrifice to the Lord. HE *says it;* and I am bound to believe and rejoice in it. I may be a helpless "shut in," or an impoverished widow, but if the fragrance of *praise* goeth constantly from lips, I am *glorifying* God as truly as those whose strong, willing feet, and open purses are devoted to His *public* service.

April 24. "Uzza put forth his hand to HOLD the ark; for the oxen stumbled" (1 Chron. xiii:9).

It is common impulse with us all to try and "steady the ark of God"—that is to *assist* the providences of the Lord. Abraham did this when he took Hagar to wife: and Jacob when he arranged his servants and droves to appease Esau. What we are to learn is, that "God's ways are perfect." Our experience may jostle, or zig-zag as did Israel's journeying out of Egypt, but when we "stand still," we shall "see the glory of the Lord."

April 25. "He that overcometh the same shall be CLOTHED in white raiment" (Rev. iii:5).

What a blessed day when clothes shall no longer bother us. The plumage covered bird, and the fur clothed beast, by a few simple touches, without mirror or anxiety, are made quickly beautiful and wholesome. Alas for the race, the day Adam's sin made him *naked*. But redemption from even this is included in the atonement of Jesus Christ. Till that release comes, let us as believers keep clothes in their proper place, for *necessity*, but not for *gratification*.

April 26. "They shall walk with me in white, for they are WORTHY" (Rev. iii:4).

Any one of us would be proud to be invited to take a walk with

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our President, or with the King of England. Here is an honor far exceeding the favors of the highest monarch. "Unworthy," is the word for us all which befits us by nature. Jacob said, "I am not worthy of the least of all thy mercies." No one in heaven or earth was worthy to open the sealed book. To keep ourselves unspotted from the world *now*, is the assurance that we shall wear the white raiment *then*.

April 27. "The peace of God which passeth all UNDERSTANDING, *shall keep your hearts*" (*Phil. iv:7*).

Then do not let us try to *understand* it, but *believe* that we carry a mystery deeper than the most intricate esoteric philosophy ever dreamed of. The imagery is that of the keep of a castle, or strong room of protection. By *prayer* commit your anxieties to the Lord, and He will lock them up out of your sight. Then will result, *rest towards God; quietness towards your offending brother or* enemy; and *peace* in your own soul concerning the issue of it all.

April 28. "I GAVE THEM UP unto their own hearts' lusts" (Psa. lxxxi:12).

These are fearful words. Let us pray today, Lord give us not up unto our own sinful selves. God often thus regretfully *permitted* Israel to have their own way and suffer for it. He told them Palestine was a good land, but they demanded *spies* to prove it. He told them He was their king, but they demanded a *ruler* like the nations. They got beautiful *Saul*, and endless *trouble*. So they got *quails* and *disease*. How much better to let God have His own way with us.

April 29. "Love not the WORLD, neither the things that are in the world" (1 John ii:15).

To "love the world," may mean to covet long life in it. Length of days was put before Israel, as a reward of obedience, and a boon to be desired. But the "better thing" put before us is to "desire to depart and be with Christ." The "things in the world," are specified. *Appetites*, as well as impurity are to be curbed. Luxurious *surroundings* are "lust of the eyes;" and *ambition* after distinction is "pride of life." To be enraptured with a *new affection* is the only cure for love of the world.

April 30. "Do all things without MURMURINGS" (Phil. ii:14).

Do not make complaining remarks about the weather; that it is too cold, or too warm, or too stormy to suit you. That is murmuring. God orders the weather. Do not scold the heedless children while you are mending their torn garments. That is murmuring. God made them to play and thereby to grow. Do not blame

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man or that man for some disaster that befalls you. That is murmuring. God permitted the matter; and if you are sweet about it, all things shall work together *for good.*

Book Reviews.

Studies in the Book of Genesis. By H. E. Pratt. American Tract Society. 530 pages. 1.50.

We are *very much* pleased with this volume. It is true to the Word of God and we only wish every Sunday school teacher and christian worker had a copy. We fully indorse what Dr. Gregory of the American Bible League says in the Preface: "It is not only sound and instructive, but also eminently interesting, an immense advance on the works of Professor Marcus Dods and others, upon which the christian public are now obliged to depend." Marcus Dods is a higher critic. How the evil seed of this so-called "reverend" (?) Bible "criticism" is *springing* up was seen *recently* when this subtle poison appeared in many Sunday school journals. We were also not surprised to find a rebuke to the indorsement of the *American Bible League* of this book on Genesis, in the *Record of Christian Work* for February by Paul D. Moody, the youngest son of D. L. Moody. This young man rather stands up for the higher critic, Marcus Dods. In his review he says the following:

"A very great injustice has been done this book (Pratt on Genesis), however, by forcing it into comparison with the work of Marcus Dods. *An official of the American Bible League* has actually said that "it was an immense advance on the work of Marcus Dods." It is,—backwards. If this can be taken as representative of the discrimination of the League, we fear its usefulness will be increasingly limited. Dr. Dods' volume in the Expositor's Bible is, of course, avowedly expository, but the work is done in a scholarly spirit, and, whether one accepts or rejects Dr. Dods' positions, it will be found an invaluable book, a book which, like "Notes on Genesis," has an assured place in any bibliography of Genesis. This book, however, aims at being scholarly, and is merely devotional instead. We wish for it the widest circulation in Catholic Spain. We hardly can wish for that here."

No further comment is necessary. It remains to be seen what the American Bible League, which is doing such valuable work, will do about it.

The Strenuous Gospel. By Thomas G. Selby. 425 pages. $1.25. Jennings & Graham, Cincinnati, Ohio.

This is a book of sermons. They are well written, but much contained in them is far from being sound doctrine.

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Editorial Notes.

Abide in Me.

"Abide in Me and I in you" are His words to His own, who are in living union with Himself. The words were spoken in connection with the parable of the Vine and the Branch, the parable, which gives such a simple illustration of our identification with Him who is the eternal *life, our life and in whom we have life.* Grace made us one with Him and Grace will keep us in Him. Abide means, to remain—to continue. It is our happy lot as believers not only to have trusted in Him, but to wait and live in Him. Our life is to be spent in communion with Him whom we love, though we have never seen Him. What does it mean to abide in our Saviour and Lord? It just means continually trusting in Him, looking to Him, waiting on Him, waiting for Him. What a happy, joyful, satisfying life full of gladness and peace, rest and comfort it is! All who know the Lord have tasted of its sweetness. *There is a deep longing in the heart of the* child of God, a longing produced by His Spirit, for a closer fellowship with Him, a better aquaintance with the blessed Lord, whose life we possess and whose image we shall bear and glory we shall share in the endless ages of eternity. Alas! how often we must mourn the lack of such reality in our lives; how often we wander and real communion with our Lord is but little enjoyed.

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We are not happy and the peace, the rest, which is our portion is not fully known to us. Is this our burden, our state? Well it is if we own it and confess it to Him. And why is it thus? The chief reason is because we are so little occupied with our gracious Lord, seek so little His presence in the Word and in prayer and thus hinder the Holy Spirit from making our abiding in Him and He *in us a constant reality and power in our lives. "Christ is all"* is the lesson we ever need to remember. "Without Me ye can do nothing," but with Him we can do *all* things. Innumerable things crowd into our lives these days to obscure the person of our Lord. Oh! for Mary's place at His feet just receiving from Him, looking into His face, and thus knowing Him better! It is just this simple faith and rest life at which the god of this age aims with his worldly and *religious* devices, with the worry and hurry, his footprints in our times. *We need to be closer to the living Christ; Christ in Glory, Christ* in His fullness must become increasingly the object of our lives. The times are becoming more evil. An awful blindness settles upon the greater part of the professing church. Christ our constant desire, abiding in Him and a closer communion with Him, are the only safeguards in these perilous times.

And there will be gracious results through Himself who abides in us and through His indwelling Spirit. We shall bring fruit, yea much fruit. "I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing." There will he a life in dependence upon Himself and answered prayer. "If ye abide in Me and my Words abide in you, ye shall ask what ye will, and it shall be done unto you." *Whatsoever* ye shall ask of the Father in my name, He may give it you." All this and much more He tells us in the parable of the vine in John xv.

And this close walk with the Lord, abiding in Him, be-

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cause occupied with Him, will not only give us service, restful, joyous service for Him in the last days, but His own gracious power will be upon such service. We shall be *vessels unto honor, sanctified and meet for the Master's use.* The time is short. But a little space of time is left us before we enter into His presence to see Him face to face.

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Honour Him.

"That all should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father, who hath sent Him." (John v:23.) Honour and Glory is due the Son, and by His Spirit we are fitted to do Him honour.

How He is dishonoured amongst those who call themselves "Christians!" How awful the blasphemies uttered against His glorious *person, under such names* as "new theology"—"advanced thought"—"reconstruction of the Bible" and "Higher Criticism." What an awful awakening there is soon coming for these men, who refuse divine honour and worship to the Lord Jesus Christ! And *it is* coming. Let us honour Him; exalt Him by our words and in our lives; let us confess Him before men as never before. He will keep His Word, "they that honour Me I will honour"—"If any man serve Me, him will my Father honour." "Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour, and glory, and blessing." Hallelujah! Amen and Amen.

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Jude iii.

It has been said to us recently: "The Bible needs not to be defended; it will take care of itself." No doubt God has taken care of the Holy Scriptures, His Word, in the past ages and He will take care of it in the future. The old Book *stands* and will stand forever and ever. However this does not mean

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that the children of God, who are born again of incorruptible seed, by the Word of God, should idly fold their hands and calmly look on, while the old serpent, through his instruments, attacks the Bible and denies its authority. In the last epistle of the New Testament, containing that awful picture of the last days of this dispensation, believers are solemnly exhorted "to contend earnestly for the faith once and for all delivered unto the saints." This faith we have in the Bible, the Word of God. The enemy of God attacks the Bible because he wants to destroy the faith. He attempts this at the present time as never before. It is therefore our *blessed privilege and duty to contend earnestly for the faith* and especially should we stand for an inerrant Bible. While the critics deny the inspiration of the Bible, let us exalt the Bible, by reading it more, by following more its blessed teachings and lovingly but firmly testify against anything which belittles the Word of God.

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A Communication from Mr. John Urquhart.

Mr. John Urquhart, who at present is in New Zealand, has sent us a lengthy communication relating to that sad remark which appeared in the *Record of Christian Work*, from the pen of Mr. Paul D. Moody. Mr. Urquhart has been very much grieved that such a young man, the youngest son of D. L. Moody of fragrant memory, should denounce his books as *"pernicious."* We took up the case in our February edition and it was no pleasure to us to do it.* Nor do we now delight in mentioning the matter again. Much rather would we keep silent. But considering what is at stake and how the drift of the times demands an outspoken testimony, we cannot keep silent. What we write,

*At the last moment, just as we are going to press, we have been shown a letter on this subject, written by W. R. Moody and addressed to us, but which *we have never seen*, although we are told it has been *sent out* with the statement that *we had refused to print it.* We need only add the letter does not touch the subject of our criticism at all.

we write after much prayer, because we desire to be faithful to our Lord and the Holy Scriptures, His infallible Word and not from personal feeling against anybody. We give herewith part of Mr. Urquhart's communication:

I have just learned that Mr. Paul D. Moody has been denouncing my books, and specially my pamphlet, *"Roger's Reasons,"* as "pernicious." This reveals a distinct advance in what has been a prolonged struggle. Hitherto the critics have tried to crush the books by press notices of as strong a character as they could pen. Occasionally they went farther. Dr. Hastings in his *Expository Times* concluded a notice of a recent work of mine by advising his readers *not to buy it.* . . .

But all these tactics have *failed to silence my testimony.*

But this personal element is part of a much larger matter. The head and front of the offending of *"Roger's Reasons"* and the rest is that they all help to show that the Bible is the one faultless and Divine Book in the world's entire literature. If they had been confined to the task of merely proclaiming the fact, they might have been borne with. But they go farther and prove that those attributes cannot be denied to the Scripture by any reasonable and well-informed human being. They show that ancient difficulties and current infidel arguments have been due to ignorance; and that wherever recent research has touched upon those matters, it has been compelled to range itself on the side of the Bible and against its detractors.

Now all that is gall and wormwood to the critics and their friends; for, if these things cannot be gainsaid, then their imagined triumph is plainly a delusion. For they make it their boast that they have now explained the Bible. In other words, they have shown it, they believe, to be a merely human book. Those alleged mistakes, inconsistencies, contradictions and blemishes are their very stock in trade. To take those away is to deprive them of their all. How else will they be able to show that the Bible is marked by the limitations of ordinary human authorship? Everyone who is acquainted with their methods knows that so-called Bible inaccuracies are always put in the fore-front. They are the indispensable proof that the Bible is not infallible and is not the word of God in the sense we have hitherto believed it to be. Mistake is the watchword of the new theology: it is the very air it breathes. These critics invite us and all men to believe in mistaken prophets, mistaken evangelists, mistaken Apostles, and a mistaken Saviour!

I need not say that I, on the contrary, believe Mr. Paul D. Moody and his friends to be terribly mistaken men. But hence comes the utter "perniciousness" of any successful attempt to show that those im-

agined errors are due solely to our ignorance. The critics are thus met and overthrown in the very gate. Their boasted reconstruction of the Bible is proved to be without necessity and without foundation.

Let me give an illustration: One of the chief objections to the creation history in the first chapter of Genesis used to be the place assigned to the primeval vegetation. That was introduced according to the Scripture on the third creative day. But it was urged that it was *absolutely certain* that the *carboniferous era*—the great primeval vegetation—was introduced after animal life had appeared, and, therefore, after, or at least not before, the fifth day. In view of that "well ascertained fact," we were asked how we could persist *in believing in the divine authorship of Genesis.*

That was one of the unbelieving triumphs of the time. But scientific men have extended their researches since then, with the result that the previous finding has been corrected. The lower rocks indicate that there was a vast primeval vegetation before that of the carboniferous era. Does Mr. Paul D. Moody believe that it is "*pernicious*" to make it known that the Bible was right when science was wrong? Is it "*pernicious*" to point out that, instead of our being required to bring the Bible into accord with science, science has been brought through fuller discovery into accord with the Bible? Or is his belief in a man-made and mistaken Bible so precious to him that I and others must abstain from publishing that and similar facts, which show how God is fulfilling His promise that *no* weapon formed against His Church shall prosper, and that every tongue that rises in judgment against her He shall condemn? If that be so, then "*Roger's Reasons*," which confines itself to the recounting of such facts, may in his judgment be rightly denounced. And I may go yet farther. I admit that work of that kind is certainly, from his point of view, pernicious in some of its effects. It destroys confidence, for one thing, in the competency of the men who insist upon the unscientific character of the Bible. JOHN URQUHART.

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Mr. Torrey in Buffalo, N. Y.

We are thankful to know that our Lord has greatly owned the faithful testimony of our brother Mr. Torrey in Buffalo. From a private letter from him to the editor we quote the following:

"God is wonderfully blessing His work here. I think we are having the best time we ever had in this country, and that, too, in a city in which they told us evangelistic work would be impossible. Not only are there great crowds, but there are many young and old turning to Christ. Of course, there is opposition on the part of

Christian Scientists, Unitarians and those ministers in supposedly orthodox churches that do not believe in the Divine origin of the Bible."

We rejoice in this as well as in the stroog testimooy Mr. Torrey gives everywhere to the *verbal inspiration* of the Bible, the Deity of Christ and His second premillennial coming.

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Sea Cliff Bible Conference.

As previously announced, the Sea Cliff Bible Conference will begin June 30th and close July 8th. From many sides we hear that the attendance will be larger than ever before. *By the end of May we expect to have a circular* ready announcing the Conference and speakers, as well as time tables and how to reach Sea Cliff.

We are glad to announce that in all probability we shall have our Brother R. A. Torrey, of Chicago, the well known evangelist, with us for at least a day. Among the others whom we expect are our Brethren R. A. Dean, of St. Louis; G. L. Alrich, of Easton, Pa.; F. E. Marsh, of South Nyack, as well as others who will assist in the teaching and gospel preaching.

We shall not be able to mail a circular to every one of our readers, but we wish that those who are interested and who do not live in New York and vicinity, to whom we expect to send circulars, would write us and we will be pleased to mail them a copy.

We also will be grateful for the prayers of our readers that this Conference may become the very best of all the conferences which we have been permitted to hold in that delightful place.

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Our South-western Trip.

The Editor returned the beginning of April from a six weeks' southwestern trip. We have already spoken of the good meetings we bad in Florida. We went from Florida to Galveston, Tex. Here a few breth-

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ren who love the Word and His appearing had made prayerful preparations for a week's Union meetings. The prayers for blessing were graciously answered and our Lord gave times of refreshing. The attendance increased daily and hundreds of Christian believers received blessing through the ministry of the Word. Besides the edification of God's people a number of others were saved, for which we praise the Lord especially. We were told before we went to Galveston, that since the awful visitation, when the flood carried almost 9,000 into eternity, the city was very much hardened and it would be difficult to do much. The Lord surely manifested His gracious power in reviving His people and in the salvation of the unsaved. We enjoyed very much the week in the beautiful island-city. The fellowship with the different brethren, who minister the Word in Galveston and who are faithful to it was very refreshing. If it pleases our Lord we hope to revisit Galveston.

In Houston we spoke twelve times. Four times in a hall on Prairie avenue. Six times in the First German Lutheran church and twice in the Tuam avenue Baptist church. Here, too, much blessing attended the teaching and we promised at our next visit, God willing, to hold a series of meetings in the German language.

Dallas came next. Here we addressed twelve audiences in the First Congregational church, over which our friend, Mr. C. I. Scofield is the pastor. It was a great delight to us to meet so many dear Christian people, who have been well taught in the Word and who greatly appreciated the ministry we could give. In Waco, Tex., we held well attended services in the two leading Presbyterian and Baptist churches and in the Y. M. C. A. hall. Here again the power of the Holy Spirit accompanied the Word.

Tired out from the warm weather and much labor we came to St. Louis., Mo., where we held a few meetings with the dear brethren there. We give Him all the praise and glory.

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As we go to press we are getting ready for a week's meeting in Chattanooga, then to the far North Winnipeg. Pray for us, dear readers, that we may be kept by His power.

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St Louis Bible Hall. A beloved brother is at present erecting in the City of St. Louis, Mo., a beautiful hall to be used for Bible teaching and Gospel preaching. *This hall is situated in one of the choicest and most central* locations of that Western city, Finney avenue near Grand avenue. It is expected that the building will be ready for use about the first of August. The work to be carried on there will be strictly non-sectarian, undenominational and not in connection with any party of Christians. The aim will be to preach the Gospel to the unsaved and to minister the Word for the edification of God's people. Most likely a depot for Gospel and Bible literature will be carried on in connection with the hall. We shall mention this undertaking again and inform our readers of the time when different servants of Christ, including the Editor, will hold meetings there.

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Matthew Vols. I and II. We are thankful for the many kind expressions we have received and which were made to us personally, on the completed work of the Gospel of Matthew. The index in the second volume makes the work more valuable. One of the recommendations we quote herewith:—

"The second volume came in time to help me on the 24th chapter of Matthew. It is the most satisfactory and masterly exposition of that chapter that I have ever seen. I want to thank you with all my heart for the light you have given me on that most difficult portion of the first Gospel. The distinction you make between Christ's discourse in Matthew xxiv and in Luke xxiii clears the way for a satisfactory exposition of this greatest of all our Lord's prophecies."—*A. J. Frost, Dean of the Northwestern Bible Training School, Minneapolis, Minn.*

We also have begun to send the two volumes to a number of the libraries of the Theological Institutions of different denominations. The librarians and college officials in every case have gratefully acknowledged receipt of the set and assured us that they would have a permanent place in their libraries. We feel that it would be a good work for the Truth of God if we could get these two volumes in every theological library in this country and in Canada. As these Institutions run into many hundreds, of course we shall not be able to do it at once, but with His help, we continue to send a few out every month.

Acts and Joel.

The exposition of the Gospel of Matthew being completed in this present issue, we expect now to take up in a similar way in our pages, the Book of Acts and the Prophet Joel. Both books are intensely interesting; especially the former needs to be studied in these days. We *believe these studies will interest all our readers, and in fact the* next number, which is the last of the 13th volume of "Our Hope," ought to go out to hundreds of new readers. We desire to mention that we shall keep open the special subscription price for new readers we mentioned in our last issue, viz., only 60c. for one year, and we hope the result will be that hundreds of new subscriptions are sent in to us. To all new subscribers we will send the June number free, and make the subscription from July 1907 to July 1908. The articles on "Christian Science" no doubt will be a great help to all who read them.

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Mr. Jennings wrote last year a most excellent pamphlet on *"Is It Due to Demoniacal Delusions?"* In it he refutes very strongly the foolish (to say the least) assertion that the *Coming of the Lord for His Saints before the tribulation period* emanated from demon possessed prophets. The pamphlet will be enjoyed by all who read it. By all means send for it. We mail it on receipt of five cents in stamps.

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His Riches—Our Riches is being used greatly. Five thousand copies were shipped to England. Ten thousand are printed in *Spanish* and there is great demand for it in that language. Several thousand are in process of printing in *German* and *Swedish*. Next we hope to have large *Yiddish*, *Italian* and *Russian* editions. The blessing this book has brought is great. Pray with us for the enlargement of the circulation of this book.

The Gospel of Matthew.

Chapter xxviii.

"Fear not ye" is the message of the angel to the women. This, indeed, is the good news from the empty tomb. There is no cause to fear, absolutely none, for those who have believed on the Lord and are His own. All darkness, all uncertainty, all doubt and fear are at an end. The whole sin question has been righteously dealt with. The empty tomb, the glorious victory over death, and the grave are the everlasting witnesses. Gazing on this empty tomb, hearing that angelic message "He is risen" faith breaks forth in that song of triumph, penned by the Holy Spirit in Romans viii. "What shall we then say to these things? If God be for us, who can be against us? He who spared not His own Son, but delivered Him up for us all, how shall He not also with Him give us all things? Who shall bring an accusation against God's elect? It is God who justifies; who is he that condemns? It is Christ who has died, but rather has been also raised up; who is also at the right hand of God; who also intercedes for us." God is for us; He gave His Son; Christ died for us and God raised Him from the dead. Christ died for our sins according to the Scriptures; He was buried, He was raised on the third day according to the Scriptures (1 Corinth. xv:3-4). Thanks be unto God for His blessed Gospel.

But we must refrain from following the blessed doctrine of resurrection. If we were teaching this great doctrine we would have to follow the revelations as given in the Epistles. This is not our purpose. We are following only a partial historical account of the event itself.

The angel directs the women to bear the good news to the disciples and assures them the risen One Himself would go

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before them to Galilee, and there the disciples would see Him. This appointment was according to His own word. We find it in chapter xxvi:32. It is peculiar to Matthew and as we shall see later of no little importance.

"And going out quickly from the tomb with fear and great joy, they ran to bring His disciples word. And as they went to bring His disciples word behold, also, Jesus met them, saying, Hail! And they coming up took Him by the feet and worshipped Him. Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see Me" (verses 8-10).

This tells us that they had entered into the empty tomb and had looked upon the place His blessed Body had rested. They must have trembled in great excitement; but greater still was their joy. The angel's message had at last brought back the remembrance of the words of the Lord about His resurrection on the third day. They ran, therefore, to bring the news to the disciples. And as they hastened on, eager to carry out the command, behold Jesus met them and greeted them with the word *Chairete* "Oh! the Joy" or "Rejoice!" He was full of joy and graciously He revealed Himself to these devoted women. But oh, the joy! when at last His own are all with Him. Worshippingly they fall at His feet, while He Himself assures them "Fear not!" and *repeats the message of the angel, "Bring word to my brethren* that they go into Galilee, and there they shall see Me."

All this is very tersely told. In the Gospel of John we find the fuller account of the Lord's manifestation to Mary (John xx:11-18). It is often said by those who do not believe in the inspiration of the Scriptures that there is a discrepancy between Matthew and John. In Matthew they fall at His feet and worship Him, but in John's Gospel the Lord says to Mary "Touch me not." There is no difficulty here at all. She fell at His feet and touched them, and laying hold of them the Lord uttered the words which are found in the Gospel of John. The taking hold by the feet is reported in the Gospel of Matthew, and the words He spake in the

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Gospel of John. This is one of the beautiful evidences of the divine authorship of the Gospel records. In our Gospel *Christ is seen in relation to Israel. He is the risen Messiah* in connection with His believing remnant. Well can she claim Him and take hold of His feet. As the women fell at His feet and worshipped Him, so His earthly people will at some day worship the Lord and own Him as the Messiah. But in John it is the heavenly side. He is to ascend, to go away, leaving the earth and going oo high; His bodily presence on the earth in relation to Israel is not the revelation found in the fourth Gospel. Then the Lord calls His owo "Brethren." In the Gospel of John we find the same command. Never before did the Lord call His disciples "brethren," but on that glorious resurrection morning He uses this expression. It is now fully manifested that " He that sanctifieth *and they are sanctified* are *all of one; therefore* He *is* not ashamed to call them brethren" (Heb. ii:11-12). The word itself is mentioned in xxii Psalm. "I will declare thy Name unto my brethren" (verse 22). That Psalm, containing the great prophecy of the suffering and exaltation of Christ, is prominent in the closing scenes of Matthew. We saw the fulfillment of the sufferings on the cross and here the prediction which relates to His resurrection. The main thing, however, insisted upon in the resurrection account in Matthew is Galilee. The disciples are told to go there; there the Lord will meet them and send them forth on their great mission among the nations. Before we behold them gathered in the mountain, which the Lord had appointed, another scene is introduced.

"And as they went, behold some of the watch went into the city, and brought word to the chief priests of all that had taken place. And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers saying, Say that His disciples coming by night stole Him while we were sleeping. And if this should come to the hearing of the governor we will persuade him

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and save you from all anxiety. And they took the money, and did as they had been taught. And this report is current among the Jews until this day" (verses 11-15).

As previously stated this is peculiar to Matthew and the continuation of the story contained in the last paragraph of chapter xxvii. We learn that the effect of the resurrection of the Lord was a hardening one for the Jews. These wicked men had given thirty pieces of silver to have him delivered into their hands and now they are giving an immense sum to circulate a lie about His resurrection. The watch had sufficiently recovered from their awful fright, and some of them hasten back to the city. Surely something must have happened or why should they leave their important post and return to the city to make a report? Then it is strange that they went to the chief priests first and not to the Roman governor. This was indeed a very irregular proceeding. From this fact we must conclude that in the estimation of these soldiers, that which they had to report, was of greater importance for the chief priests to know than it was for Pilate. Who knows but these priests had instructed the guard, that if something should happen at the sepulchre and He should come forth, that they were to come to them first of all? This is probable. They bring their report and this was nothing less but a witness of the resurrection and that the tomb is empty. The enemies were the first witnesses of His triumph. The whole Sanhedrim was then hastily summoned to receive the report in an official way. The straightforward statement, as men of a military training are apt to report, made doubt about veracity impossible. The agitation of the guard, their frightened looks, the evidences that they had passed through a terrible experience, substantiated the truth of what they had reported. The Sanhedrim had nothing else left but to accept the report. To impeach these witnesses, to accuse them of falsehoods, would have been insane. There was no doubt in their minds that all had really happened as they reported. An earthquake had taken place, an angel had come down from

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heaven, the stone was rolled away, the tomb was found empty. What motives could make these soldiers to rush back to the city? Did they not do it at the risk of their own lives? The Sanhedrim was, therefore, in an awful predicament. What would happen, this must have flashed through the minds of these blinded men, if this truth should get out among the people? Perhaps they thought too of Joseph of Arimathea and Nicodemus, two of their number who had confessed Him by their devoted actions. Then they had thought of the possibility of something to happen with the sepulchre and had the guard placed there. And now the attempt to defeat the resurrection of the Lord had miserably failed. He has risen from the dead. His own words came true. The temple which was destroyed was built again; as Jonah was three days and three nights in the belly of the fish, so He was in the heart of the earth. He is risen. The very guards they had placed before the sepulchre to make any deception impossible bear the witness. Their fine minds, some of them legally trained, saw the hopelessness of their case. One thought was written upon every one of their dark hearts; the truth about the resurrection must be denied. This again could only be accomplished by inventing a lie. The only possible lie was to say that His disciples stole the body. The whole story they invented is, of course, incredible. It is far easier to believe He arose from the dead than to believe what the Jews invented about His resurrection. If His disciples could have stolen the body, if it had been possible, they surely would not have done it. But if they had a desire to steal the body, they could not have done so, for with the guard placed at the tomb, it was an impossibility. The disciples had forgotten all about the resurrection promise; they were a scattered, poor and timid lot of people. But even if they had been anxious to steal the body, how could they have done it? Here was the company of armed men. They were experienced guards and careful watchers, trained in that profession. Then there was the sealed, heavy stone. How could they have rolled away the stone and car-

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ried away the body without being detected? Impossible. But the utterly ridiculous side of the whole lie came out with the report which these soldiers were to circulate, being *well paid for it by the Sanhedrim. The disciples came and* stole the body, while they were sleeping! In the first place, *it is incredible that all these men had fallen asleep at the* same time. All were fast asleep, so fast asleep that the commotion of rolling away the stone and the carrying away of a dead one did not disturb them. Furthermore, sleeping at a post meant death for the Roman soldier. One might have nodded and thus risked his life, but that all slept is an impossibility. But the report is foolish; they were asleep, and while they were asleep they witnessed how the disciples stole the body of Jesus. How ridiculous. The whole proceedings were out and out fraud and falsehood. And this was indeed the only statement they could possibly bring against the resurrection of the Lord Jesus Christ. It was a miserable lie. And this lie is continued to the present day. A small volume is still circulated among the Jews, the "Toledoth Jesu" in which the most blasphemous things are said about our blessed Lord, and the lie about His resurrection invented by the Sanhedrim is likewise printed. This lie will *be upheld by the unbelieving Jews till the day comes when* He appears the second time, and the believing remnant of His earthly people will cry out, "Thou art the Son of God; *Thou art the King of Israel.*" We might mention here the testimony of Josephus. He says in his antiquities: "He appeared to them alive on the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning Him."

Indeed the resurrection of Jesus Christ from the dead, His physical resurrection is unassailable. How wicked then to deny it or any part of it! Yet this is of common occurrence in these last days.*

*That evil system known by the name of "Millennial Dawnism," or "Russellism," belongs to those movements which introduce damnable heresies in the last days (2 Peter ii). "Millennial Dawnism,"

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And now but a few brief sentences remain with which the Gospel of Matthew closes.

"But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw Him they worshipped Him, but some doubted. And Jesus coming up spoke to them, saying, "All power has been given me in heaven and upon earth. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have enjoined you. And behold I am with you all the days, until the completion of the age" (verses 16-20).

What mountain it was He had appointed as the meeting place we do not know. Some one has said "Matthew is the Gospel of the Mountain."†

From a mountain He gave as King His great proclamation, the so-called sermon on the mount, in which He proclaimed the principles of His Kingdom. On a mountain we saw Him transfigured, the blessed type of His second coming in majesty and glory for the establishment of that Kingdom. On the mount of Olives He took the place as Son of David to ride down into Jerusalem. From the same mountain He delivered His great prophetic discourse concerning the future of the Jews, the Christian profession and the nations. And now we see Him and His own on the Galilean mountain. But why is Galilee made so prominent in the last chapter of Matthew?

It is, indeed, a strong and important point in this Gospel. Galilee was the place of His rejection. This is evident in the whole Gospel of Matthew, which gives us exclusively His Galilean ministry. Jerusalem would not have Him. It rejected Him and sought to kill Him through Herod in His infancy. This is only found in Matthew. Therefore, when the King began His ministry He began it in "the Galilee of

among other things, denies the literal, physical resurrection of our Lord.

†H. G. Weston.

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the nations" (chapter iv). The most ignorant Jews resided in Galilee and they had become mixed with the Gentiles. The scribes despised Galilee and as we know said "Search and look, for out of Galilee ariseth no prophet" (John vii:52). His first appearing there was prophetic. It was a sign that Israel would reject Him and that the people sitting in darkness would behold the great light and that to them which sit in the region and shadow of death, light would spring up (chapter iv:16). Jerusalem did reject Him and, therefore, in this Gospel of the Kingdom, the Kingdom preached and rejected, we see the risen One passing by Jerusalem. He *returns to the place of His rejection and His disciples* have to go there and meet Him in Galilee. Here on this significant ground He gives them the great commission to proclaim the kingdom world-wide, to disciple all nations and to baptize them.

This is the *Kingdom* commission. In Luke xxiv we have the proper Christian mission. A time is coming when this great commission here will be carried out by a remnant of Jewish disciples, who are represented by the eleven. It is the same remnant as in Matthew xxiv.

We desire to give this fact in the words of another, which will be helpful.*

"It is well to notice what has been alluded to:—the ministry in the Acts is not the accomplishment of this commission in Matthew, but of the mission in Luke, the book itself being, as is known, the continuation of his Gospel; nor was the ministry of Paul, who took up by a separate divine mission the evangelization of the nations, the carrying out of *this (the commission here in Matthew). His was fully more* even yet a mission from the ascended and glorified Saviour, to which was added the ministry of the church. It connects itself even much more in its first elements with Luke. The ministry here established stands alone. The disciples are *not sent to Jews, as in Luke. But Jerusalem is rejected and*

*Collected writings of J. N. D., page 327.

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the remnant is attached to Christ (His brethren and owned in this character) sent out to Gentiles. This as far as Scripture teaches us has never been fulfilled. The course of events under the hand of God, the disciples remain in Jerusalem. A new mission is sent forth in the person of Paul and that connected with the establishment of the church on earth. The accomplishment of the commission here in Matthew has been interrupted, but there is the promise to be with those who went forth in it to the end of the age. Nor do I doubt it will be so. This testimony will go forth to the nations before the Lord comes. 'The Brethren' will carry it to warn the nations. The commission was given, but we find no accomplishment of it. It connects the testimony with the Jewish remnant owned by a risen Lord of all, with the earth and His earthly directions, and for the present it has in fact given place to a heavenly commission, and the church of God."

How wonderful and harmonious is the Word of God. If anything else had been put at the close of Matthew it would have disturbed and marred the scope of the whole book. Man's wisdom could never have produced such a work.

The eleven then saw Him there. Some doubted. How this indeed carried conviction with it of the truthfulness of the report. Most likely they were taken by surprise, beheld Him from a distance; soon all doubts vanished, for He came up and spoke to them.

All power is His; all power in heaven and on earth. Soon the day will come when indeed He will have all things put under His feet. And the last word, "And behold, I am with you all the days until the completion of the age." Precious promise to faith! He will never leave nor forsake, and He who is with us is the "I am," the mighty Jehovah, the Immanuel, having all power in heaven and on earth.

The Gospel of Matthew begins with Immanuel, "God with us," it ends with Immanuel. With Him, our Saviour and Lord, we shall be in all eternity. Forever with the Lord. With all our hearts we praise God for such a Saviour, for

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such a Lord, for such a Gospel and for such a future with HIMSELF, the King of kings and Lord of lords.

Our study is ended. We lay this work at His feet, and if it pleases Him to use it for the edification of His people, for the defence of the faith, above all for the PRAISE AND GLORY OF HIS ADORABLE NAME, we shall praise Him for it in all eternity. Amen and Amen.

Revelation.

Chapter IV (Continued).

Verse 6. *"And before the Throne as a sea of glass, like crystal."*

We must let the light of Old Testament scriptures shine on this beautiful sea of glass. In the temple of Solomon was a sea of 10 cubits in diameter containing 2,000 baths of water (about 15,000 gallons). An immense laver, but still limited; but here there is no limit or measurement given. It is a sea that breaks against no barrier, chafes against no shore. No type of troubled restlessness is here, for it is solid as if of glass.

The "sea" of old in the Temple was for the priests to wash in, but it would be difficult to wash in *solid* water. Ah, there shall be no need of washing then or there; for there is no possibility of any defilement entering that blessed scene. The water in Solomon's sea figured that one medium of cleansing—the Word of God—and it is this that now affords a firm foundation, a solid standing before the Throne; *fixed purity* is the idea conveyed by this crystal sea and is in harmony with the scene.

"And in the midst of the Throne and round about the Throne were four living ones full of eyes before and behind."

A profoundly interesting question now opens up to us in these "Living Ones," and many extraordinary and fanciful

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interpretations have been made of them. We need not review them; but cleaving closely to what has already been written, and letting the clear and holy light of other Scriptures be thrown on them, we shall get positive assurance that will answer all forms of mistake, and in the best way.

The first thing to note is the word used. They are not "beasts": *that* gives quite a wrong idea and hides the true one. They are *Living One: Life-forms*: Forms of the Life of God as seen, or evidenced, in Creation; for each of these living ones is a head of a class of creatures: Lion of the wild, ox of the domestic animals, eagle of the birds, and man of all. Four, too, is the number of creation, and so adds its thought to the interpretation.

But we have heard of these four "Living Ones" before this. In the vision of Ezekiel, we have again "four living creatures," and again closely identified with the *Throne* of judicial glory. Here in Revelation, they are both "in the midst of" and "round about" the Throne: thus emblematically telling us of the activities of the divine Life in *government*. God carries out the government of His creation, not by dead laws, but by *Living Creatures:* every motion of His government *is* replete with *Life;* and this has a four-fold character, as seen in these four heads of creation: "lion," "ox," "man," "eagle." Each of these here serve the purpose of picturing some attribute of God's holy nature in government, some divine character of that government, whether royal dignity, patience, intelligence, or swiftness.

In Ezekiel the four living creatures have, in close connection, four wheels as one; "wheel within wheel," in intricate complexity, yet in perfect order; thus beautifully picturing, I think, the *providential revolutions* whereby the purposes of God are brought to pass, all acting in perfect harmony with His government as figured there by the Living Ones, and these "*turn not*"; they swerve not from the purposes of God. The rims of these wheels were so high as to be "dreadful," the "turnings" of His Providences, amongst the children of men, and in large circles; we see not the whole, only a fragment of the rim; hence our perplexities and our

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inability to interpret His providential ways—they are so high above our vision that they are dreadful. Could we see all we should then perceive that they formed a perfect circle, were perfectedly rounded.

No wheels are here. God is not acting now through providences, but more directly; yet does the vision of Ezekiel throw its light on our Scripture.

We might further note that their unceasing cry of "Holy, holy, holy" connects them with the *"Seraphim,"* the *"Consuming Ones,"* as this word means, of Isa. vi: they are Seraphic, active in consuming holiness, as well as *"cherubic,"* expressive of the inflexible and unstained righteousness of His government.

Intensely solemn, as when we look upon some display of God's awful power in nature: Consider the heavens, the work of His Fingers, is it to mark the correspondence between these four expressions of the divine Life and Him who was Himself "God manifest in the flesh"? He, too, our Lord Jesus, was *Lion, Ox, Man,* and *Eagle.* Each of the four pictures we have of Him in the four gospels portrays Him as one of these Life Forms. In Matthew He expresses that *royal majesty* so perfectly figured by the *king* of beasts. In Mark we love to trace the patient path of the perfect *Servant,* to picture whom God has made the young *ox, ready alike for labor or sacrifice.* Closer, and still dearer, does He come to us in Luke, looking into our faces with human eyes, filled with compassion and sympathy: it is the *Face of a Man.* Till, finally, we fall in adoring worship at His feet as we follow Him in John's gospel, where He, as it were, soars far out of sight of the merely natural eyes, and is indeed as a Flying Eagle! Ah, these are the points that make us sing; for they are the marks of His blessed work, and ever true is it: *"Thou Lord hast made me glad through Thy work; I will triumph in the works of Thy Hand"* (Psa. xcii).

Verse 8. *"And the four Living-Ones, having each of them six wings, are full of eyes around and within. And*

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they cease not, day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and who is to come."

The eye, the light of the body, is, as a figure, a perfect picture of *intelligence*. Nothing is outside the view of the divine government. Outward on all sides these eyes *look*, searching the universe. Inward too, as knowing well God's purposes in permitting what is thus seen. Thus these eyes express, pictorially, the Omniscience of the Lord God Almighty.

The six wings again very clearly remind us of those six-winged Seraphim that Isaiah saw, and the cry of these is, as it were, the continuation, or echo, of that: *"Holy, holy, holy is the Lord of Hosts."*

No weariness is expressed by this ceaseless three-fold ascription of holiness to the Triune God. But how strange to Christian ears sounds this Name of their God. The spirit within them has ever been that of "adoption whereby they cry Abba Father." They have been encouraged to come close to Him in this tender and *homely* relationship, and where is all this now? It is gone, and once more we are, not exactly in The House with its many mansions, but in The Palace with its Throne. All is filled with majesty, dignity, and the atmosphere of official glory. We are back in Old Testament connections: "Jehovah," "Elohim," "Shaddai" again appear—He who ever was, is, and, to all eternity, shall be. Well, under whatever name He is seen, we will sing "Glory to His name," for after all we too have learned of One named Jesus, who is The Same Yesterday ("who was"), To-day ("who is") and Forever ("who is to come"). No divine dignity is too exalted for our Lord, and seeing Him, who was abased to the lowest humiliation, thus exalted is our joy, a joy that is our strength.

Verse 9. *"And when the Living-Ones shall give glory and honour and thanksgiving to Him who sits upon the Throne, who lives to the ages of the ages, the four and twenty elders shall fall before him who sits upon the throne, and shall worship Him who lives for the ages of the ages, and*

shall cast their crowns before the throne saying, Worthy art thou, O Lord and our God, to receive glory, and honour, and power, because thou didst create all things, and for thy will they were, and were created."

Note the beautiful paradoxes of that scene. "When the Living-Ones give glory," and yet we have just been told that they never *cease* to do it day or night*. Then surely the Redeemed from among men cease not also. As on earth, even amid earth's occupations of buying, selling, working, they had learned to "pray without ceasing," so here there is never-ending, ceaseless praise.

Here there is perfect harmony between every form of the divine Life and the redeemed. Often in days now gone by, they may have questioned whether it were possible that God, so infinitely good, compassionate and mighty, were really over all the events of earth; whether He still maintained His Hand upon the discordant, disordered scene of wrong, injustice, inequalities, unrighteousness, undeserved sorrows through which they walked. It often looked as though Solomon had gone ahead as far as intelligence could reach, when he, looking at the same scene "under the sun," had sighed, "Time and doom hap alike to all," and indeed he *had;* but then these elders had walked by another light than that the sun afforded, even by faith, and had rested on a word from human, yet divine, Lips, that said, *"Every hair of your head is numbered,"* and *"Ye are of more value than many sparrows. Now,* this faith is certainly justified: all is quite clear, now there is no doubt, no question. *Sight* has taken the place of faith, and in the holy light of the scene—aye, with the consciousness this judgment is about to be active, they cry, "Worthy art Thou"; and this, not because of *Redemption,* for that sweeter song we must wait a little space, but because He is the *Creator* of all.

Not indeed that He is the Author of evil; nor both of

*Of course this is, as constantly the case, but a human form of speech, not to be taken literally, for there is no night there.

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laws, and of the wickedness that breaks them. Nothing evil could possibly come from absolute good, no devil, no Satan, no Lawless One has been *so* created by Him; yet His will has, *it is now seen, governed all*, and Good and Evil, Light and Darkness, and all that is involved in the mystery of the permission of Evil intruding into His creation—all subserve His will (Cf. Ps. cxxxv: 6).

But is it permissible then reverently to enquire how, if an absolutely good creator was the author of *everything*, the evil that is so evident can be accounted for? If it did not come from Him, from whom or whence *did it* come?

Scripture presents to us one as the beginner of sin: "The Devil sinneth from the beginning" (1 John iii:8). Is he then as eternal as the One of whom that same epistle writes, who "was from the beginning." Nay, all Scripture seems to re-*sound with the assertion that this one is but a creature. Did* not God then create him? No and yes. *No*, not as the *Devil*, not as fallen, not as the ruin he is. *Yes*, as the highest top-stone of His spiritual creation, 'who sealed up the sun, full of wisdom, and perfect in beauty,' "perfect in his ways from the day that he was created." *That* was how he came from his Maker's Hand; but "iniquity was found in him" (v. 15), *and how can that be accounted for?*

There is a scale and order in creation. Mere *matter* is the lowest, without life or will. The *vegetable* is a higher order than matter; here we have life, *growth*—yet no motion, no *will*. For this one must go one step higher. The *animal* has not only life, but motion according to a *will* that is implanted within. Yet is there constraint and restraint. The ox *is governed* and *controlled by his* nature, he cannot go contrary to it: consequently there is no moral responsibility —for that we must go still a step higher, to a creature of true reasoning powers and the capacity for knowing his Creator and consequent responsibility.

This may be sufficient to suggest to us that the highest possible character of creation will consist in one who is a moral agent and *absolutely free*, in perfect equipoise, able to

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go to the right or to the left, to do good or to do evil; not *compelled* to walk morally in any direction, with no trend or innate tendency warping to either side; nor forced by the law of his being to walk in submissive obedience, yet quite as able to do so as to walk the contrary path. Such was—not Satan, not the Devil—but "Lucifer, son of the morning" (as his name may then have been), the first "bright and morning star (Is. xiv). Left to himself, he took the path of "iniquity," "puffed up," he aimed at that which was above him. It *was* robbery for *him* to be equal with God, and by this awful expression of pride, he fell. It was the first—the greatest—sin. It is not so considered by man, himself now similarly fallen. It is on no human statute books as an offence; nay, it is rather a virtue; and its opposite, meekness and lowliness, is, in the courts of men's judgment, rather the vice, or, at the best, an expression of weakness that calls for pity or contempt.

Hence all the evil in the universe: nor is it at the time of our chapter yet righted. Still the elders cast their crowns before Him of Whom they have received them (and it is not their least value, that they afford the redeemed something that may be there cast) and their calm, happy cry is, "Worthy art Thou."

You and I are not there yet. We cannot walk thus by sight. Still clouds are round about us. Still a myriad groans of sin, suffering, sorrow in this nether world, deny His Goodness or His Power. Yet sweet and calming it is to hear that song in which we shall soon, through grace, join; and amid all, to echo, in our feeble way, *"Thou art worthy."*

F. C. J.

How Christian Science Antagonizes the Bible.

PART I.

By James M. Gray.

I. *Christian Science denies the existence of matter.*—As this is, perhaps, the simplest and plainest of the propositions concerning it, it is stated first. Its logic is possibly like this: (a) The testimony of the senses is emmonly deccitful, therefore they cannot be relied upon when they speak of the outside world; (b) they say the outside world exists; (c) since their testimooy is not to be relied upon, the outside world does not exist. Its existence is an illusion of mortal mind.* The approach from this illusionary postulate to the subject of disease is an easy one. You have no disease because you have no body, and you have no body because matter does not exist. You can think your disease away because you can think your body away.

BISHOP BERKELEY'S IDEALISM.

The conception is not entirely new, for we recall the idealism of Bishop Berkeley and his successors, but these profound thinkers did not deny the existence of matter absolutely, but only distinguished between what is called its phenomenal existence and its real existence. Their idealism, indeed, was not far removed from the teaching of the New Testament that the Mosaic tabernacle and its ordinances, while phenomenally existent, were only the shadow of the heavenly and spiritual substance which they symbolized.† Christian Science, however, antagonizes the earliest declaration of the Bible, that "in the beginning God created the heaven and the earth," which, of course, He did not create if there is no earth. And there is no earth if there is no matter. See, in this connection, "Science and Health," p. 335, or give attention to the following comment of one of its expositors (Hon. Herbert M. Beck, in the *Arkansas Gazette*): "Christian Science does deny the reality of matter, but not the reality of men and things; i. e., it denies the materiality of things, and says that God, Spirit, created all that was

*Dr. John W. Churchman in *Atlantic Monthly*.

†Hebrews viii, ix, x.

created, that creation is therefore spiritual and not material." The idea seems to be that God created only that which was in and of His own nature, and as His nature is not material, therefore nothing He created is material.

THE SLOCUM DISASTER.

The offence against common sense involved in this hypothesis is seen in the following circumstance: Not very long ago an awful accident occurred on the East River. The General Slocum, an excursion steamer, while carrying a load of passengers, chiefly women and children, to a picnic resort on Long Island Sound, caught on fire, and before she could be beached a thousand persons were either drowned or burned to death. When the facts were drawn to the attention of an educated and intelligent Christian Scientist, who was asked how they could be explained on the theory of the non-existence of pain and its concomitants, the reply was that they never actually occurred except in the imaginations of the people!

Of course, the ridiculous side of such a reply will appeal to some, but think of the moral aspect of it. "If," as a friend of mine once said, "this body of mine does not exist, if it is only a phantom of a phantom and a shadow of a shadow, then am I not at liberty to do with it as I please, without sin?" We would cast no slur or insinuation against any living Christian Scientist whomsoever in saying this, but is it not desirable that any who are being tempted in that direction should learn of the road on which they are expected to travel?

II. This naturally suggests the second consideration, viz.: that Christian Science *denies the existence of sin.* The text-book says, that "in reality there is no evil" (p. 311), and "because soul is immortal, soul cannot sin" (p. 348), and that "one sacrifice, however great, is insufficient to pay the debt of sin" (p. 23). Ignoring the inconsistency and contradiction of these utterances, let us place them side by side with the declaration of the Bible on the same point: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi:5); "the soul that sinneth it shall die" (Ezek. xviii:4); "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i:7).

SIN DEFINED.

But, of course, the text-book does not mean what the Bible means by sin. According to the Bible, it is primarily an inherent part of our fallen nature (Ps. li:5; Rom. vii:17), and, secondly, and as the result of that, the transgression of God's law (1 John iii:4). It requires confession, repentance, restitution, atonement, cleansing

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(Prov. xxviii:13; Acts iii:19; Lk. xix:18; Lev. xvii:11; Ps. li:2). But sin, according to Christian Science, is simply error, an illusion of mortal mind, and you think it away as you think disease away, and for the same reason. You lose sin when you lose the sense of sin, and this you do by persistently thinking that there is no sin.* In illustration, the text-book says, that the property of alcohol is to intoxicate, but if the common thought of the majority had endowed it with nourishing quality like milk, it would produce a similar effect. "This unique application of the majority rule," says Mr. Erdman, "shows how a man might get apparently drunk with no sense of sin, by putting the blame on the common thought of the unspiritual majority."†

The formula recalls an incident of a little boy within the writer's circle of acquaintance, who was forbidden by his mother to enter a certain room of their dwelling which had been newly papered. Fear was felt that a mischievous disposition would move him to tear off the paper while it was still moist, and he was admonished that if he did so he would not be a good boy. Nevertheless, some time afterward, being missed from the family presence, he was found in that very room tearing off the paper as rapidly as he could, to the accompaniment of the words, muttered under his breath, "Georgie *is* a good boy, Georgie *is* a good boy!"

With Christian Science, indeed, sin and disease are practically synonymous, and it is the latter that is dwelt upon to the exclusion of the former, until one is led to think that a perfect state of bodily health were one and the same as a pure soul. As an illustration, there lies before the writer a newspaper report of a lecture on Christian Science delivered by one of its most eminent exponents, covering seven columns of a leading daily, five of which, however, discuss the subject of physical healing, and only two are left to speak of the author of Christian Science and its tenets. It is true, indeed, as Christian Science eagerly insists, that Jesus Christ healed all manner of diseases, and that much is made of it in the Gospels and Acts of the Apostles, but this He did as an incident, a credential of His ministry (Matt. xi:2-6). He came into the world to seek and save lost (Lk. xix:10), the morally and spiritually lost, and He did these other things as testimonies to His Divine commission and that men might believe on Him as the Son of God and the Saviour of the world (Mat. xi:1-6; John ix:1-38; ix:30, 31; Acts ii:22-41).

Like all natural religions, however, Christian Science fails to take account of the fallen nature of man of which physical disease is but

*"Science and Health," p. 311.

†"Why I Am Not a Christian Scientist."

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a symptom, and not by any means the w[illegible] mentions the new birth sometimes, but, of course it is not the new birth of the Holy Scriptures. The lecturer just alluded to (Judge S. J. H. Hanna,* C. S. D.), insists that "the real spiritual man is made in the image and likeness of God," and must, "by the necessity of his relationship to God reflect, or image forth, the Divine character." The "mortal" man, the "unspiritual" man does not reflect God, according to the same authority,* and is not, therefore, His image and likeness. The "real spiritual man" of Christian Science, it should be remembered, is he who no longer believes in a material body, while the "mortal unspiritual" man is still hampered by that illusion (?).

MAN AND THE DIVINE IMAGE.

Now the truth is that God did make man in His own image and likeness (Gen. i:26, 27), but the man God made was the whole man consisting of soul and body, spirit and matter (1 Thess. v:23). The Divine image in which this man was made was that of righteousness and true holiness (Eph. iv:24). When sin entered the world man lost this image and became by nature a "child of wrath" (Eph. ii:3), and in need of renewal and reconciliation to God (Col. iii:10; 2 Cor. v:18, 19).

Christian Science distinguishes, therefore, between a false and a true man, but the Bible between an old and a new man. The false man of Christian Science is he who thinks he has a material body, the true man he who is delivered from that idea. The old man of the Bible is he who is dwelling in a state of sin, the new man who having been regenerated, is dwelling in a state of grace. Christian Science says to the false man, "become true by thinking there is no evil, error, sin." The Bible says to the old man, "Believe on the Lord Jesus and thou shalt be saved" (Acts xvi:31). The reader who does not perceive a "great gulf fixed" between these two conceptions or ideas is earnestly entreated to consider them again.

Indeed one is more and more impressed in reading Christian Science literature and listening to its exponents, how little thought is given to the exaltation of God and of Jesus Christ, and how much is given to man himself. It is a religion of works throughout, whereas the Bible says—"Not of works, lest any man should boast" (Eph. ii:8, 9).

III. It is almost unnecessary to say that Christian Science *denies the existence of Satan.* The text-book declares in one place that "the supposition that there are good and evil spirits is a mistake" (pp. 70, 71), and in another, that "a lie is all the Satan there is"

*"Christian Science the Religion of the Bible."

(pp. 84, 85), declarations which doubtless cause the greatest satisfaction in the realms of darkness, for "we may believe that Satan is more eager to establish his nonentity than the most miscalled man ever was to establish the opposite."*

PERSONALITY AND POWER OF SATAN.

But if there be no Satan then there was no garden of Eden and no fall of man, which is, of course, what Christian Science affirms, regarding Genesis III "as mythological allegory or history of error." If there be no Satan then the book of Job is to be classed in the same category with Genesis III, and so is a large part of the Old Testament. If there was no Satan, then are we to conclude that Jesus was never tempted in the wilderness (Matt. iv)? And what about His teaching as to His betrayer and betrayal (John xiii:27)? And what about the petition in the Lord's prayer that we may be delivered from the evil one (Lk. xi:4, R. V.)? Who sifted Peter, if there be no Satan (Lk. xxii:31)? Who will explain the book of Revelation, if Satan is not? And who will be the chief occupant of the lake of fire (Rev. xx:10)?

Although it is somewhat out of order, there may be no better place to say that Satan is a mighty enemy of God, and consequently of man who is made in the image of God, and that he has vast power through his angels and demons in heaven and on earth, as deceit is the chief weapon of Satan, his attacks may not be understood as readily as might be expected. He not only insinuates doubts as to the truth of the more important and vital facts of revelation (Gen. iii:1-4), but especially does he pervert the Gospel by counterfeiting it, even though, in order to do so, he must array himself as an angel of light (2 Cor. iv:4; xi:14, 15). This he has done, there is every reason to believe, and done with his most consummate skill, in the case of Christian Science. Here has he created a church of his own with supernatural works and the graces and beauties of Christianity as its credentials, so that, if possible, it would deceive the very elect (Matt. xxiv:24). For a striking and impressive outlining of this truth in the form of a dialogue between Satan and his angels the reader is referred to the "Masterpiece of Satan," by St. Clements; but for a more extended and scholarly treatment of the whole question of Satan and Satanism such larger *volumes as the following are recommended:* "The Satan of Scripture," by Ormiston; "Satan's Devices," by Parsons; "Lectures on Satan," by McRea; "Satanology," by Matson; "Demon Possession and Allied Themes," by Nevius. Other works that might be read

*"Christian Science Tested by Scripture."

with profit on the subject are: "Two Babylons," Hislop; "Earth's Earliest Ages," Pember; and "Christianity and Anti-Christianity," Andrews.

IV. But, more seriously still, Christian Science *denies the personality of God.* The lecturer referred to in a previous paragraph says that it acknowledges "the supremacy and infinity of God," and inculcates "the omnipotence, omnipresence and omniscience of God," but it might do all this and deny His personality. The text-book of Christian Science sometimes speaks of God as a Person, but more commonly as a principle, and one who was a teacher and healer of the cult has testified to the writer that none can become an adept in *that sense without absolutely relinquishing the idea of a Divine personality.* The following extracts from the text-book are to the point: "The belief that man has a separate life or soul from God is the error that Jesus came to destroy" (p. 90); "Man is co-eternal and co-existent with God, and they are inseparable in Divine Science" (p. 173).

CHRISTIAN SCIENCE AND PANTHEISM.

Christian Science resents its classification with pantheism, but what is the foregoing if not pantheism? The god of pantheism is not a being above the universe and independent of it because of creating it, but rather the pervading principle or soul of the universe itself. The god of the pantheist is in man, but in much the same sense is he in the air we breathe, the clouds that float in the sky, the mountains and plains of the earth, the material of which our houses are built and the paper on which these words are printed. *All these things are just so many fleeting modifications of the pantheist's god,* and, in the last analysis, of the Christian Scientist's god as well. No Christian Scientist can look up into the face of God and mean what the devout and intelligent Christian means when he addresses Him as "Our Father Who art in heaven."

A defender of Christian Science recently declared that "it is foolish to say it denies God, when the whole teaching stands upon the absolute Allness of God," and that "God's personality is not denied, but He is described to be the only Person."* In reply it is sufficient to say that the affirmation of "absolute Allness of God" is what identifies Christian Science with pantheism, and that the affirmation that He is "*the only Person*" *denies to Him personality altogether.*

IMMACULATE CONCEPTIONS.

V. The denial of the personality of God carries with it necessarily the *denial of the Person and work of our Lord Jesus Christ.*

*Hon. Herbert M. Beck in the *Arkansas Gazette.*

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It is peculiarly difficult to define just what Christian Science holds concerning our Lord Jesus Christ, since its language with reference to Him is even more abstruse and contradictory than usual. One exponent speaks of but one Christ, which sounds like Christianity, while another uses language implying that there were Christs before Jesus and that there may be others after Him, which sounds like Buddhism or theosophy. There is a prevailing opinion among Christian Scientists whom the writer has met and of whom he has heard, that the immaculate conception of Mary was not unique, and that any other woman of our own time, for example, sufficiently holy according to the canons of Christian Science, sufficiently real and spiritual, might conceive and give birth to another Christ in the same way. A Boston clergyman is sponsor for the statement that there are three women in Massachusetts who affirm to having given birth to such children. We would avoid slander, even impersonal slander, but what shall be said of the moral character and the moral effects of such teaching? Nor does it become less serious in the light of Christian Science inculcations concerning marriage and the conjugal relation. On page 288 of "Miscellaneous Writings," by the founder of that sect, occur these words: "Is marriage nearer right than celibacy?" To which the answer is given: "Human knowledge indicates that it is, while science indicates that it is not." Consider this teaching further in the light of a well-understood fact that husbands and wives under the influence of Christian Science do not infrequently cease to live together in the natural relationship. This may seem to them like the refinement of holiness, but may it not rather be Satan's method of leading into deeper sin? Let the word of God be examined on this point as given in 1 Cor. vii:1-9 and Heb. xiii:4, and let it be remembered that the first miracle of our holy Lord was in connection with and for the benefit of a marriage feast (John ii).

THE BODY AND BLOOD OF JESUS.

But to return to the consideration of His gracious Person, "we must confess the shock it gives our reverence to hear Him constantly referred to as a metaphysician and demonstrator of Christian Science, and the most scientific man that ever trod the globe; to be told that the cause of His agony in the garden was His conviction of the utter error of a belief of life in matter and that on the cross He was giving the world an example and proof of divine (or Christian) Science."* The latter, by the way, makes a distinction between Jesus and the Christ. It was only the former and not the latter who had a body, and this, of course, could not have been a true or real body, since there is no such thing. He only accommodated

*"Christian Science Tested by Scripture."

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Himself to our crude notions when He described it as flesh and blood. He never truly suffered on the cross, He never truly died nor rose again. The resurrection which the Bible describes is only a "demonstration" of Christian Science. Jesus, indeed, was only a "spiritual idea" ("Science and Health," p. 513). There is no redemption in His blood, for there is no blood. This is the crux of their whole position. Talk with a Christian Scientist about the Bible, *and he will seem to agree with you on every point* because he is using language in a different sense from yourself, but approach him on the subject of the blood of atonement and he is almost certain to appear in opposition to you. If he agrees with you he can hardly be an intelligent and at the same time a truthful Christian Scientist. The text-book says (p. 35): "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree than when it was flowing in his veins."

Dismiss the childish contradictions in the above statements and consider seriously this last one of all. Jesus is the antitype of the paschal lamb. Can any one read the twelfth chapter of Exodus and say that the houses of the Hebrews would have been passed over in the judgment upon Egypt just as efficaciously if in each case no lamb had been slain, and no blood sprinkled upon the doorposts? Jesus is the antitype of the sacrificial lamb. Can any one read the book of Leviticus and say that the sins of Israel would have been equally atoned for if the lamb had not been slain and its blood sprinkled upon the altar and the mercy-seat? And what interpretation are we to give to these declarations of the New Testament: "*The church of God, which He purchased with His own blood*" (Acts xx:28); "Whom God hath set forth to be a propitiation through faith, by His blood" (Rom. iii:25); "We have redemption through His blood" (Eph. i:7); "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. ix:12); "Unto Him that loved us, and washed us from our sins in His own blood" (Rev. i:5)? Have all the fathers of the Christian church in all the centuries failed to grasp the meaning of this word and the real significance of these utterances, and has it been left to a New England woman of the present centuries to do this? Are the creeds of Christendom now to be set aside for "Science and Health"?

No wonder that a religious system such as this, even bearing a Christian name, should have no place for the observance of the Lord's Supper.

VI. As a logical sequence, Christian Science *denies the reality of prayer.* This, to some having given little attention to the subject, may appear the most surprising of all our propositions, because it is popularly believed that Christian Science is almost a synonym for

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prayer. It is often classed, indeed, with "Divine healing" and the prayer of faith that saves the sick (Jas. v:15), from which, in reality, it is as far removed as the poles. There are presumably Christian Scientists who still believe that they pray as they used to do when they were Christians, but the divergence from the faith of their fathers is ever widening on an increasing scale. All engineering proceeds on the principle of reaching great heights or depths by almost imperceptible inclines, and it is so that the adversary of souls operates in leading us astray.

PRAYER DEFINED.

A young woman recently become a Christian Scientist was deeply wounded, even to tears, by the seeming insinuation in the question, If she ever prayed? And yet Christian Scientists do not pray. Prayer is the address of a personal human being to a personal God, *grounded on the merits and mediation of a personal Saviour, and* inspired and directed by a personal Holy Spirit (Eph. ii:18), all of which Christian Science absolutely denies. Neither God nor man is a person in Christian Science. What it thinks of the Saviour has been already seen, in part, and what it thinks of the Holy Spirit may be gathered from the observation of its founder that "the Comforter is Divine (i. e., Christian) Science" ("Science and Health," p. 55).

Indeed, Christian Science plainly decries prayer, saying that "prayer to a personal God is a hindrance," "a misapprehension of the source and manner of all good," and that "petitions only bring mortals the results of their own beliefs." "God is not influenced *by man," says the text-book (p. 7), and "the habit of pleading with* the Divine mind as one pleads with a human being perpetuates the belief in God as humanly circumscribed—an error that impedes spiritual growth" (p. 2).

HYPNOTIZING DR. DOWIE.

If, after all this, the Christian Scientist insists that he prays, it is difficult to describe what he means. Indeed, hypnotism comes nearer the description of the mental process passing for prayer in the vocabulary of the Christian Scientist. When, a few years since, Dr. John Alexander Dowie attempted to introduce Zionism in New York at a meeting in Madison Square Garden, the Christian Scientists set themselves up against him. They said, "This is a lie, this is error, this cannot be, this must not be." And a number of them stationed themselves at different places in the Garden to "demonstrate" against him, wherein they were successful, as they claimed, for Dr. Dowie's effort was abortive. One of the "demonstrators" told the writer that the process was hypnotic—an intense introspection followed by an equally intense projection of the mind upon the

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object to be influenced or the purpose to be attained. It was the same process, the demonstrator said, which is exercised by them in the case of physical healing.

To employ a further illustration: The writer had addressed a Christian Scientist in a spirit of kindness, asking him to carefully read certain scriptures he had indicated, and pray the God and Saviour he used to know and serve to bless them to his deliverance from that awful error. To this the correspondent replied that he could not do so, adding, "I believe that it is a prayer to establish your conclusions or your convictions in my heart." What is this but hypnotism, a kind of wrestling of mind against mind, but it is not prayer. Certainly it is not a cry to a personal and powerful and gracious God for light and aid in a time of possible crisis or necessity. Could anything more plainly show the elimination of personality from the God of the Christian Scientist than this? There is no confidence in God here, no repose in His love, no nestling under His feathers for care and protection from a possible hostile approach. There is nothing here but the pitiful condition of a soul on the broad ocean of existence acting as its own pilot and unprovided with *an anchor.*

VII. But, finally, that which is fundamental to all the foregoing is the error of Christian Science *with reference to the interpretation of the Bible.* This fact is all the more deeply impressed upon us by the title of its text-book, the great "standard of faith and practice" for all its votaries. "Science and Health, with Key to the Scriptures," is very significant. A key has two offices. It may open a door or effectually close it, and the latter is what it seems to have done, so far as the understanding of the Bible is concerned, to all who are under its strange influence. Professor Orr is within bounds in saying that in reality the Scriptures are explained away by it. "In considerable parts they are declared to be the work of the spirit of error. The exegesis offered apart from the extravagant allegorizing is that of the madhouse."*

A few illustrations or samples follow, taken in part from the "Glossary" in "Science and Health," which it is understood its votaries commit to memory.

Adam is divided into two syllables and means "a dam, or obstruction, which suggests the thought of something fluid, of mortal mind in solution." *Benjamin* (Jacob's son) is a "physical belief as to life, substance and mind." *Dan* (Jacob's son) is "animal magnetism." *Ears are* "not organs of the so-called corporeal senses, but spiritual understanding." *Euphrates* (a river) is "divine science,

*The *London Quarterly Review.*

encompassing the universe and man." *God* (Jacob's son) is "science, spiritual being understood." *Firmament* is "spiritual understanding." *Gihon* (river) is "the rights of woman acknowledged morally, civilly and socially." *Ham* (Noah's son) is "corporeal belief; sensuality." *Hiddekel* (river) is "divine science, understood and acknowledged." *Holy Ghost is also* "divine science; the development of eternal life." *Issachar* (Jacob's son) is "a corporeal belief; the offspring of error." *Japhet* (Noah's son) is "a type of *spiritual peace, flowing from the understanding that God is the* divine Principle of all existence." *Jerusalem* is "mortal belief and knowledge, obtained from the five corporeal senses." *Joseph* is "a corporeal mortal." *Judah* is a "corporeal, material belief, progressing and disappearing." *Levi* (Jacob's son) is "a corporeal and sensual belief." *Mother* is "God." *New Jerusalem* is "divine science."

On page 19 of "Science and Health" are the words: "Jesus urged the commandment, 'Thou shalt have no other gods before Me,' which may be rendered, 'Thou shalt have no belief of life in matter.'" The beautiful text, "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," is wrested into "Put away material self and sense, and seek the divine Principle and Science of all healing" (p. 20). The precious words, "Jesus bore our sins in His own body," are wrested into meaning, "He knew the moral errors which constitute the material body, and could destroy those errors; but at the time when Jesus felt our infirmities He had not conquered all the beliefs of the flesh or his sense of material life": (p. 53). On page 216 we read: "When you say, 'Man's body is material,' I say with Paul, 'Be willing rather to be absent from the body, and to be present with the Lord.' Give up your material belief of mind and matter, and have but one mind, even God." But, worse than *this*, the resurrection of our Lord is flatly denied in the following words: "Paul writes, 'If Christ be not risen, then is my preaching vain;' that is: '*If the idea of the supremacy of Spirit, which is the* true *conception* of being, come not to your thought, you cannot be benefited by what I say'" (p. 324).*

THE CHRISTIAN SCIENTIST AS AN EXEGETE.

The Christian Scientist as a Bible exegete is the most astonishing spiritual phenomenon of the times. The ninety-first psalm is a favorite, beginning with the words, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and containing the promise, "Thou shalt not be afraid

*"How Christian Science Wrests Scripture," A. C. Dixon.

* * * for the pestilence that walketh in d··rkness nor for the destruction that wasteth at noonday." Devout Christian scholarship regards this psalm as written by Moses during the wilderness journey, when, besides political enemies, Israel had other evils to encounter from the climate, reptiles and wild beasts, and when they were assured that to commit themselves with full confidence and obedience to the Almighty would be to share His protection. It is also applied in an accommodated sense to the spiritual blessings of *true and faithful believers in Jesus Christ, although doubtless it ultimately* belongs to the age to come. But Christian Science leaves God out of the consideration. "The secret place of the Most High" is the ego or realm of spiritual thought, into which the person conversant with the science retires at will. When once ensconced in this temple of his interior, he realizes the idea of the psalmist, and all disease and sin gravitates away from him! He is no longer in danger of the pestilence or destruction.* In like manner Hebrews ii:39-40 is pressed into the service. The inspired writer is alluding to that "better thing" for which the Old Testament patriarchs waited, "not having received the promise," and the church regards it as applying to the coming of the Messiah, especially His second coming, when Old and New Testament saints alike shall have their bodies raised from the grave and enter into the enjoyment of complete redemption. But Christian Science arrogates this to itself. It (i. e., Christian Science) is the better thing for which the patriarchs waited, and there is no further redemption to be expected. Irreverent as this may sound, it does not shock the spiritual sensibilities as much as when we hear Christian Science absolutely putting itself in the place of Christ in the appropriation of such declarations and invitations as these: "I am the way, the truth and the life," and "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

But Christian Science knows how to take the Scriptures in a sober sense when it is disposed to do so, applying what it chooses to its advantage and discarding the remainder. The distinguished lecturer referred to in an earlier section is quoting Jesus' commission to His twelve disciples in Matthew x:5-10:

> "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Pro-

*Prof. John D. Quackenbos.

vide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."

JESUS' COMMISSION TO HEAL.

"This commandment," he goes on to say, "is a unit. It is not two commandments. There is in this language no warrant for any attempt to separate the commandment by declaring that the part relating to preaching was to be perpetuated, but the part relating to healing the sick was to be set aside as having reference only to the time in which, and to those to whom it was given." Here is a challenge no intelligent Bible student will desire to ignore. This commission *is* a unit as the lecturer affirms, nor is there any warrant for separating one part of it from another. But does not he perceive that the whole belongs "to the time in which and to those to whom it was given?" Is not Jesus very explicit about this (verses 5, 6)? Does He not limit both the preaching and the teaching to Israel? Is not the one as unique as the other? Why then does the lecturer do violence to this unit? Why does not he limit his *ministrations* to Israel? And why does not he do this freely, without gold, or silver, or brass, or scrip for his journey, without two coats, or shoes, or staves, for the workman is worthy of his hire?

[*To be continued. Part Two will consider "How the Bible Antagonizes Christian Science."*]

"The Spirit leads my spirit up,
Shutting me in with God;
He thinks for me, He acts for me,
Faith never bears a load.
And this is joy most sanctifying,
Earth's brightest hues grow dim,
Losing all power to charm a heart
Thus occupied with Him.

No space is here for sinful self,
Nor useless, idle dream;
Flesh-blossoms wither in a heart,
Pre-occupied with Him;
Yea, *thus the longing heart is full*
Supplied for every need,
Finding an object and a joy
All-satisfying indeed."

Lamps, Pitchers and Trumpets.

The history of Gideon is most instructive. Principles of truth are contained therein that are of the deepest value for our souls to-day. It was a time of trouble in Israel. For seven years the hosts of Midian and Amalek had devastated that land, and oppressed the people. Upon Israel's repentance, God raised up a deliverer for them, as He had frequently done before. Gideon was God's *instrument*, but God took every care that the glory of the deliverance should be solely His own. Thus when Gideon started forth with an army of 32,000 men, Jehovah said, "the people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, "mine own hand hath saved me" (Jno. vii:2). Gideon was therefore to apply to his followers the test of Deut. xx:8, which resulted in 22,000 of them confessing themselves faint-hearted, and returning home. What a lesson is here! Power does not consist in numbers, however disposed our poor carnal hearts may be to think so. Faith is an individual thing, possessed by how few many a testing time makes sadly plain. Yet God should be enough for every one of us.

But the army was still too large for God. The remaining 10,000 were therefore subjected to a second test. Gideon halted them at some water, and observed how each man drank. The majority fell upon their knees, and went in for full enjoyment of the refreshing draught; 300 simply put a little water to their mouths with their hands, lapping as a dog would lap. These were the men for God. "By the 300 men that lapped will I save you." The test was a very simple one, but it revealed the conditions of all hearts. The majority gave themselves

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right up to the pleasure of the moment, thinking of their own comfort; the 300 were so occupied with the important business in hand that a passing lap contented them. Their whole heartedness was thus manifested. We are reminded of the words in 2 Tim. ii:4: "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." To please God one must have the heart free. The devoted 300, so absorbed with God's interests, remind us also of the singleness of purpose that characterized the Apostle Paul: "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. iii:13, 14). Brethren, let us be imitators of the apostles. Nothing short of absolute singleness of eye and heart can satisfy the God with whom we have to do. Half-heartedness is grievous in His sight.

The 300 then moved forward in the simplicity of faith, with Gideon at their head, to meet the enemy's 135,000 men. But what was their equipment for such a serious undertaking? "He put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers" (Jno. vii:16). Did ever an army go out to battle with such instruments since the world began? How manifestly was the victory that followed God's work, and not man's!

These things are plainly interpreted to us in 2 Cor. iv:6, 7. The apostle tells us that the God who, in the days of Gen. i, commanded the light to shine out of darkness hath shined into our hearts for the shining forth of the light of the knowledge of His glory in the face of Jesus Christ. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Gideon's pitchers thus speak of the earthen vessels, i. e. the mortal bodies, of believers. Once our minds and hearts were covered with gross moral darkness, of which

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the darkness of Gen. i:2 was the type—we knew nothing of God and His beloved Son. But God has shined into our hearts (*not* "commanded the light to shine"), thus dispelling our darkness for ever. We now know God, as He has been pleased to reveal Himself to us in Jesus Christ. What blissful knowledge! What perfect rest and peace for the poor human heart! Well may the apostle call this knowledge "treasure." Could all this world's millions, if hesped together, be compared with it even for a moment?

But God has shined into our hearts in order that there may be a shining out. Every Christian is thus a luminary; a radiancy of Christ should therefore be seen in our every action and word. In this connection, let each reader ponder the words of our Lord in Matt. v:16, and the words of the Holy Spirit in Phil. ii:15.

Gideon's pitchers had to be broken before the lamps shone forth in all their brightness. But little light was seen while they continued within the unbroken earthen vessels. This finds its answer in our own experience. The painful circumstances of wilderness life are God's means of disciplining the soul for the humbling of the pride, and the breaking down of the self-will, that are so natural to us all. If our path were altogether smooth, it is to be feared that but little of Christ would be seen in us. The roughness of the way, when gone through with God, serves to develop and mature the divine life within us. In measure as we carry about with us practically the putting to death of Jesus, the life of Jesus is manifested in our mortal flesh. If the breaking of the vessel was necessary for so eminent a saint as Paul (and the breaking process in his case is most touchingly described in 2 Cor. iv:8, 9; xi:23-30), how much more necessary is it for us! Let us not faint then under the holy hand of our God. "O Lord, by these things (afflictions) men live, and in all these things is the life of the Spirit" (Isaiah xxxviii:16).

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In Gideon's day, when the pitchers were broken, the trumpets were blown. This speaks of our oral testimony for Christ. In Phil. ii:15, 16 we have both the lamps and the trumpets interpreted to us. The apostle says: "Ye shine as lights in the world; holding forth the word of life." With this compare 1 Thess. i:8: "from you sounded out the word of the Lord." A shining life, i. e. a life in which the moral perfections of the Divine character are manifested; and a clear-sounding oral testimony are together irresistible. But these things must never be divorced the one from the other. The testimony of our lips has just the value that our lives give it, and no more. At times there is a readiness to blow the trumpet while neglecting the shining of the lamp. This can only end in disaster and shame. May the Lord in His abundant mercy enable both reader and writer to shine undimmed for Christ in the midst of a dark world, while being ever ready to speak of His matchless love and grace when opportunity is furnished to us to do so.

W. W. FEREDAY.

A Model Servant.

The contrast is great between the two epistles of Paul to Timothy. In the first, the assembly of God is viewed in its divine order, and instructions are given as to the due maintenance of that order; in the second epistle, we have solemn prophecies of disorder and ruin, with apostolic counsel for such as would do the will of God in such circumstances. Dark days cause individual faithfulness to shine out the more brightly. We see this in the past history of Israel. Times of failure and declension produce occasional witnesses for God "of whom the world was not worthy" (Heb. xi:38). The same has been true in the history of the Christian assembly.

In 2 Tim. iii the apostle speaks of "the last days," and describes their humiliating characteristics, which bear a sad resemblance to the ways of the heathen upon whom.

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the light of Christianity has never shone (Romans 1:24-32). The last days are undoubtedly upon us; let each individual believer therefore look carefully to his own soul, that in all things he may be acceptable to Christ. In the chapter before us the apostle, after warning his readers against corrupt men (not corrupt men in the world, let us *understand*, but *in the professing* Church), points to his own case by way of contrast. This he does, not egotistically, but with all godly simplicity. "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, which (or, such as) came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me" (2 Tim. iii:10-11). It is a fine thing when a public servant of the Lord Jesus can appeal to the testimony of his life in such a manner. It is a sorry business when a man's life and teaching contradict one another. (Comp. Matt. xxiii:1-3.) For example, what greater incongruity can be imagined than that a man should proclaim with his lips the perfect righteousness of God in which every believer stands by faith, and yet be careless of practical righteousness in the dealings of every day? In Paul we have a holy example which we would do well to closely imitate.

Observe he speaks of his "doctrine" first. (Comp. also v. 16.) A faithful servant was he. He had from the first loyally proclaimed the whole truth as he had received it from God, without regard to the changing tastes and fancies of men (Acts xx:20-27; 2 Tim. iv:7). Sound doctrine is the only true foundation of sound living. We are frequently told in the present day that it matters not what a man's doctrine is, if his life be right. Thus the amiable ways of notoriously erroneous teachers are pointed to in extenuation of their destructive heresies. Such apologists forget that even unconverted persons may possess natural amiability, as proved by the case of the young ruler of Mark x:21. A life such as God looks for in His saints can only be produced where sound doctrine is held by faith in the heart.

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After speaking of his doctrine, the apostle refers to his "manner of life." He had lived "holily and justly, and unblameably" before Timothy as before the Thessalonians (1 Thess. ii:10). It is sometimes said: "You do not know a man until you have lived with him." Well, Timothy had lived with Paul. For years they had labored and lodged together. He therefore knew the apostle's "purpose," which was not self-interest in any shape or form, but, as he puts it elsewhere, "to me to live in Christ" (Phil. i:21). Timothy had also marked his "faith;" not simply his faith in the Lord Jesus for the salvation of his soul, but the practical faith which enabled the devoted laborer to overcome every difficulty, and persevere with his testimony through storm and calm. His "long-suffering," too, had been very manifest. Never had the man of God resented the wrongs which came upon him continually, whether from sinners or saints. With meekness he had borne them all. "Love" was conspicuous in him. He yearned over the perishing (Rom. ix:1.; x:1.), and he bore the whole assembly of God as a burden upon his heart unceasingly (2 Cor. xi:28; Col. i:24). To his cruel Corinthian critics he wrote: "I will very gladly spend and be spent for your souls; if the more abundantly I love you the less I be loved" (2 Cor. xii:15). "Patience" (or "endurance") characterised him also. Unlike the Galatians, who did run well, but suffered themselves to be turned aside, the apostle faithfully plodded on in the path of discipleship and service for the Lord Jesus. He ran his course unfalteringly to its appointed end (2 Tim. iv:7).

What a character is here! Shall we not seek to imitate it? Does not the same spirit dwell in us as dwelt in the devoted apostle? If we have to confess that "faith," "love," etc., are at a low ebb with us, let us seek fresh grace from our God, who will not fail to have pity upon our souls. "Persecutions and afflictions" such as Paul experienced at Antioch, etc., may not fall to our lot in the twentieth century (though the glory will never be with-

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out persecution in some form); but the moral qualities to which he draws our attention are looked for in the saints of every age and clime. Not all converted persons are men of God (2 Tim. iii:17); but why should not both the writer and the reader be? W. W. FEREDAY.

The Young Christian.

"Let us go forth therefore unto Him without the camp, bearing His reproach." Heb. xiii:13.

I cannot give it up,
The little world I know!
The innocent delights of youth,
The things I cherish so!
'Tis true, I love my Lord,
And want to do His will,
And oh! I may enjoy the world,
And be a Christian still!

I love the hour of prayer,
I love the hymns of praise,
I love the blessed Word that tells
Of God's redeeming grace.
But I am human still!
And while I dwell on earth
God surely will not grudge the hours
I spend in harmless mirth!

These things belong to youth
And are its natural right—
My dress, my pastimes, and my friends,
The merry and the bright.
My Father's heart is kind!
He will not count it ill,
That my small corner of the world
Should please and hold me, still!

And yet—"outside the camp"
'Twas there my Saviour died!—
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree!
And where His name is never praised
Is there the place for me?

Nay, world! I turn away,
Though thou seem fair and good;
That friendly outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware, thine influence steals
God's presence from my heart.

I miss my Saviour's smile
Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice
And chokes the springs of praise.
Whene'er I turn aside
To join thee for an hour,
The face of Christ grows blurred and dim
And prayer has lost its power!

Farewell. Henceforth my place
Is with the Lamb who died,
My Sovereign! While I have Thy love,
What can I want beside?
Thyself, my Lord, art now
My free and loving choice,
"In whom though now I see Thee not,
Believing, I rejoice!"

Shame on me that I sought
Another joy than this,
Or dreamt a heart at rest with Thee,
Could crave for worldly bliss!
These vain and worthless things,
I put them all aside;
His goodness fills my longing soul,
And I am satisfied.

Lord, Jesus! let me dwell
"Outside the camp" with Thee!
Since Thou are there, then there alone
Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
Till Thou return, my banished King,
To take Thy power, and reign!

—Margaret Munro.

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Question Column.

No. 242.—Does the following passage, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John xvii:15), prove that the church will not be taken out of the world before the great tribulation, but will be kept from the evil of that time; the word "keep" being the same as in Rev. iii:10, "Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth"?

The word "keep" in itself decides nothing as to what we are to be kept from. In John xvii:15 the Lord does not pray that we are never to be taken out of the world, for in the same marvellous [illegible] "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." This shows that the subjects of this prayer are partakers of the heavenly calling; their destiny is heaven and not earth, and their hope embraces the heavenly blessings revealed in the New Testament in such passages as 1 Peter i:3-5; Eph. i:3; Col. i:5; iii:1-4; Rom. viii:28-30, etc. But the Lord does not pray that we should be taken out of the world at the time of our conversion, but that we should be kept from the evil while we are in it.

But in Rev. iii:10 we are to be kept out of another thing which the Lord does not speak of in John xvii. He says, not only that He will keep us from the temptation, but from the "*hour*" of it; that is, from the time in which it will occur. Not that we shall be kept while in the tribulation, but that we shall not be in the world at that time. "I will keep thee from, or out of, the *hour* of temptation." If the Lord had intended the church to pass through the tribulation (or the temptation), would He not have prayed for us to be kept

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while in it in John xvii; and would He have said that we should be kept from the hour, or time, of it in Rev. iii?

Further, who does He say it is to come upon? "All the world." But the church is not of the world, and does not share in its judgments. *The church has had its time of persecution from the world*, and the world will have its time of judgment from God. But when that takes place the church will be at rest,-not in trouble any more (2 Thess. i:6, 7).

The passage also distinctly states that the object of the tribulation *is "to try them that dwell on the earth"—those who have made this* world their home and who would fain remain in it forever if they could. They have taken possession of God's earth and are to be dispossessed, that the true heirs may inherit it. But as the inheritance of the church is in heaven, she has been removed there before these *judgments begin, the issue of which will be to put the earthly saints* in possession of the earth. If the meek are to inherit the earth (Matt. v:5; Ps. xxxvii:11), "the day of the Lord shall be upon every one that is proud and lofty; and he shall be brought low" (Isaiah ii:12) that the meek may possess it. Those who contend that the *church will pass through the great tribulation have not properly* learned the truth as to their own heavenly calling.

The book of Revelation keeps this *fully* in view in the way in which it is divided by the Lord Himself. In Rev. i:19 it is divided into three parts. "The things which thou hast seen," are in chapter i. "The things which are," are the messages to the seven churches in chapters ii, iii. "The things which shall be hereafter," or "after these things," are in chapters iv-xix. It is only during the time of "the things that are" that the church is seen on earth. Before chapter iv begins the church has been caught up, and is seen in heaven from there onward; while the believers that are seen on earth are Israelites and Gentiles (Rev. vii), not the church, which is neither Jew nor Gentile, but, *out of the twain, one new man in Christ* (Eph. ii:15). The false teaching that the church has to pass through the great tribulation ignores this divinely given division, and hopelessly confuses the whole book of Revelation.

Further, the parable of the tares shows that the wheat will be *gathered into the barn before the judgment on the tares takes place*, after which the righteous will appear with Christ in glory (Matt. xiii:43). And Paul shows as plainly as possible that before the day of the Lord comes we shall be gathered together to Him (2 Thess. ii:1).

The space at the disposal of the question column only permits of these hints, which we trust our friends will work out for themselves from Scripture. As to Rev. iii:10, it is a question of whether or not we believe what the Lord said.

No. 243.—Would it be rightly dividing the word of truth to use Matt. xxiv:37, with xxiv:42, on the walls of a gospel mission?

They are quite appropriate. The whole passage is a solemn warning to the world of what it is hastening on to. The only means of salvation from it is the gospel of God (Rom. iv:5); the preaching of which is doubtless what your mission exists for in this evil day, when so many preach another gospel which is not another (Gal. i:7-9).

No. 244.—Why do some teachers believe that between the first and second verses of Genesis I long periods of time elapsed?

Without answering for others, our own reason for believing it is that God did not create the earth in the condition described in verse 2. "For thus saith Jehovah, that created the heavens, the God that formed the earth and made it, that established it and created it not a *waste, that formed it to be inhabited*" (*Isaiah xlv:18*). In Gen. i:2 we read, "And the earth became waste and void." In Isaiah we read, He "created it not a waste." Consequently, the condition described in verse 2 is a lapse from that in verse 1, "In the beginning God created the heavens and the earth." God's work is always "very good" (Gen. i:31). What occasioned the lapse is not revealed. It is inferred to have been the fall of Satan, but it is not certain. At any rate, there was no pre-Adamic man, for Adam was the first man (1 Cor. xv:45). What length of time elapsed between verses 1 and 2 we are not told. Geology indicates long eras. But see Heb. xi:3.

No. 245.—Are the six days of re-creation, days of twenty-four hours?

From the language of verse 14 there can be no doubt about it whatever. "And God said, Let there be lights in the firmament of heaven to divide the day from the night: and let them be for signs, and for seasons, and for days and years." The days, years and seasons that exist at the present time were then established. There has been no change in them since that time. But the contents of the bowels of the earth were not created during the six days. That had been done "in the beginning"; and there is ample time for all the geological changes, coal formation, etc., between verses 1 and 2. The word "created" occurs only in Genesis i:1, 21, 27. We must distinguish between "created" and "made." See Gen. ii:1-3. The six days' work was preparing the already created earth for the habitation of man. It pleased God to do this in six days; and as God does not distinguish these days from those with which we are familiar we have no liberty to do so.

Our Hope 13 (1906-1907)

The Heart of the Lesson.

INTERNATIONAL SUNDAY SCHOOL LESSONS FOR MAY.

By Geo. L. Aldrich.

JOSEPH THE WISE RULER IN EGYPT.

(May 5. Gen. xli:38-49.)

I.—Lesson Outline.

1. God's man for the day; verse 38. 2. The exaltation of God's man; verses 39-44. 3. The helpmeet of God's man; verse 45. 4. The work of God's man; verses 46-49.

II.—The Heart of the Lesson.

While the history of the lesson is deeply interesting, and the usual spiritual applications are good, we must see the heart of our lesson in the way in which Christ is set before us in the person of Joseph.

True, God had provided this man for the hour of Egypt's great need, as God ever provides regenerated, Spirit-filled ones. But the One above all others whom God has given is the God-Man Christ Jesus, in the vicarious death of Calvary, the glorious resurrection and ascension to the right hand of the Majesty in heaven. Apart from Him God can supply no need; apart from Him there is no salvation.

At present the enemy is busy with his counterfeits, in what he terms the men of the day; and they are to reach a duration in the coming Man of Sin, the dread Anti-Christ, who opposes God and His true Messiah. Yet ultimately Christ is to prevail and rule over all.

Moreover when the day of his glory comes He will have associated with Him one who, Eve-like, is part of Himself—His flesh and his bones (Eph. v:22-33); while at the same time she is His Bride. In fact every Bride of the Old Testament mirrors for much precious truth in this respect.

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Nor may we forget that Egypt's seven years of famine are a type of the last seven years of this age, which hold the great tribulation *for Israel—not for the church.* Yet even against these days God has made full provision for His people. [c. f. all the Bible; Heb. to Rev. inc., specially.]

JOSEPH FORGIVES HIS BRETHREN.

(May 12.—Gen. xlv:1-15; l:15-21.)

I. Lesson Outline.

1. A heart revelation; verses 1-3. 2. A heart talk; verses 4-8. 3. A heart purpose and mission; verses 9-13. 4. A heart reception and joy; verses 14, 15. 5. A heart grief; verses 15-21.

II. The Heart of the Lesson.

The title of our lesson hardly conveys the full truth; it is not Joseph forgiving his brethren, for he had done that long ere that; they were being graciously brought into the knowledge of it. It is not so much God forgiving me now, as being known to me what the cross of Christ means as to the justification of him who believes, yet it is unalterably true that apart from faith in Christ I shall never be justified; God cannot tell out the meaning of calvary.

Conviction of sin followed upon the revelation of Joseph to his brethren, even as the Spirit convicts us through the revealing power of the Word. Then as Joseph spake to their heart, and drew them *to his heart, there was peace and joy for them.* So when the Spirit in taking of the things of Jesus reveals to us that God was in Christ reconciling the world with Himself; that God made Him to *be sin; yea, even a curse for me, I too, have peace and joy unspeakable.*

Then like the brethren of Joseph are we called to share in the heart purpose and work of Him in whom we have redemption, even the forgiveness of our sins. We are bidden go forth to tell the needy of the glory of the person and the fullness of the promises of our Christ.

Yet they did not fully take in the abundant fullness of Joseph's great love, and so caused him fresh grief, even as many a one grieves Christ to-day by doubt.

But let us not forget that Israel is brought to Christ; and the heart knowledge of Him in their time of great distress.

ISRAEL ENSLAVED IN EGYPT.

(May 19. Exod. I:1-14.)

I. Lesson Outline.

1. God bringing Israel into Egypt; verses 1-5. 2. God caring for

them in the land; verses 6, 7. 3. The Egyptian Furnace; verses 8-11. 4. Israel's bitter heart cry; verses 12-14.

II. The Heart of the Lesson.

We shall miss the main line of truth in this lesson unless we see clearly that all is of God for His glory and the true welfare of His people.

We recall Abram's going down into Egypt with what sad results to himself (Gen. xii:10; xiii:11). It is also before our minds how *positively God forbade Isaac going down into Egypt when a similar occasion seemed* to make it necessary (Gen. xxvi:1-5). But when a third famine is upon the land, God sends Joseph there (Gen. xlv:5); and even promises to Jacob His abiding presence with him as He leads him into the land (Gen. xlvi:1-4).

Coupled with God's care of them during their sojourn in Egypt, we must not miss the manifold truth respecting the purpose of God in all this. Egypt becomes for His people a furnace of affliction that is increasingly hot as the years go by. Even here must we see the hand of the Lord rather than that of the taskmasters, or their greater oppressor Pharoah (Heb. xii:6-10).

In this through the word we see the purpose of God, which is chiefly threefold: first, He would have His people brought near to Himself, and made more like Himself—no place like the furnace for that (Heb. xii:10, etc.). Next He would make them increasingly a channel of blessing to others; this in Israel's case would in a measure be fulfilling His word to Abraham (Gen. xv:2, 3; 2 Cor. i:3-7). Above all God Himself would be honored and glorified (2 Cor. iv:15, etc.). No place like the furnace of trial and sorrow for these purposes. Nor may we miss the precious truth that the bitter cry of God's oppressed, troubled people finds a listening ear and a sympathetic heart in God (Psa. cviii:6; xxxiv:15; Heb. iv: 14-16).

THE CHILDHOOD AND EDUCATION OF MOSES.

(May 26. Exod. iii:1-15.)

I. Lesson Outline.

1. The Birth of the Deliverer; verses 1 2. 2. The Salvation of the Deliverer; verses 3-6. 3. The Early Training of the Deliverer; verses 7-10. 4. The Failure of the Deliverer; verses 11-15.

II. The Heart of the Lesson.

Our last lesson closed with the bitter cry of God's sorely oppressed people. In this we have God's answer to that cry. But with God

there can be no salvation apart from a Saviour, who must in sense be one with the people he would save (Heb. ii:13-18). So in birth Moses comes, and later the greater than Moses—even Christ Jesus.

Yet farther even the deliverer must himself be saved. Like every other baby boy he is placed upon the river Nile, which had been the river of death to many a child; nor would the tiny ark of bulrushes have been sufficient to have long protected him from death. Drawn out by grace and to a new standing by adoption, he is the *type of every true worker, who apart from salvation is unfit.* But deeper yet may we go. He who is preeminently THE SAVIOUR—Christ Jesus, must needs go down unto death, and be brought up out of it ere He can save. (Jno. xii:24; Heb.v:7-9; Psa. xvi:9-11,)

Every such worker needs training, but it is to be training in God's school rather than man's. Our Golden Text taken apart from the connection in which it stands, is rather misleading. The Egyptian education seemed to prepare him only for fact. It needed forty years alone with God to counteract the Egyptian university course—to strengthen, broaden, deepen the childhood training in the truth, and to fit him for his great lifework (c. f. Luke ii:52; Psa. xvi: 7-8).

At the first Moses was an absolute failure in his mission (verses 11-15). But failure drew him to God and ultimately brought true success and blessing. For us in like manner our failures will result in untold blessing, if they but send us to our Father and God.

Notes on Prophecy and the Jews.

Micah vii:1-7 refers to the last days, the time of tribulation, which comes after the church is completed and removed from the earth. The prophet looking towards that time of *trouble, as also did Habakkuk and others, breaks out in a* lament. The spirit of God opened his eyes to behold that time, which our Lord in His Olivet discourse the time of "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew xxiv:21). *That all the references about that great tribulation are* Jewish and have nothing to do with the true church is too well known to every intelligent Bible student to need further explanation in our pages. We quote the revised text of Micah's prophecy.

"Woe is me! For I am as when they have gathered the summer fruits, as the grape gleanings of the vintage. There is no cluster to eat; my soul desired an early fig. The godly man has perished out of the land, and there is none upright among men; they all lie in wait for blood, they hunt every man his brother with a net. Both hands are for evil, to do it well! The prince asketh, and the judge is there for a reward; and the great man uttereth his soul's greed, and together they combine it. The best of them is as a briar, the most upright worse than a thorn fence. The day of thy watchmen, thy visitation is come; now shall be their perplexity. Believe ye not in a companion, put no confidence in a familiar friend; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the Father, the daughter riseth up against her mother, the daughter in law against her mother in law: a man's enemies are the men of his own household. But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me."

"It is a picture of complete departure from God. The godly are gone; the corruption is great for the salt has been removed. The whole scene corresponds with that significant question of our Lord "Nevertheless when the Son of Man cometh shall He find the faith in the earth?" Before such a condition can be reached the true church, composed of true believers who hold and contend for the faith once and for all delivered unto the saints, must have terminated her earthly history. The waiting of the church came to an end by the *Lord Himself* descending into the air and calling His Beloved to meet Him. The prophet who cries out at the close of his vision "I will look unto Jehovah—I will wait for the God of my salvation" represents the godly remnant of Israel in the last days. That remnant will be called by the sovereign grace of God and the Holy Spirit will come upon them as He came upon pious Israelites in the Old Testament. They will pass through that time of trouble and give God's last great witness before the day of the Lord breaks in all its fury and majesty.

✠

How near all this is to be fulfilled, how soon it all may be actual history is seen by the two leading signs of the times. The first is the apostasy and corruption of professing Christendom. To this we have called the attention of our readers repeatedly. A fearful and wilful blindness spreads every-

where in the professing churches. The denials of the faith are now so numerous that one cannot keep track of them. Everything is denied by some of the loud-mouthed, self-constituted leaders, who pose as teachers. Of late the most awful blasphemies have been uttered against the person of our Lord. Indeed against Him and His Deity the attack is aimed. These sad conditions point clearly to an approaching judgment which the true church will not share. Before the Lord spues out of His mouth Laodicea (Rev. iii) He will take His faithful remnant to Himself. Then after our gathering together unto Him come the strong delusion by which those who received not the love of the truth will be swept on into wrath, tribulation and the day of wrath.

The second sign is the ever more prominent place which the Jews take. Next to the Zionistic movement, the great way preparer for these coming Jewish events, we call attention to the continued persecutions of the Jews. Recently hundreds of Roumanian Jews suffered. It is significant that the greatest tribulations are upon those who hold faithfully to the law and to the prophets; such who have *not* abandoned the messianic Hope and the Hope of Israel. No douht from these the Lord will select His faithful remnant for the end of the age. Oh! Christian reader, how earnestly we ought to wait in these solemn days!

✠

Satisfactory reports are being received of the progress which is being made by the pupils of the Bezalel School in Jerusalem. The reports testify to the extraordinary industry, application and earnestness of the students, who employ their leisure in reading and are fully alive to their duty to raise, morally and economically, the condition of the Jews in Palestine. Five young men who came to Jerusalem *a few months ago have become in a remarkably short time* competent stonemasons, and are now earning their livelihood. It is proposed to form a special stone-masons' department at the school and also to introduce the teaching of lithography. The offer has been made of a contribution of $2,500 for this purpose.

Steps are being taken with the view to the establishment in Jerusalem of a merchants' exchange.

✠

The Jewish Territorial Organization has been actively at work during the last few months, and great impetus has been given to their schemes by the generosity of Mr. Jacob H. Schiff, who has promised

a sum of $500,000 for the purpose of distributing the immigrants to the United States, on the condition that a similar amount is raised in Europe. Lord Rothschild is heading a movement in this country for the purpose of raising the necessary funds. It is believed that the neighborhood of Galveston in Texas is the one selected by the committee for the purpose of settlement, and as it appears to be a suitable spot for colonization, with cotton growing, grazing and agriculture as the staple industries, there are hopes that it will become the home of many of the poor Jews of Europe. It is curious to note that emigration from Europe to Texas was first attempted in 1842. The new scheme has attracted much attention, and is receiving support from many prominent persons, some of whom had hitherto remained aloof from ITO movements. Whilst there is no doubt that the formation of a definite programme has attracted a greater support for Territorialism, it is difficult to say whether the success of that movement is not rather dependent upon the 639 pogroms (Jewish massacres) which have occurred during the seventeen months of the existence of the Organization.

✠

Over 100 Jewish orphans, whose parents were killed in the recent massacres at Bielostok, Kishineff and other Russian towns, left Lemburg recently, some bound for the United States, and others for England via Hamburg. The ages of the orphans vary from 2 to 15 years. Some of them are still suffering from the shock of seeing their parents butchered. Many of the children are brothers and sisters, including the six children of a murdered Bielostok school teacher, who have besought the authorities not to separate them, but to send them at least to the same town. Nineteen Russian Jewish Pogrom orphans are now in London and are offered for adoption in Jewish families.

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The following statistics taken from an editorial of the New York Christian Advocate prove the awful fact of a frightful increase in suicides. Another sign of the ending of the age.

In England suicides have increased by 200 per cent. in fifty years and by 150 per cent. in twenty-five years. In twenty years there have been more than 50,000 in England and Wales. Other countries are worse off. According to statistics recently published by the Swiss government there have been 16,640 suicides in little Switzerland, 323,600 in Germany, and 274,000 in France. The authority, the Social Gazete, of England, states that in America the number is about 3,000 annually and is increasing. No figures of increase of population accompany these statistics. The population of the United Kingdom in 1851 was 27,534,000, and in 1901 it was 41,458,721. This shows 50 per cent. increase. In 1881 the population was 35,003,000, and in 1905 was 43,217,687. This shows 23 per cent. increase. We think that the number of suicides in America must have been more than 3,000 annually.

BISHOP RYLE'S MILLENNIAL CREED.

First.—"I believe that the world will *never be completely converted to Christianity, by any existing agency, before the end of this dispensation.* In spite of all that can be done by ministers, members and churches, the wheat and the tares will grow together until the harvest; and when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah (Matt. xiii:24-30, Luke xvii:20-36, Matt. xxiv:37-47).

Second.—"I believe that the wide-spread unbelief, indifference, formalism and wickedness which are to be seen throughout Christendom, are only what we are taught to expect in God's Word. Troublous times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. *So far from making me doubt the truth of Christianity, they help to confirm my faith.* Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true (Matt. xxiv:12, 2 Tim. iii:1-6, 13).

Third.—"I believe that *the grand purpose of the present dispensation* is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expected to find. The gospel is to be preached 'for a witness,' and then shall the end come. *This is the dispensation of election, and not of universal conversion* (Acts xv:14-19; Matt. xxiv:14; Rom. viii:20-24, 28, 29).

Fourth.—"I belive that the second coming of our Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. 'Thy kingdom come.' 'Come, Lord Jesus,' should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward no less, if we have the hope, to Christ coming again (John xiv:3; 2 Tim. iv:8; 2 Peter iii:12; Titus ii:13; 1 Cor. xi:26).

Fifth.—"I believe that *the second coming of our Lord Jesus Christ* to be a *real, literal, personal coming;* that as he went away in the clouds of heaven, before the eyes of his disciples, so, in like manner will he return (Acts i:11; 1 Thess. iv:14-18).

Sixth.—"I believe that, after our Lord Jesus Christ comes again, the earth will be renewed and the curse removed; the devil shall be bound, the godly shall be rewarded, the wicked shall be punished; and that before he comes, there shall be neither resurrection, judgment, nor millennium; and that not till after he comes shall the earth be filled with the knowledge of the glory of the Lord (Acts iii:20-26; Isa. xxv: 6-9; Rev. i: 5-8; Rev. xx:1-6; Isa. lxv:17 to end).

Seventh.—"I believe that the Jews shall ultimately be regathered, as a separate nation, restored to their own land, and converted to

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the faith of Christ (Jer. xxx:10, 11; xxxi:10; Rom. xi:25, 26; 2 Cor. iii:15, 16).

Eighth—"I believe that the literal sense of the Old Testament *prophecies has been* far too much neglected in the present day and far too much neglected by the churches; and that, under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed the meaning (Luke xxiv: 25, 26).

"I believe, finally, that it is for the safety, happiness and comfort of all true Christians to expect as little as possible from churches or governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's second advent."

As Those That Watch for the Day.

As those that watch for the day
Through the restless night of pain,
When the first faint streaks of grey
Bring rest and ease again—
As they turn their sleepless eyes
The eastern sky to see,
Long hours before sunrise—
So waiteth my soul for Thee!

As those that watch for the day
Through that deepest night of all,
When trembling and sin have away,
And the shades of Thy absence fall;
As they search through clouds of fear
The Morning Star to see,
And the Light of Life Appear—
So waiteth my soul for Thee!

As those that watch for the day
And know that the day will rise!
Though the weary hours delay,
As they pass under midnight skies—
Though the Sun of Righteousness
Only faith's clear eye can see,
Because Thou hast promised to bless,
Lord Jesus, I wait for Thee.—*Selected.*

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Daily Scripture Calendar.

MAY, 1907.

May 1. "They still went on, and TALKED" (2 Ki. ii:11).

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

May 2. "In such an hour as ye THINK not, the Son of Man cometh" (Matt. xxiv:44).

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

May 3. "Your Father KNOWETH what things ye have need of" (Matt. vi:8).

There is much sweetness in these words. It reads *your* Father. There is no room for the idea of the general Fatherhood of God. The promise is only to those who are children by union with the Son. There are many things we *want*, and think we *ought* to have, but God in wisdom will only give what we *need*. And we may rest assured He will never forget our *needs*, however much He may overlook our *wants*, and like Baal's prophets, permit us to cry in vain.

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May 4. "They LIFTED UP THEIR EYES, and saw no man save *Jesus only*" (*Matt.* xvii:8).

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

May 5. "MORTIFY therefore your members which are on the earth" (Col. iii:5).

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

May 6. "Shall He not much more CLOTHE you. O ye of little faith!" (Matt. vi:10).

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

May 7. "Ye have NOTHING TO DO with us, to build an house *unto* our God" (Ezra iv:3).

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

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May 8. "I have no man when the water is troubled TO PUT me into the pool" (Jno. v:7).

We may not be *physically* impotent, but the iron hand of poverty, or the holding power of rigorous circumstances has kept us just where this man was. We hear of conventions, and conferences, and tours of inspection to far off mission lands. But we cannot go; we are fast homebound. Let us rejoice then that Jesus liberated without putting the man into the pool. *Outside* privileges may be denied you. Others may get ahead of you, but Jesus' *presence* will more than make up for it all.

May 9. "Out of WEAKNESS were made strong" (Heb. xi:34).

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

May 10. "Who MIND earthly things" (Phil. iii:19).

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

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

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

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May 12. "This is the will of God, even your SANCTIFICATION" (1 Thes. iv:3).

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

May 13. "Yet will I be to them as a little SANCTUARY" (Eze. xi:16).

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

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

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

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

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

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May 16. "Thou CHANGEST his countenance, and sendest him away" (Job xiv:20).

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

May 17. "God is our refuge and strength, a VERY PRESENT help in trouble" (Psa. xlvi:1).

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

May 18. "Be not afraid of THEIR FACES" (Jer. i:8).

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

May 19. "Who shall change our VILE body" (Phil. iii:21).

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

May 20. "The Lord is a God of KNOWLEDGE, and by Him actions are weighed" (1 Sam. ii:3).

And so He knew Hannah's prayer was from inward *desire*, and

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not from *drunkenness*. How consoling when men misjudge us, to know He knows. Actions are *weighed*, that is *directed*. This is more blessed still. How often in perplexity we say, "I dont know what to do." At such times let us remember that Job's councillor, who is "perfect in knowledge" is at our elbow, and He can advise us about the whole matter (Jas. 1:5).

May 21. "How often would I have gathered thy children together . . . and YE WOULD NOT" (Lu. xiii:34).

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

May 22. "WITHOUT the camp." "WITHIN the veil" (Heb. xiii:13; vi:19).

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

May 23. "Seek the Lord while He may be FOUND, call ye upon Him while He is NEAR" (Isa. lv:6).

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

May 24. "His GREAT love wherewith He loved us" (Eph. ii:4).

Great, because it is so *old.* It began "before the foundation of the world." It has been preached and sung to us by patriarchs, prophets, and apostles through all the ages. Great, because it was so *costly.* To announce it, the Lord's forerunners were disgraced,

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beaten, slain; Himself humiliated, rejected, crucified. Great, because it is *divine*. No human love can match in *pathos*; no human love can approach it in *glorious results*.

May 25. "War a GOOD warfare" (1 Tim. 1:18).

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

May 26. "TURN AWAY mine eyes from beholding vanity" (Psa. cxix:37).

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

May 27. "Why art thou CAST DOWN, O my soul?" (Psa. xliii:5).

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

May 28. "PLEAD my cause, O Lord" (Psa. xxxv:1).

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

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Priest must be acknowledged (Heb. vii:25).

May 29. "Ye have an UNCTION from the Holy One, and ye *know* all *things*" (*1 Jno. ii:20*).

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

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

Scripture makes much of the *sitting* of Jesus Christ (Matt. xxvi:64; Dan. vii:9; Psa. ii:6; Heb. viii:1). The refiner sits, in order that he may watch his *fire* as well as the silver. To this agrees the promise "God is faithful who will not suffer you to be tempted above that ye are able." A refiner consumes much *fuel*. Thus Egypt was wasted that Israel might be delivered. This is true of persons. You are refined at the cost of health, fortune, ambition, or dearly beloved ones.

May 31. "We BESEECH you brethren by the coming of our Lord Jesus Christ" (2 Thes. ii:1).

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

Book Reviews.

John Wesley's Journal. Abridged edition. 433 pages. Jennings & Graham, Cincinnati, O. 50 cents net. Postage 6 cents.

John Wesley's Journal is *most* interesting readiog and will be a

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blessing and help to all who read the accounts of the energetic service of this saint. In one place he says: "No preacher in connection with me, either directly or indirectly, asks money of anyone." The contrast between Wesley and those who claim to be his followers in the present day is very marked.

Persecution in the Early Church. By H. B. Workman. 382 pages. Jennings & Graham, Cincinnati, O. $1.50.

The student of early church history and the dreadful persecutions with which the Christian era began will find this work most helpful.

Mexico Coming Into Light. 101 pages. 35 cents.

Malaysia—Nature's Wonderland. 90 pages. 35 cents.

Korea; the Land, People and Customs. 110 pages. 35 cents.

India and South Asia. 92 pages. 35 cents.

These four neat volumes, nicely bound, are published by Jennings & Graham. They contain most excellent information on these different countries and will be enjoyed by the friends of foreign missions.

The Story of Christ's Passion. Explained by E. R. Ortlepp. Vol. II. 333 pages. German Literary Board, Burlington, Ia. $1.35 net. Postage 15 cents.

This volume, as well as the first one, contains a harmony of the suffering of our blessed Lord as related in the four Gospels. The words of explanation given are reverential, edifying and very helpful. No one can read this work without blessing.

Why Four Gospels? By Daniel S. Gregory. 348 pages. $1. Bible League Book Co., N. Y.

This work is right up to the mark. It is one of the best we have seen on the four Gospels.

Religious Liberty in South America. By John Lee. 266 pages. Jennings & Graham, Cincinnati, O. $1.25.

The Bright Side and the Other Side.

What India Can Teach Us. A. E. Cook. 142 pages. Jennings & Graham, Cincinnati. 75 cents net.

OUR HOPE.

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Editorial Notes.

Ephesians 1.

The first chapter in the Epistle to the Ephesians is the richest in the Bible. The entire Epistle contains the highest revelation our gracious God aod Father bas given concerning sinners redeemed by blood and saved by grace. The opening chapter is marvelous and unsearchable in its depths. It ushers us into the time before the foundation of the world and gives us the knowledge of God's will and purpose; it shows us the way that will aod purpose has been accomplished in the Beloved; it reveals our eternal *destiny with Him. From Eternity to Eternity* are the boundaries of this chapter and these are limitless.

Wonderful is the scope and language of the chapter. It is like a mighty fountain of water gushing out of a solid rock and rolling down the hillside. God's Spirit pours forth the waters of life, and we can drink it, yea, drink from this never failing fountain, till our hearts well forth His praisea and our lips break out in singing. The doxology with which the Epistle proper begins is the entire Epistle in embryo. The God who has blessed us is blest by those who are blest. We find the Godhead mention in the great work of redemption. The *God* and *Father* of our Lord Jesus Christ is the Blesser. In *Christ*, God the *Son*, He has blessed us. The blessings are *spiritual* in the heavenly, communicated and enjoyed through God the *Holy Spirit*. We

behold the Father, the Son and the Holy Spirit blessing us and we are to bless God. The spiritual blessings are like the Godhead unfathomable. We *are* blessed with *every* spiritual blessing, not like Israel, in the earth, but in the Heavenly in Christ. *Where* He is there are our blessings; *what* He is, that is our blessing.

This great doxology contained in verse 3 is unfolded in the verses which follow (4-14). The Father, Son and Holy Spirit are seen in their work for the believer and the blessing the believer has is described. This is sevenfold. *Chosen* before the foundation of the world; *predestinated* to the Sonplace; *accepted* in the Beloved: *redeemed* by His blood; *knowing* the mystery of His will; *inheriting* the future glory; *sealed* by the Spirit. But how divinely and perfectly all is arranged after the words of the doxology.

First we read what the *God and Father* of our Lord Jesus Christ has done for us (verses 4-6).

1. *He has chosen us* before the foundation of the world, that we should be holy and without blame before Him in love. He thought of us in all eternity and purposed that believing sinners should share His holiness and His love.

2. *He has predestinated us* to the Sonplace; the good pleasure of His will has lifted us into the place of sons in the Lord Jesus Christ.

3. *He has accepted us* in the Beloved. He brought us to Himself in the beloved One and He loves us as He loves Him.

In the second place, in the verses which follow, we read what believers enjoy in *the Son of God*, our Lord Jesus Christ. Again we find three things.

1. *We have redemption* in Him, the forgiveness of our sins according to the Riches of His Grace.

2. In Him and through Him we have *the knowledge of His will*. The future things in the dispensation of the fullness of times, are revealed to us in Christ.

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3. We have in Him an *inheritance*, to the praise of His Glory.

In the third place three things are reported of the work of the Holy Spirit for and in the Believer.

1. *The Word of truth*, the Gospel of our salvation was heard and believed. This is through the Spirit of God. He quickens sinners.

2. *He has sealed* us in believing. Believing sinners receive the gift of the Holy Spirit.

3. *He is the earnest* of our inheritance until the redemption of the purchased possession.

More wonderful still is the harmony between these three statements of the work of the Godhead in our behalf. The reader may ponder over this. 1. The *Father* has chosen us before the foundation of the world; the *Son* has redeemed us by His blood; the *Holy Spirit* quickened us when we heard and we believed. 2. The *Father* predestinated us to the Sonplace; in the *Son* we have the knowledge of the mystery of His will; the Holy Spirit came, sealed us and abides in us, because we are sons.

The *Father* made us accepted in the Beloved; in the Son we have an inheritance, as Sons with Him we are Heirs of God and joint heirs with our Lord Jesus Christ; the *Holy Spirit* is the earnest of our inheritance.

How wonderful it all is. And as we meditate on it the thought comes overwhelmingly to our hearts; it is all of God! It is all of Grace! Who but God could have ever thought of such a plan, who but God could have ever accomplished it and only God could reveal it in the manner He has done. All of Grace "to the praise of the glory of His grace." Adoringly we worship at His feet. We exalt that Grace as we cast ourselves into the dust before Him and than rise and, enabled by His power walk worthy of the vocation wherewith we are called. The prayer which follows at the end of this chapter we do not follow at this time. The great statement in it is that to

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accomplish all this, to have us enlightened in the eyes of our heart that we know what is the hope of His calling, to enjoyment of it and the ultimate bringing into Glory, is by the mighty power of God, the same power, which raised Christ from the dead and seated Him at His own right hand.

What will it be at last when that mighty power will be manifested in our behalf! Then corruption will put on *incorruption and mortality, immortality. The Saints, who* fell asleep in Jesus will come forth from the graves and be joined by the living Saints, changed in a moment, the twinkling of an eye. His power will carry us upward and bring us into His own presence.

"How blessed is our portion! blessed He,
Who, in His grace before the world began,
Did set on us His love, sov'reign and free,
On us the sinful heirs of dying man;
And blest us with all blessings in His Son,
Whose priceless love our hearts from sin and folly won."

✢

How Near.

Some day all what He promised Himself and what He promised by His Spirit will be a blessed reality. It was a long time ago according to man's reckoning when He said "I *will* come again and receive you unto myself, that where I am ye may be also." But before Him a thousand years is as a day. And all this time He has been on the Father's throne, in the Father's presence, occupied with the needs of his own, whom He has kept and whom He keeps in the world. But some day His last prayer, which came *from His blessed lips will be answered.* "Father I will that they also, whom Thou hast given me, be with me where I am." He will come and receive us unto Himself and *we shall see Him face to face.* This will come suddenly. He who is the Truth gave utterance to this. It was His last Word "Yea I come quickly (suddenly)." Does not all about us testify to this fact that He is near, that His

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promise is soon to be fulfilled! While we are not commanded to look for signs or wait for signs, we cannot help ourselves but see in the signs of the times, the harbingers of His coming. One of the most pronounced signs is the constantly increasing apostasy going on in Christendom and with it an increasing blindness, which becomes more pronounced than the judicial blindness, which God put upon the Jews. At the same time delusions are increasing; demon powers are manifested and lead on those, who received not the love of the truth. These are solemn days. Days of difficulties, days abounding in dangers and snares, but likewise days of privileges to exalt Christ, to stand firm, through His Grace for Himself and His Word. May we bear His Word to us "Hold fast that which thou hast that no one take thy crown." Soon He will give us that crown. Our redemption draweth nigh. Let us be faithful to Him, who abideth faithful, and if we are, we will have our share of trials, difficulties and some suffering. But all this will be joy, if He is before our hearts.

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Jonah Again.

Professor Paul Haupt, the author of the Poly-chrome Bible, the well known critic confirmed recently that it is possible for a sperm whale to swallow a man, and he gave archaeological proof from a record dating back to 1100 B. C. that the sperm whale appeared then in the Mediterranean.

He declared that despite the contention that the whale's gullet was too small to admit the passage of a body of anything like the dimensions of a man, there existed, nevertheless, the Mediterranean sperm whale, with an orifice large enough to swallow animals larger than man.

Prof. Haupt found in the record of the King of Assyria, 1100 B. C., that a "blower with wing teeth" was killed at Alexandretta. The description answered perfectly to the sperm whale and it undoubtedly had appeared in the Mediterranean.

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Poor higher Critics, what are they going to do now! One of their own number, a *real* scholar robs them of one of the best arguments they thought they had against the book of Jonah. It remains to be seen if all the little "criticasters" mainly found in pulpits will take back their foolish statements, that there is no fish large enough to swallow a man and repeat Professor Haupt's assertion and discovery as faithfully as they did repeat alleged arguments against the Bible. Thus the enemies of an infallible Bible have to furnish arguments for it.

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Christian Science Articles.

The contributions on Christian Science which appear in our columns, written by Dr. James M. Gray, dean of the Chicago Bible Institute are not alone timely but very strong. We hear that they are doing *much good. These articles will appear soon in book-*form. We hope they will have the wide circulation, which they deserve.

In connection with this we like to state the utterances about Christian Science made by the well known Hindu Christian *Pundita Ramabai.* She said the following a few years ago.

"On my arrival at New York last spring, I was told that a new philosophy was being taught in the United States, and had already many disciples. *The philosophy was called Christian Science, and* when I asked what its teachings were, I recognized it as being the same philosophy that has been taught among my people for four thousand years. * * * As I was born and educated in this philosophy, having taken my degree of pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. * * * You are to take the whole universe as nothing but falsehood. You are to think it *does not exist.* You do not exist when you realize that; that is philosophy.

"You, Christians, are a people of some feeling. Everything is real. You feel when other people are starving you ought to give them something to eat; but out in India they do not feel that. Men do not feel sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philos-

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ophers *felt* no compassion for sufferers, and *did* not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first results, then, of this philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egotism."

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What Higher Critics Teach.

That the modern criticism of the Bible, so-called and falsely called "higher criticism," is the most subtle infidelity aiming *at the foundation of our faith, has often been demonstrated.* This wicked criticism is denying most of the facts of God's revelation in His own Word. Well has a German scholar said, "Criticism, this child of the spirit that always negates, takes everything from us; but gives us nothing. Revelation? No. Inspiration of the Bible? No. Miracles? No. Prophecy? No. Christ, God? No. Resurrection and judgment? No. What do all these negations profit me? What shall I do with them? It causes one to stand on the path of life like a freezing wanderer, totally bereft, clad only in a thin shirt of morality, and not knowing whither to direct his steps. Instead of the 'it *is* written' with which our Lord and Master conquered the mightiest opponent, we ask: Is it written? Where? Who wrote it? Is the passage genuine? Who will prove it? The foundations under us totter, and from bogs and swamps there rise up mists that hide from us the view of the eternal peaks, clad in radiant white. A malarial atmosphere of doubts and uncertainty envelops our spiritual life, forces its way into *our schools,* churches and poisons our Christian literature; we and our children breathe it wherever we are, and it makes us wavering and defenseless outwardly, and sick and languid inwardly."

Some of these critics may not have reached the complete denial of the faith; however any man, who rejects part of the Holy Scriptures has done the first step on a road which ultimately leads to the denial of the Lord who bought us. The denial of an infallible Bible produces a fallible, human Christ. Leaders among these critics, who do such evil work

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are Prof. *George Adam Smith*, of the Glasgow Theological College and *Canon Driver*. Hastings' Bible Dictionary is one of the leading productions of this school of subtle infidelity.

To show what these men hold and teach in their books we make a few quotations. George A. Smith has made the following declaration:

"Whether the ultimate source of the materials employed in Genesis i-xi be Babylonian or not, there is agreement amongst scholars that they are drawn from early Semitic folk-lore—for the contents of which '*myth and legend*' are in our language the most proper terms. In such *stories* early peoples expressed their intellectual conceptions of the creation of the world and of its divine government."

Thus he tells us that what *is* revelation is nothing but a myth, a legend, a fairy tale. This Professor Smith, like *Reginald Campbell, denies the fall of man*, a *fundamental* Bible doctrine. The statement made in the above quotation "there is agreement amongst scholars," is a *falsehood*. For there are numerous scholars of greater ability than these critics, who declare the very opposite. About the flood Professor Smith says: "We are ignorant of the time at which the Hebrews received these *stories*." About Abraham "that he may not have existed." About *Moses and the decalogue Professor Smith declares*, "We are uncertain whether any written law has reached us from Moses himself." Poor man! The Lord Jesus Christ affirmed positively that *Moses wrote*. On the psalms he passes judgment thus: "Present criticism has tended to confirm the impossibility of proving any given psalm in our psalter to have been by David." But our Lord, whose Spirit indited the psalms declares "David in the psalms saith." According to Smith, *Isaiah did not write the second half* of his book. "The story of Jonah is not true," etc.

Canon Driver is just as bad and even worse, and Hastings' Bible Dictionary and Encyclopedia Biblica are compilations of these statements. We make a few quotations:

"The four Gospels prove that in the person of Jesus we have to do with a complete human being, and that the Divine is to be sought

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in him only in the form in which it is capable of being found in a man."

Awful! Christ, the eternal self-existing One a complete human Being. The Divine in Him *only* in the form in which it is capable of being found in a man.

Again we quote from this dictionary:

"Both Christ and the apostles or writers of the New Testament held the current Jewish notions respecting the Divine authority and revelation of the Old Testament."

Well says Dr. Anderson on this: "I want the intelligent reader to realise what it means. When he opens the Gospels he is no longer to read the words which fell from the lips of the Lord and Saviour Jesus Christ as being the authoritative declaration of Divine truth, but merely the expression of "current Jewish notions." If His teaching was unreliable as regards the past, it must be still more worthless as regards the future. And if His Words were false when He spoke of earthly things, how can we take them as true when he spoke of heavenly things? *The whole foundations of our faith are thus destroyed.*"

W. Harper (late President of the Chicago University), Prof. Kent, Prof. Briggs have written and taught the same things. It is a dangerous thing to follow such men or to recommend their books, which must destroy the faith in an infallible Bible. We must warn against them and especially caution young believers to beware of such hidden poison.

How dangerous these book are is learned from a statement given out by Sir Robert Anderson, who a good many years ago had doubt about the Bible. In his "Pseudo Criticism" he says: "It was Driver's Introduction to the Literature of the Old Testament, which *first shook my faith in the Bible.*"

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A Correction.

We made a statement in our February issue, which we desire to recall. We stated that Mr. Paul D. Moody was a pupil under Prof. George A. Smith. This information was sent to us by a well known Bible

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teacher, who is generally very accurate in his written statements. We hear however from a reliable source that our informant was mistaken and we gladly make herewith this correction. Most likely the above impression was created by the great admiration, which Mr. Moody has for *Prof. George Adam Smith personally.*

✣

A Personal Word.

So many of our beloved readers have sent us words of cheer and encouragement when renewing their subscriptions that we feel very grateful to our Lord for the continued blessing, He has been pleased to give through our written ministry. We only wish we had the time to answer each letter personally; but that is an impossibility. We thank you herewith. These little notes of cheer mean much to us. We hope and pray that the Lord will continue to refresh all our hearts through His precious Word.

We are likewise grateful for the ministry of prayer for *us and the work we are permitted to do, in which so many* of our friends, many of whom we have never seen face to face, are engaged. How much of the blessing upon our ministry throughout this great country is due to these prayers, His own day will make manifest. Oh, continue in it. We need it. Of late we have learnt to walk and serve in greater dependence on our Lord. During May we ministered in Nebraska, Manitoba, Minnesota and other states. We are waiting for guidance about our work for Him during the summer months.

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A Suggestion.

With this issue we begin the study of two Books of the Bible, the Book of Joel and the Acts of the Apostles. We shall give an analytical exposition of both month after month. *It will be a good plan if our readers, who have an interest in these studies will follow us from the very start and go carefully over the* lesson each month. This would be like a large monthly

Bible class. As no doubt questions arise in connection with these Book studies we will be glad if our readers would write us about any difficulty they have. Please mark these communications "Editor's Bible Studies." After going carefully over the lesson in the beginning of the month it will be well to read the articles again immediately before the next number of "Our Hope" appears, so as to have the right connection.

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A Request.

This issue is the last of Volume xiii of "Our Hope." With the next number we begin Volume xiv. Hitherto has the Lord helped us. In looking over our mail list we count hundreds of subscriptions which came due months ago and which are due now. We know that many think of the amount being so little that they put it off, however, it means much to us as we want to settle our accounts regularly. It will be a great favor to us if those who are in arrears will send us the subscription price as soon as possible.

The new Bible Studies in Acts and Joel, the continued articles on Revelation, Christian Science as well as some promised contribution by other brethren will make the new volume of "Our Hope" a *most interesting one.* If our readers want to see the circulation increased and see other Christians sharing these blessings we are sure they can help us very much in that direction. Speak to your Christian friends about "Our Hope." Hand them a sample copy or send us their names and we will send them a copy.

We also repeat the offer to new subscribers sent in by our regular readers to send "Our Hope" for one year at 60 cents. However, we are obliged to exclude Canadian, New York City and foreign subscriptions. These require special postage. We will send the magazine to new subscribers living in Canada, New York City and any foreign country for 75 cents for one year only. The Dominion of Canada has changed her postal regulations and we are now obliged to pay four times as much for postage as we used to pay.

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Notes on Prophecy and the Jews.

The Notes on Prophecy and the Jews contained in this issue are of great interest. The Peace congress work and information given about a confederacy of nations with an *Imperial President* is of great significance. It is but another startling sign of the near approach of that day, of which God's Holy Word has so much to say. We hope to devote

special attention to this department of "Our Hope" and bring interesting and reliable information from different sources about the Jews and Palestine.

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We call the attention of our readers to the Books for Bible Study and the pamphlets, which we publish. The list of these is published on the outside cover page of this magazine. When a number of these are ordered we give a discount.

Three of our pamphlets we would like to see in a larger circulation. These are *"His Riches."* Thousands of these are circulating in many States but many thousands more should be out. Can you not take 100 copies? Or if you cannot dispose of so many we will do it for you. Send for a sample copy.

"The Kingdom Parables in Matthew xiii." The exposition of this great chapter has been pronounced one of the clearest ever published. It has been a great help to many preachers, S. S. teachers and Bible students. Every Christian ought to have one. We send them out by the hundreds at only $5.75 and pay the charges for sending them.

"Meat in due Season." These three addresses on Prophecy cannot be read without great blessing and encouragement. We have evidences that the Lord used them. These too we can give at a very low price if taken in quantities. If you desire to become interested in this written testimony and its circulation, please send for free samples of these booklets:

"Rogers Reasons No. II." This is Dr. John Urquhart's latest pamphlet and a powerful argument for the Word of God and its inspiration it is. It is especially suited for thinking Jews. We would like to have it sent out to them in every city. In England there are certain postal Missions for Jews. We wish something like it could be started in this country. The pamphlet is written in an intensely interesting style.

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Seventh Sea Cliff Bible Conference.

The Seventh Sea Cliff Bible Conference will convene on the last day of this month, June 30th, and will continue in session till July the 8th. We wish again to say that this Conference is strictly undenominational. It is in no sense an exponent of any church, denomination, party or company of professing Christians. We welcome all Christian believers to meet with us. The Conference stands for the faith once and for all delivered unto the Saints and emphasizes especially the verbal inspiration of God's holy Word, the blessed Gospel in all its gracious fullness, the assurance of Salvation, the premillennial and imminent coming of our Lord Jesus Christ, the literal fulfilment of the promises made to His earthly people Israel. The Sea Cliff Bible Conference is not aiming to secure large crowds and entertain these by calling prominent men to lecture, but the aim is to unfold the blessed Word of God and through its simple ministry in the power of the Spirit of God to edify God's people. The past conferences have been seasons of much blessing and refreshing from our beloved Lord. The fellowship of the Saints has been not less precious. We are sure, He, whose promises we have, will again this year remember us in His mercy.

We hope to hold daily (except Lord's day) the following services:

9-10 A. M.—Meeting for Prayer.
10-12 A. M.—Bible Teaching.
4-5 P. M.—Bible Teaching.
8-9:30 P. M.—Bible Teaching.

On Lord's day at 10:30 a meeting will be held for Worship.

Afternoon at 3:30 Ministry of the Word and 8 P. M. Gospel preaching. The Gospel will be preached on some evenings.

The following brethren will be present to teach and preach the Word: G. L. Airich; I. R. Dean; F. E. Marsh; R. A. Torrey; A. C. Gaebelein; John Carnie and other brethren.

Several portions of the Old Testament Scriptures as well as several New Testament Epistles will be taken up in systematic study. The opening meeting will be held Saturday evening at 8, June 30.

Sea Cliff is a delightful spot situated on Long Island Sound, on high ground, free from malaria or mosquitoes, cool nights; pleasant and shady walks and safe sea water bathing can be had. It is only one hour's ride from New York on the Long Island R. R. A steamer also goes daily from New York to Sea Cliff. For further information about lodging, board, please address Dr. W. Carter, Sea Cliff, L. I.

The Acts of the Apostles.

Introduction.

The book known by the name "The Acts of the Apostles"* follows the four Gospel records. This is its proper place. The books of the New Testament have been correctly divided into five sections, corresponding to the first five books, with which the Bible begins, that is the Pentateuch. The four Gospels are the *Genesis* of the New Testament. Here we have the great beginning, the foundation upon which the subsequently revealed christian doctrines rest. The Book of Acts is the *Exodus*: God leads out from bondage a heavenly people and delivers them. It is the great historical book of the New Testament giving by inspiration the beginning of the church on earth. The Pauline Epistles are the *Leviticus* portion. Holiness unto the Lord, the believers separation and standing in Christ; what the believer has and is in Christ by whose blood they have redemption, is the core truth of these Epistles. The Epistles of Peter, ...nes, John and Jude, known by the name of the Catholic Epistles, are for the wilderness journey of God's people, telling us of trials and suffering; these correspond to the Book of *Numbers*. The Book of Revelation in which God's ways are rehearsed and, so to speak, a review is given of the entire prophetic Word concerning the Jews, the Gentiles and the Church of God has therefore the same character as *Deuteronomy*.

By whom was this Book written? There is no doubt that the writer of the third Gospel record is the one whom the Holy Spirit selected to write by inspiration this account of the establishment of the Church on earth and the events

* The oldest Manuscript, the *Sinaiticus* dating from the 4th century gives the title simply as "The Acts," which is, no doubt, the better name for the Book.

connected with it. This becomes clear if we read the beginning of that Gospel and compare it with the beginning of Acts. The writer in the third Gospel says: "It seemed good to me also, having had perfect understanding of all things from the first, to write unto thee in order, most excellent *Theophilus*, that thou mightest know the certainty of those things, wherein thou hast been instructed" (Luke i:3-4). The Acts of the Apostles begin: "The *former* treatise have I made, O *Theophilus*, of all that Jesus began both to do and teach." The former treatise known to Theophilus is the third Gospel, called the Gospel of Luke. The writer of that Gospel is also the penman of the Book of Acts. Though we do not find Luke's name mentioned in the Gospel nor in the second Book he was entrusted to write by inspiration, there is no doubt that he wrote them both. We find his name mentioned a number of times in the Epistles and these references give us the only reliable information we have. In Colossians iv:14 we read of him as "the beloved physician." In the Epistle of Philemon he is called a fellow laborer of the Apostle Paul and from the last Epistle the great Apostle wrote, the second Epistle to Timothy we learn that Luke was in Rome with Paul and was faithful to him, while others had forsaken the prisoner of the Lord. From Colossians iv we also may gather that he was not a Jew, but a Gentile, for with the eleventh verse Paul had mentioned those of the circumcision. Epaphras was one of the Colossians, a Gentile and then follow the names of Luke and Demas, both of them undoubtedly Gentiles. The reason that the Holy Spirit selected a Gentile to write the Gospel which pictures our Lord as the Man and the Savior and the Book of Acts, is as obvious as it is interesting. Israel had rejected God's gift and the glad news of salvation is now to go to the Gentiles. The Gospel of Luke addressed by a Gentile to a Gentile (Theophilus) is the Gospel for the Gentiles and Luke the Gentile was chosen to give the history of the Gospel going forth from Jerusalem to the Gentiles.

There are numerous internal evidences which show like-

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wise that the writer of the third Gospel is the instrument through whom the Book of Acts was given. For instance there are about fifty peculiar phrases and words in both books which are rarely found elsewhere; they prove the same author for those two books.

Then we learn from the Book of Acts that Luke, the beloved physician was an eyewitness to some of the events recorded by him in that book. He joined the Apostle during his second missionary journey to Troas (chapt. xiv.:10). This evidence is found in the little word "*we*." The writer was now in company of the Apostle, whose fellow laborer he was. He went with Paul to Macedonia and remained sometime in Philippi. He was Paul's fellow traveler to Asia and Jeruaalem (ch. xxi:17). He likewise was with him in his imprisonment in Caesarea and then on to Rome. There is no doubt that Luke had completely written and sent forth the Book of the Acts of the Apostles at the end of the two years mentioned in Acts xxviii:30 though the critics claim a much later period.

The contents and scope of the Book. The first verse gives us an important hint. The former treatise, the Gospel of Luke, contains that Jesus *begon* to do and teach. The Book of Acts contains therefore the continuation of the Lord's actions no longer on earth but from the Glory. The actions of the risen and glorified Christ can easily be traced through the entire Book. We give a few illustrations. In Chapter I He acts in the selection of the twelfth Apostle, who was to take the place of Judas. In Chapter II He himself poured forth the Holy Spirit, for Peter made the declaration "therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, *He* has poured out this which ye behold and hear." And in the close of the second chapter we behold another action of the risen Lord "the Lord added to the assembly daily those that were to be saved." In the third chapter He manifested His power in the healing of the lame man. Throughout this Book we behold Him acting from the Glory, guiding, directing, comforting and encouraging His servants. These beau-

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tiful and manifold evidences of Himself being with His own and manifesting His power in their behalf we hope to trace in our exposition of the different chapters.

Then on the very threshold of the Book we have the historical account of the coming of that other comforter, whom the Lord had promised, the Holy Spirit. On the day of Pentecost the third Person of the Trinity, the Holy Spirit came. His coming marks the birthday of the Church. After that event we see Him present with His people and in them. In connection with the Lord's servants in filling them, guiding them, fitting them, sustaining them in trials and persecutions as well as in the affairs of the church we behold the actions of the Holy Spirit on earth. He is the great administrator in the church. Over fifty times we find Him mentioned, so that some have called this Book "the Acts of the Holy Spirit." While we have no doctrines about the Holy Spirit and His work in the Acts of the Apostles, we find here the practical illustrations of the doctrine found elsewhere in the New Testament.

In the third place another supernatural Being is seen acting in this Book. It is the enemy, Satan, the hinderer and the accuser of the brethren. We behold him coming upon the scene and acting through his different instruments either as the roaring lion or as the cunning deceiver with his wiles. Wherever he can he attempts to hinder the progress of the Gospel. This is a most important aspect of this Book and indeed very instructive. Aside from the human instruments prominent in this Book of Acts, we behold three supernatural Beings acting. The risen and glorified Christ, the Holy Spirit and Satan.

Another hint about the contents of this Book and its scope we find at the close of the Gospel of Luke. There the risen Christ said "that repentance and remission of sins should be preached in His Name to all the nations beginning at Jerusalem." In the first chapter of Acts the Spirit of God reports the commission of the Lord, about to as-

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cend, in full. "Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth." The Book of Acts shows us how this mission beginning in Jerusalem was carried out. The witness begins in the City where our Lord was crucified. Once more an offer was made to the nation Israel. Then we behold the Gospel going forth from Jerusalem and all Judea to Samaria and after that to the Gentiles and through the chosen Apostle to the Gentiles it is heralded in the different countries of the Roman empire. The parable of our Lord in Matthew xxii:1-10 gives us prophetically the history of these events. First the guests were called to the wedding and they would not come. This was the invitation given by the Lord to His earthly people when He moved among them. They received Him not. Then came a renewed offer with the assurance that all things are ready. This is exactly what we find in the beginning in the Book of the Acts. Once more to Jerusalem and to the Jewish nation is offered the kingdom and signs and miracles take place to show that Jesus is the Christ risen from the dead. In the above parable our Lord predicted what the people would do with the servants, who bring the second offer. They would ignore the message and treat the servants spitefully and kill them. This we find fulfilled in the persecution which broke out in Jerusalem, when Apostles were imprisoned and others were killed. The Lord also predicted in His parable the fate of the wicked City. It was to be burned. Thus it happened with Jerusalem. And after the second offer had been rejected the servants were to go to the Highways to invite the guests. And this stands for the invitation to go out to the Gentiles.

Jerusalem is in the foregrounu in this Book, for the beginning was to be in Jerusalem "to the Jew first." The end of the Book takes us to Rome and we see the great Apostle a prisoner there, a most significant, prophetic circumstance.

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The division of the Book. The division of the Book of the Acts is very simple. We divide it into three parts.

I. Chapters I—VII. These chapters give us the historical account of the beginning in Jerusalem, the renewed testimony to the nation concerning Jesus as the Christ and the Kingdom. The seventh chapter the stoning of Stephen, closes that testimony.

II. Chapters VIII-XII. These chapters mark a transition period. The Gospel goes forth to Samaria. Saul of Tarsus beholds the Lord and is converted. Peter goes by divine vision and preaches the Gospel to the Gentiles. Peter is cast into prison and miraculously delivered.

In these two parts Peter is in the foreground. He does most of the preaching and acting. He used the Keys of the Kingdom of heaven in the second chapter by preaching to the Jews and in the tenth chapter by preaching to the Gentiles.

III. Chapters XIII-XXVIII. These chapters contain the inspired accounts of the travels and labors of the Apostle Paul, the proclamation of the Gospel in the different lands and the events and circumstances connected with it. His journey to Rome and abode there closes the Book. Another division as given by Bengel in his Gnomen is very good.

I. Pentecost, with preceding events. Ch. I, II.

II. Acts in Jerusalem, and in all Judea and in Samaria among the circumcised. Ch. III-IX, XII.

III. Acts in Caesarea and admission of Gentiles. Ch. X, XI.

IV. First Journey among the Gentiles. Ch. XIII, XIV.

V. The deputation and council in Jerusalem. Ch. XV.

VI. Second Journey of Paul. XVI-XIX.

VII. Journey to Jerusalem and Rome. XIX:21-XXVIII.

In closing these brief introductory remarks to this great book we wish to say that the careful study of its contents is very needful at the present time. It will take us back to the beginning and show us the path, which the Lord has marked out for His church on earth. In the light of this book we shall discover the dark picture of the

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present day confusion and departure from God and from His Word. There is much comfort and direction for the faithful remnant of God's people living in these days in this book. There is much earnest exhortation to greater faithfulness, to more holy boldness in preaching the Gospel and standing for the faith, which comes to us from this book. Most blessed it is to follow the Holy Spirit in His work in, upon and with the believer. With the gracious help of our Lord and the Help of His Spirit we hope to touch upon all these blessed phases, and we are confident that He will make the closer study of the Acts of the Apostles a blessing to our readers as well as to the writer. We hope, the Lord willing, to go through the entire book in the same way as we have gone through the Gospel of Matthew.

(To be Continued.)

Studies in Joel.

The prophet Joel, whose interesting and far reaching prophecies we shall study, is one of the persons of whom we know very little. This is the case with many of the prophets and in itself no argument against the authenticity of the Book. The personality of these holy men of God, the mouthpieces of the Lord were hid on purpose. In profane literature the personality of the writer always plays an important part; but in the Word of God they are but instruments by whom God transmitted His thoughts in His words. What does it matter if we know not the details of their lives, who they were, how long they lived, as long as we know they were the chosen vessels through whom God spake (Heb. i:1).

Joel means "Jehovah is God." He was the son of Pethuel. This is all we can find about him in the Bible. Numerous guesses have been made about his origin, but none of them can be verified. For instance in 1 Chronicles xxiv:16 we find a Pethaliah mentioned and some have connected him with Pethuel, so that it is claimed that Joel was of a priestly family; but this cannot be confirmed. Jewish expositors have it that Pethuel was none other than Samuel, because Samuel had

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a son whose name was Joel. But as the sons of Samuel were evil doers, it is impossible to accept this view. The book itself containing the Word of the Lord that came to Joel does not give us even a single hint as who he was.

However, from his prophecies one can fix more readily the time and the place, when and where he exercised his prophetic office. He is, no doubt, the *earliest* of all the prophets, preceding Hosea and Amos. He prophesied in Judah. This is seen from the fact that he mentions Jerusalem, Mount Zion and the Temple. He must have prophesied and written between 860 and 850 B. C. during the first part of the reign of King Joas. The arguments for this time are numerous. Without attempting to enumerate these we take a brief glance at the book itself, which bears the name of Joel.

There is absolutely no ground for the claim, which has been made that Joel did not write this Book. The evidence is altogether on the other side that he wrote down what the Lord gave to him. The style of the Book is sublime; it can only be fully appreciated if read in a corrected metric version and at one time. The oftener the entire book is thus read the more it will grow on the reader, by its vividness, terse and solemn utterances, its full, smooth phrases and above all, by the revelation contained in these few chapters.

The ground work of the Book and the prophecies of Joel was an awful scourge which had come upon the land of Judah. Locusts had fallen upon the land and stripped it of everything. In connection with the locusts there was also a drought. This was a chastisement from God. All are seen mourning, the old and the young, the priests and the people. Extremely vivid is the description of the devastation of the land. Then the vision widens. The locusts appear no longer as a scourge of insects, but they become typical of an invading army. An army presses upon the land from the north. They make the land once more a wilderness.

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The alarm is sounded in Zion and the nearness of the *day of Jehovah is announced.* In the hour of extremity the call comes to repentance. Then comes a marvellous turning point in the picture of despair and trouble. The Lord is jealous and pities His people. He delivers them from the northern army; He restores what the locusts had eaten; He gives the land the former and the latter rain, and with it wheat and wine and oil. At the end of the second chapter stands the prophecy predicting Spiritual blessing through the outpouring of the Spirit of God upon all flesh, a prophecy which by no means has ever had its *complete* fulfillment, but which shall be fully accomplished in that day, which has not yet dawned. The last chapter is the solemn and sublime Finale of this great symphony of Prophecy. The *day of Jehovah coming in judgment, wrath and mercy,* as well as the events connected with it, is here portrayed. All this is so vividly, with the deepest feeling described, which opens up a wonderful vista into the future, that only a closer, analytical study can expose the treasures, which God's Spirit has here deposited in this prophetic Book. On the language and descriptions as used and given by Joel a German expositor* says: "His poetry is distinguished by the soaring flight of imagination, the originality, beauty and variety of his images and similes. The conceptions are simple enough, but they are at the same time bold and grand. The perfect order in which they are arranged, the even flow and well compacted structure of the discourse are quite remarkable."

Five times Joel's prophecy contains the phrase "the day of Jehovah." Chapter i:15; ii:1-2; 10-11; 30-31 and *iii:15-16.* The great *subject matter* of his prophetic discourses is therefore "the day of Jehovah," the day in which Jehovah is "God" that is Jehovah will be manifested as God, indicated in Joel's name. He may well

*A Wünsche, Die Weissagungen Joel's.

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be called "the seer of the Day of Jehovah." What that day is, what will take place before that day comes and after it has come the exposition of the text will make clear.

We cannot improve upon the division of the Book as it has been made in our English version. The Book has three parts.

I Part. Chapter I. The local plague of locusts and their typical prophetic meaning.

II Part. Chapter II. The day of Jehovah with its preceding calamities for Israel's land; the repentance of His people; the restoration of their land and the greater Spiritual blessing.

III Part. Chapter III. Events connected with that day; the judgment of the enemies of Israel; the supremacy of Jerusalem and the Kingdom.

(To be continued)

Revelation.

CHAPTER V.

The scene is not changed. Still is there the Throne of *Creation-glory, pledged to purge* that creation of all opposed to it; still may we see the surrounding 24 thrones and the elders on them, in peace; still the crystal sea, and the *four Living Ones, but now come added features, added* beauties to the scene, which we may contemplate, if God permit, to our great comfort.

Verse 1. *And I saw, on the right hand of Him who sits upon the throne, a book written within and on the back, sealed with seven seals.*

A sealed book. Old Testament prophecy has made us acquainted with the figure. Daniel was told to *"shut up the words, and seal the book"* (ch. xii). *This* book very clearly related to the course of the politics of the earth: its

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successive surprises and Israel's fortunes amid them. The sealing was expressive of shutting up its contents; they were not to be *understood* as long as the book was sealed. So Isaiah speaks in ch. xxix:11, 12, "The vision of all is become unto you as the words of a book that is sealed"; that is, you cannot understand it correctly.

Here in Revelation we have a scroll filled with writing within and without. Who wrote that writing? What pen was used? What Finger guided it?

The Scroll is first on the right Hand of God Himself, that is, upheld by His power. All His mighty power is behind the book. Then surely its contents must be just *His own purposes*, which truly are upheld by His power, as they only could be upheld.

For the character of the contents we must of course wait till the seals are broken. Yet we may take a glance forward sufficient to determine that they relate to the earth. So this is one step further. The Book contains *the purposes of God in the government of the earth;* and, as we shall without question find, this involves a *purging by judgment* of the earth: a putting down of every form of rebellion against the Throne, overturning ever *"till He comes whose right it is";* so the sealed book including the Trumpets that evolve from its last seal, ends only with "the kingdoms of this world becoming the kingdoms of our Lord and of His Christ" (ch. xi).

Who is worthy to bring to light those purposes—to open the Book—to loose the seven seals?

The earth is, then, in those "things that shall be," about to come once more into the purposes of God. Now, during this day, *heaven* alone is in those purposes. "The Man of His Right Hand" is there, and from out the earth, and from under its impending judgment, the children of men are being drawn, and invited to Him, as their Head in heaven. The earth and its government is not now the scene of God's blessing, as is so largely, and so falsely, taught in the pulpits of Christendom.

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The blessed work of grace is, at the time we have arrived at in our book, now over; and the earth is again coming into remembrance before its God as "the Judge of all" (Heb. xii): the earth that has so long been left to its own many evil ways; the earth red with the blood of martyrs; nay, even bearing uncovered still the Blood of the Holy One of God; the earth with the Devil as its usurping prince, its awful god—is to become His to whom it belongs by every right and title: by creation and redemption; and this Scroll, now so securely sealed, shall show the way that this is to be brought about in the purposes of God. Who is worthy to loose those seals, unfold that hidden wisdom, and bring those purposes into practical effect?

Verse 2. *And I saw a strong angel proclaiming in a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven, nor upon the earth, nor under the earth was able to open the book, nor to look thereon.*

The proclamation is made by a strong angel, so that all creation, "heaven, earth and under the earth" might hear and search the respective spheres for one worthy one. It is ever thus in the ways of God: the creature is first proved helpless. Not merely here fallen man of the old creation simply, but all, including even angels elect and unfallen—all are unworthy to bring into light the purposes of God. "All in Heaven, Earth and the underworld" thus express, in the best way possible to human language, all intelligent creation: supernal, terrestrial, and infernal creatures. All are here found unworthy to bring into light the purposes of God; for those purposes involve judgment as well as mercy, truth as well as peace. Who is worthy to execute judgment, but He who has Himself stood under every test, and has ben proved in every way infinitely perfect? Who can bring righteous mercy for His people into effect, but He who has Himself borne all judgment for them?

For note how, in the second clause, the word "worthy" is replaced by *"able"*: the worthiness resulted in ability—the

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ability consisted in the worthiness; it is not simply *power* that is needed, but moral qualities and perfectness, on which the following verses will give us more light. But the universe gives not one who has the needed worthiness; once more there is absolute impotence.

Verse 4. *And I was weeping much because no one was found worthy to open the book, nor to look at it.*

Tears are falling in heaven! But it is only on the part of the Seer himself. The universal inability to bring to light the counsels of God deeply moves John—what confidence in those counsels do those tears express! He is no dreamer, no sleeper—there. Every fibre of his being is awake, and ready to vibrate to everything that is connected with God's government of the earth; and he knows no joy like that Will being done on earth as in heaven; no sorrow like any inability to bring that will into effect.

Verse 5. *And one of the elders says to me, "Do not weep. Behold the Lion of the Tribe of Judah, the Root of David, has prevailed to open the book, and the seven seals thereof."*

Thus an elder comforted John. He is indeed an elder for "he knows Him that is from the beginning." It is this knowledge that comes with true spiritual growth. In that sphere of the new creation age has quite the reverse effect to that in the old. Here, waning powers and decaying mental capacity mark the coming of age. There it brings with it a matured spiritual intelligence. He would not have been an elder if he had not known Him; knowing Him, he is an elder. *This* elder weeps not, though equally aware that no one is found worthy to open the book. I suppose that the same state will be found true of those who are to-day "elders" on earth: failure on every hand and of every form of testimony, may call forth tears, and rightly in one sense, but he who knows "Him that is from the beginning" knows that *He* fails not, but can turn even all human failure to manifest His glory, as He did long ago when they had no wine at Cana, and he learns to dry his tears when he thinks of *Him*. John himself was certainly an "elder" on earth,

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for he so speaks of himself (1 John ii); but here, what *he* knew but in part, the elder, perfected in heaven, knows even as he is known: it is a clear illustration of the difference. John, amid the glories of heaven, had lost sight of Him, and consequently he weeps much.

The heavenly elder reminds him of "the Lion of the Tribe of Judah, the Root of David." When John was writing his gospel, he, led by the Spirit, filled his first chapter with His various dignities and titles; but *these* are not amongst them. They are not His *Christian* titles, so to speak. It is only as specifically the Opener of this Book that He is Judah's Lion and David's Root. Would this not naturally suggest that Judah's interests and the fortunes of the House of David were primarily in view in the opening of that book? Most certainly. Hence we may confidently judge that the opening of the Book will result in the salvation of Judah: the filling once more of the Throne of David with a Prince that shall reign in righteousness forever. All this is strongly confirmatory of the truth that not only is the *earth* (not heaven) the sphere of the seal-opening; but that the final result is the blessing of the *Jew*. In other words, he is about to "restore the kingdom to Israel." This, you will remember, He said was in His Father's Hand or power (Acts i:7).

Exactly where the seven-sealed book was; again confirming what we have already learned as to the Book. At that time He said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father"—all was sealed. But now He receives a revelation, breaks the seals, and thus shows how the Day and Hour shall be ushered in.

Verse 6. *And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as having been slain, having seven horns and seven eyes which are the seven Spirits of God sent into all the earth.*

"In the midst": the place of importance. It must not be

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taken physically, but morally, or spiritually. The Lamb is the very centre of divine government, and of every attribute of that government. Around Him every motion of the divine Life in government centres. Note here the *Living Ones* and *the Throne* are connected together by the words "in the midst." These words are again repeated when they refer to the elders, shewing here a clear distinction between the redeemed and the Living Ones. The Lamb is the centre of God's government, with every attribute and activity of divine life, revolving ever about Him, the centre of His people's affections, thoughts and worship.

The Lamb is in startling contrast with the Lion. Is the Lamb slain the Lion? Yes, and *so* hath He overcome. Slaying death by dying: exactly the opposite to all our conceptions of victory, which we think of as only due to the *manifestation of power, not of weakness. Shortly the victory* shall be His as the Rider on the white horse (chap. xix); then it shall be by *power*. But here He has prevailed to open the book by overcoming all that prevented that opening. And what is it that prevents the dominion being given to Israel? What stands in the way of her ascendancy? What prevents the establishment of her King in righteousness? *Her sins: her pride, unbelief, rejection of her* Messiah. How shall such an obstacle to the opening of the book be removed but by One who can put away *the sin?*

Can we now wonder that none was found worthy? The highest angel could not do this mighty work. None on earth could redeem his brother or give to God a ransom for him (Ps. xlix:7). Surely no infernal being. That all *hangs on One alone. Is He able? Is He willing? Both. He prevails.* Oh sweet and precious vision! Note the attitude: "standing"; as if he were about to move in furtherance of the purposes of God, and do that which His death had now rendered possible. As One who has accomplished the redemption of His heavenly people He *sits* (Heb. x). As One who is about to deliver His earthly people He *stands*. But all is absolutely based on His sacrificial work

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"as having been slain." Ah, in this we read His worthiness, my soul, and so shalt thou be in harmony with this happy scene; so shall thy heart be as a harp in tune with the universal song soon to burst forth from all creation to Him. The very same One who was *worthy* to bring thee, a guilty rebel sinner back to God; worthy because He alone, of all the universe, was able to put away thy sin, is alone worthy to bring into effect the purposes of God as to earth and flood this scene of sorrow, suffering, disorder, and discord with *Peace;* for now " the mountains shall bring peace to the people and the little hills, *by righteousness:*" since "He *stands a Lamb as it had been slain.*"

F. C. J.

How the Bible Antagonizes Christian Science.

PART II.

By James M. Gray.

I.

I. *The Bible reveals the real character or nature of Christian Science.* It does this "at sundry times and in divers manners," but very especially and very tersely in 1 John iv:1-3, which, in the Revised Version, reads thus:

> "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God; every spirit which 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 whereof ye have heard that it cometh, and now it is in the world already."

In these words we are warned against credulity for there are as many people who believe too much as there are who believe too little. Paul's caution to the Athenians is still of value, "In all things I perceive that ye are somewhat superstitious."

When, however, we are warned to believe not every *spirit*, the

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word really signifies teacher, or prophet, as the context indicates. The false teacher may be influenced by false spirits, but practically it is the teacher to whom we listen and whose teaching we are to "prove."

THE TOUCHSTONE FOR CHRISTIAN SCIENCE.

Nor let it be supposed that such proving necessarily requires one to become a disciple or devotee of the teaching or teacher to be proved. One can know paganism without becoming a pagan, and Mohammedanism without becoming a Mohammedan, and Unitarianism without becoming a Unitarian, and Christian Science without becoming a Christian Scientist. The same holy word that inculcates the proving indicates the way in which it shall be done: "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. viii:20). This was the method of the Bereans, who were commended because they "searched the Scriptures daily whether these things were so" (Acts xvii:11). The inspired word of God is the only touchstone to which to bring Christian Science, the failure to do which patiently, reverently, and intelligently accounts in great measure for its progress within the ranks of professing Christians. Christian Science is neither to be ridiculed nor feared, to be marvelled at nor tampered with, but examined and classified in the light of the only divine revelation.

The apostle further says that many false teachings are gone out into the world, every one of which is to be proven in the same way. "Hereby know ye the Spirit of God: every spirit (teaching) that confesseth that Jesus Christ is come in the flesh is of God." The Jesus Christ here referred to is, of course, THE Jesus Christ of the Holy Scriptures, and none other. The Greek is very emphatic here, placing the article before Jesus, "THE Jesus," the historical Jesus who is Christ. He is the Jesus Christ of the Apostle's Creed, the eternal Son of God, who, as to His human nature, was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. The third day He rose from the dead, He ascended into heaven, and sitteth on the right hand of God, the Father Almighty, from whence He shall come again to judge the quick and the dead. Does Christian Science confess this? Who, in the ordinary use of the English tongue, will say that it does? But if it does not, what then? "Every spirit which confesseth not (THE) Jesus is not of God." *Christian Science therefore, is not of God.*

ANNULLING JESUS.

Some ancient manuscripts of the Scripture give this verse thus: "Every spirit that *annulleth* Jesus is not of God." This is precisely what Christian Science does. It annulleth Jesus. It reduces Him to nothing in comparison with what the Scriptures say

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He is, and what the spiritual experience of a regenerated man knows Him to be. The blind Milton says:

> "Light, the prime work of God, to me is extinct,
> And all her various objects of delight
> Annulled."

Light existed, but not for Milton. The Jesus Christ of the Bible exists, but not for Christian Science. Christian Science is blind to Him and would blind the eyes of them that see.

(1) It annuls His incarnation. The angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that which is to be born shall be called holy, the Son of God" (Luke 1:35). But Christian Science says, "The conception of Jesus was spiritual, i.e., the spirituality of Mary was the transparency through which immortal Mind was reflected in that better likeness of Truth and Love, the good and pure Jesus." (2) It annuls not only His incarnation but, logically, His whole life in the flesh. Jesus was not different from the rest of us according to Christian Science in that He had no flesh, no material nature or else He was in bondage to "error" and "false human beliefs" which would have prevented Him from being "good and pure." (3) It annuls His death and sacrificial atonement as already shown. (4.) It annuls His resurrection. "Jesus' students, not sufficiently advanced to understand their Master's triumph, did not perform any wonderful works until they saw Him after His crucifixion, and learned that He had not died" (Science and Health, p. 45). (5) It annuls His Highpriestly intercession for His people at the right hand of God, in heaven, for it declares "heaven is not a location" (p. 291). (6) It annuls His second coming to earth for it states in contradiction to Acts 1:11, that "the second appearance of Jesus is unquestionably the spiritual advent of the advancing idea of God in Christian Science" (Autobiography of Mrs. Eddy, p. 96).

THE ANTICHRIST.

And what is this teaching thus annulling Jesus? "This is the spirit of the Antichrist whereof ye have heard that it cometh, and now it is in the world already." The Antichrist himself is a person, a human despot of some kind, ecclesiastical, political, or both in one, who is yet to arise among men and within the limits of Christendom, and whom men will fall down and worship instead of God and Christ; but the spirit of the Antichrist, the teaching that prepares the way for its full development is already in the world. There is much of this teaching, as other parts of the Scriptures testify. The sacramentalism, the priestcraft, the mariolatry of Roman Catholicism is part of this. The unitarian heresy de-

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nying the Deity of Jesus is part of it. The destructive Biblical criticism of the period through which we are passing is part of it, but the teaching of Christian Science is pre-eminently that which the Apostle John has in mind.

When John wrote this epistle the root of that heresy had already imbedded itself in the church in the Ebionites, who denied the Deity of Christ, the Docetists, who denied His proper humanity, and the Cerinthians, who denied the union of the two natures, human and divine, prior to His baptism. It was to meet these heresies that John wrote his epistle, and these are the heresies of Christian Science. Christian Science, therefore, is the spirit of the teaching of Antichrist.

II.

II. *The Bible reveals the real explanation of Christian Science.* It is sometimes said, for example, that if Christian Science be so evil and contrary to the truth of the Holy Scriptures, how shall we account for the intelligent and even educated people who embrace it? The answer is not so difficult if one is willing to submit himself to the same Holy Scriptures for a reply. 2 Thessalonians ii:7-12, in the Revised Version, reads thus:

> "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of His coming. Even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing because they received not the love of the truth, that they might be saved.
>
> "And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."

Here the inspired writer, Paul, is meeting false teachers who had taught the young Christians at Thessalonica that "the day of the Lord is now present" (ii:2, R. V.). The day of the Lord is, *by many, distinguished from the coming of the Lord for His church*, of which Paul had treated in his earlier epistle to this people. The Lord comes for His church, so it is thought, and the church is caught up to meet Him in the air (1 Thess. iv:13-18), and then the day of the Lord on this earth begins, a day of "vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ" (2 Thess. i:7, 8).

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THE DAY OF THE LORD.

Paul intimates that this "day shall not come except there come a falling away first (an apostasy in Christendom), and the man of sin (or the man of lawlessness) be revealed, the son of perdition" (the Antichrist), whom he proceeds to describe. Something, or some one, was restraining, holding back the full development of this apostasy and the man of sin in whom it would be headed up, and until this restraining force was taken out of the way the revelation of the iniquity in its entirety would not appear. Just what this force was, or is, is not defined, but it has been generally understood of the Holy Spirit. His presence on earth in all the Christian centuries, abiding in the church, is the restraining force, and when He shall be taken away from the earth in the sense that the church in which He abides shall be taken away, the apostasy will rapidly increase towards the culminating period.

The culminating period reached, the apostasy becoming ripe, the lawless one or the Antichrist will be revealed, whom the Lord Jesus Christ shall destroy at His coming. This lawless one is described as possessing the power of Satan, and able with signs and lying wonders to deceive them who have not received the love of the truth in order that they might be saved. The "truth" means the gospel of our Lord Jesus Christ and that only—the gospel revealed in the New Testament. That phrase "the *love* of the truth" is significant. One may receive the truth, shall we say, but not the love of it? One who marries a woman but does not love the woman is soon seeking for divorce, and one who knows the truth in his head but has never given it lodgment in his heart is not difficult to lead away into error. It is only those who receive the love of the truth who are saved, for it is only those who receive the Saviour Himself into their hearts and lives.

WHAT IS A DELUSION?

But the serious thought for the Christian Scientist, especially him who being once a Christian has turned his back upon the church and the gospel of Jesus Christ, is this, that because men receive not the love of the truth God sends upon them as a chastisement, a "working of error," a delusion, that they should believe a lie. A noted alienist has recently differentiated a delusion from an hallucination as "a *misinterpretation of realities*," and this is precisely the nature of Christian Science as a doctrine. It is a misinterpretation of realities. And God *sends* these things upon men who receive not the love of the truth. It is not merely that He permits them to come, but sends them as "the mighty act of the Judge punishing evil by evil." Not to believe the truth is sin, and to receive not the love of the truth after knowing it is still darker

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sio, and to have to believe the lie in consequence is a punishment for it of the most awful kind. Perhaps the Greek should be translated not "a lie," but "*the* lie," "the singular with the article denoting, not a single lie, but the entire force, the entire element of the devilish perversion of all truth" (Auberlen, *in loco*). Here then, is the inspired explanation of Christian Science, the divinely revealed reason why people of intelligence and education are carried away by it, for the principle actuating God at the close of the present age when men shall be worshipping the Antichrist is doubtless that on which He operates throughout the whole period, ending in that climax of iniquity and judgment.

In confirmation of this last opinion, consider the [illegible] paganism to-day and the reason of it, as set forth in [illegible] et seq.:

> "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men * * *; because that knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.
>
> "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things.
>
> "Wherefore God gave them up in the lusts of their hearts unto uncleanness * * * for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator Who is blessed for ever. Amen. * * *
>
> "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting" (R. V.).

WHY ARE THE HEATHEN LOST?

It should always be remembered that the heathen of whom Paul here speaks are not condemned because they have not known Christ. This would be manifestly unfair if they have not heard of Christ (Rom. x: 13-15). But they are condemned because they have wilfully sinned in the face of light. The earlier books of the Bible show how they once knew God, or might have known Him, and how they deliberately rejected Him. It was their own "reasonings" that caused them to reject Him, which is the fact with Christian Science. Their hearts were judicially darkened in consequence of this, and their wisdom became folly. They exchanged

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the truth of God for a lie. They worshipped the creature more than the Creator. They refused to have God, the God of the Bible, in their knowledge. Is not this also true of Christian Science? And if so, is it to be marvelled at that its votaries should be given up to their own mind as these were?

It is the case of Pharaoh over again. Nineteen times in the book of Exodus is it said that his heart was hardened, eleven of which times God is said to have done the hardening. But it is not until after the sixth plague that this is said of God. Up to this point the king is said to have hardened his own heart. It is plain, therefore, says another,* that there was no irresistible omnipotence, no inscrutable divine decree, no implacable purpose bearing down upon him to make him go against his will, but unconstrainedly and freely he resisted the command of God to let His people go. After this, in seven out of the eight final instances, it is stated that God did the hardening. How was it done? God did not single out Pharaoh. He never singles out anyone, and says, "I will harden his heart," and then proceeds to do it. Such a supposition is paganish and monstrous. The solemn truth is rather that by the operation of the well-known law, according to which the soul becomes less and less susceptible to impressions which have been resisted, God hardens the heart of every man and woman that does not yield to Him. Inasmuch as Pharaoh himself resisted, he hardened his own heart, but inasmuch as the law under which he brought himself was God's law, God hardened his heart. It is thus that God sends the delusion or working of error upon men who receive not the love of the truth.

LYING WONDERS.

This allusion to Pharaoh, however, suggests another likeness to the case in hand. The revelation of the Antichrist at the end of this age will be "according to the working of Satan with all power, and signs and lying wonders," so that if possible, he would deceive the very elect (Matt. xxiv:24). The rulers of the darkness of this world have always tried to keep men in captivity to error by counterfeiting the works of God. So they withstood Moses before Pharaoh (Ex. vii:11; 2 Tim. iii:8). So they withstood Paul before Sergius Paulus (Acts xiii:6-11). So have they withstood the missionaries in heathen lands in our own time. So will they withstand the saints in the end of the age as our text in 2 Thessalonians declares, and therefore should we be surprised if they so endeavor to withstand us in our own home, and in our own church? Nor should we be misled by the allusion to "*lying* wonders," as if the wonders Satan and his emissaries did were not real. They are

*"Alleged Discrepancies of the Bible"—Bates.

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real wonders true enough, and past our ability in many instances to comprehend, but they are lying wonders at the same time, in the sense that they are wrought to give countenance and support *to a lie. Christian Science* has certain of these powers, and performs signs and wonders as every one is ready to admit, but he who is deceived by them to refuse the love of the truth is under the condemnatory delusion to believe the lie. "Christian Science healed me, when everything else failed, why, then, should I not believe it?" is the argument of many an unthinking votary of that delusion. As if a wise man would imperil his immortal soul for the assuagement of a temporary pain! Well does Satan know the power of physical healing to keep a man in spiritual bondage, when he said of Job, "Skin for skin, yea, all that a man hath will he give for his life" (Job ii:4). He was mistaken in Job, however, who held fast his integrity in God even if he retained his bodily disease, but many another man in these days to be delivered from the second has been foolish enough to give up the first. Job got both in the end, and Jesus Christ, it will be seen further on, can save the soul and heal the body also if our trust is placed in Him.

III.

III. *The Bible reveals the real peril of Christian Science.* It does this in the teachings of the epistle to the Hebrews, especially chapters 5:12-vi:6.

The writer of this epistle is addressing Hebrew Christians who were undergoing a serious temptation to apostatize, i.e., to give up Christianity altogether and return again to Judaism. It is important to note this, and that their temptation was not that of ordinary backsliding, serious as that is, but something far more serious still. "It was not a question of isolated sins, but of a protracted and habitual condition of mind, a neglect and disbelief of truths once recognized and confessed, a confirmed and lasting result of a series of unfaithful and wilful rejections of spiritual influences and privileges." For backsliding there has been a remedy provided in 1 John i:9, where it is written: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," but for apostasy such as that described, there was no remedy, nor could there be in the very nature of the case.

1. In chapter v:12-14 there is pointed out the cause on their part laying them easily open to this temptation, the same cause precisely which accounts for the progress of Christian Science among professing Christians and nominal church members to-day, viz.: ignorance, inexcusable ignorance, heart ignorance of the Word of God.

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> "For when by reason of time ye ought to be teachers, ye have need again that some one teach you the rudiments of the oracles of God; and are become such as have need of milk and not of solid food. For every one that partaketh of milk is without experience of the Word of righteousness, for he is a babe. But solid food is for full-grown men, even those who by reason of age have their senses exercised to discern good and evil" (R. V.).

These Hebrews had professed Christianity for some time, long enough to have themselves become propagandists not only, but teachers of the truth, strong promoters of the gospel, men and women who should have done much to extend the kingdom of God in the earth. But instead of that, because of their spiritual inertness and dullness of hearing they needed to be taught again the very A B C of Christianity. In this sense they had need of milk and not of solid food.

THE EXAMPLE OF RUSKIN.

Now every such an one that partaketh of milk, the inspired writer says, every such an one that is in the primary class of the religion of Jesus Christ, is there because he is "without experience" of the Word of righteousness, i.e., the gospel. It is not necessarily because he is ignorant of it in an intellectual sense, but because he has failed to lay its solemnity to heart and to live in its power. Growth in the knowledge of God is heart growth rather than mind growth, though one follow the other very commonly.' And the Christian whose heart is not growing in the knowledge of God, whose faith and love and holiness are not increasing is one who is retrograding. He is not standing still. There is no such thing as a dead level in Christian experience. When spiritual vigor and spiritual insight fail to progress in the life of a Christian, earthly-mindedness takes their place, and the last state of that man is apt to be worse than the first. Failing to "exercise his senses in the discernment of good and evil," the latter attains to *the ascendancy within him, and he finds himself on the brink of* the precipice where heavenly realities are vague and dim and the powers of earth and the nether world easily deceive and overcome him. The great Ruskin is a conspicuous example of this, although never becoming a Christian Scientist. His earlier volumes, the "Modern Painters," the "Seven Lamps of Architecture," and the "Stones of Venice" all bear evidence of the evangelical faith in which he had been nurtured, and which had been the basis of his mental life up until his fortieth year. But then a crisis

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came, when, during a visit at Turin, he seems to have deliberately rejected that faith and to have concluded, in his own words, that "to be a first-rate painter, you mustn't be pious, but rather a little wicked, and entirely a man of the world." From this period dates almost the last "light-hearted" letter he ever wrote his devoted correspondent, Charles Eliot Norton, who, though no friend of evangelical religion, bears witness that Ruskin's life underwent a vital change, disturbing its deepest currents and turning them into new and troubled channels. "Youth came to the close; the props which had supported it, and the defenses which had guarded it fell away one after the other, and were leaving him solitary and exposed."[1] The gospel is like the manna which, if unused, becomes a savor of death unto death instead of life unto life (2 Cor. ii:15, 16).

Nothing could better describe the Christian Scientist of to-day so far as his knowledge and use of the Bible are concerned than the foregoing. The Christian Scientist is meant, of course, who formerly was a professing Christian and church member. Never could he have had a deep *experience* of the Word of righteousness or he would not have been led astray by the so-called "key to the Scriptures"; never could his spiritual senses have been *exercised* to discern good and evil or he would not have been deceived by the teachings of "Science and Health."

2. In chapter vi:1-3, a remedy is pointed out for this condition of affairs, as follows:

> "Wherefore let us cease to speak of the first principles of Christ and press on unto perfection (or full growth); not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

This remedy is simply growth, a following on to know the Lord, a leaving of the first principles of the Christian religion, not in the sense that they have lost to us their significance or importance, but that like the foundation of a building, they are there for the purpose of erecting something else upon them. Nor is the perfection here referred to one that presupposes the eradication of all sin from the human nature of the believer, but rather the spiritual apprehension by faith of what his true standing and relation are to God in Christ Jesus.

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[1] "Letters of John Ruskin to Charles Eliot Norton," Vol. I., pp. 49 *et seq.*

(To be Continued)

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Question Column.

No. 246. Do the six thousand years spoken of in dispensational teaching begin with Gen. i:1 or 26?

Those who teach that there will be six thousand years to the beginning of the millennium, of course, date it from Adam. But we *do not teach this because we do not know it. The reason of our ignorance* is that it is not revealed in Scripture. It is assumed from the fact that there are six days in the week and a sabbath. And Peter says one day is with the Lord as a thousand years. But it is only inference. It is interesting as that, but it affords no ground for positive statement.

No. 247. The new man in Christ has body, soul and spirit. The natural man has body and soul. Had Adam a spiritual nature which he lost when he fell?

Every man, spiritual and natural, has spirit, soul and body. Adam did not lose his spiritual nature when he fell; but his spirit, soul and body became sinful. All three were engaged in the first sin. The forbidden fruit was "good for food"—the body: it was a "delight to the eyes"—the soul: and "an object of desire to make one wise"—the spirit. Consequently, there is in the natural man "the lust of the flesh"—the body; "the lust of the eyes"—the soul; "the vainglory of life"—the spirit. See also Rom. i:24, the body; 26, the soul; 28, the spirit. The soul is the seat of the affections, appetites, *emotions, passions, etc. The spirit is the mind, the reasoning faculty,* the self-consciousness that says "I"; the conscience that knows the difference between good and evil. It was to body, soul and spirit that the devil appealed when he tempted the Lord Jesus. Bread—the body. The kingdoms of the world—the desire of the soul. Tempting God—the spirit. See Luke iv:1-12, where we have the moral order of the temptations of the Lord as Son of man. In Matt. iv:1-11 it is the dispensational order. The first the Lord's bodily needs; second, His rights as Messiah; third, His right to universal dominion as Son of man.

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No. 248. When God gave life to man did He give him anything more than to the animals?

Certainly He did. The creation of animals is stated thus: "And God said, Let the earth bring forth after its kind." But of man we read, "And God said, Let us make man in our own image, as our likeness. . . . And God created man in his own image; in the image of God created he him, male and female created he them." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The essential differences are, the soul of the animal dies with its body; the soul of man never dies. "Fear not them which kill the body, but are not able to kill the soul" (Matt. x:28). The animal has no spirit. Man has it by the inbreathing of God. Consequently, the beast has no conscience as to good and evil, no self-consciousness, no moral responsibility, no link with God. It has not to say to God. Man has all these. The soul of man partakes of the immortality of the spirit inbreathed by God. Man is God's image or representative in this world; and that not because of his bodily form merely, but because of his spiritual nature, although doubtless his erect stature and ability to look up to God answer outwardly to this inner nature. Life to the animals was not communicated by God's inbreathing as it was to man. He is God's viceregent, and will be held accountable accordingly.

No. 249. Did conscience come to man through eating the forbidden fruit?

He had the capacity for conscience before he fell; but the fall gave him a bad conscience. Before that he was innocent. Conscience is the inner knowledge of what is good and what is evil. Man acquired that by falling into the evil. God has that knowledge in absolute holiness; we have it in sin (Gen. i:22). The believer is not restored to innocence, but to holiness (Eph. iv:24) in new creation.

No. 250. When the Lord comes for the church will the "trump of God" not warn the world of what is happening?

It does not say so; nor even will all the dead hear it; only "the dead in Christ." What kind of trump will it be to wake the dead? A spiritual trump, not one with which we are acquainted. We have only had experience of the trumpets of men; this is "the trump of God." The ear that has not been opened to hear the Gospel trump will not be likely to hear this.

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No. 251. What is the distinction between the "dead in Christ," and those who "sleep in Jesus" (1 Thess. iv:14, 16)?

The "dead in Christ" includes all believers who have died from Abel to the coming of the Lord. "Them also that are fallen asleep in Jesus," may refer to some of the Thessalonian believers who had died, about whom they were troubled because they thought their death would cause them to miss the Lord's coming. The epistle was written to correct this error. To do this Paul received a special revelation from the Lord that the dead in Christ would rise first; then the living would be changed, and both together would be caught up to meet the Lord in the air. Then, when the Lord appears in glory, God will bring both those who have been raised from the dead, and those who have been changed, with Jesus.

But the words "sleep in Jesus" are unusual. This is their only occurrence. We therefore incline to the rendering of the margin of the Revised Version: "Even so them also that are fallen asleep will God through Jesus bring with him."

No. 252. Does the following passage teach that there will be some believers who will receive no reward? "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire" (1 Cor. iii:14, 15).

The passage does not say that there will be believers all of whose works will be burnt; neither does it say there will not be. It says "If" in regard to our works and reward; but there is no "if" as to any believer's salvation. The Lord also says: "Behold, I come quickly; and my reward is with me, to render to each man according as his work is" (Rev. xxii:12). We can scarcely understand a believer, in whom the Holy Spirit dwells, who has so constantly grieved the Holy Spirit all his life that he has never done anything the Lord can reward. But the great point is to see that that is not my own case. I am glad the judgment of others is not committed to us, only the judgment of ourselves. Do not let us fail in this last; it will keep the flesh down which would otherwise characterize us, for which there is no reward but only loss. Compare 1 Cor. xi:30-32.

No. 253. Who are the "sons of God" in Gen. vi:2, Job i;16; ii:1. And what is the point in stating that they took them wives of the daughters of men?

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They were angels (see Job xxxviii:7). Only in Hosea i:10 are men called "sons of God" in the Old Testament; and there it is *future. See Paul's applicatinn of this text in Rom. ix:26.* But there would be no point in saying that men married the daughters of men. Who else would they marry? It was the sin of angels spoken of in *2 Peter ii:4 and Jude 6, 7. The progeny resulting from this apostacy* of the angels was probably one of the reasons for the flood (Gen. vi:4).

No. 254. How was it a sign to Ahaz that a "virgin shall conceive and bear a son, and shall call his name *Immanuel" (Isaiah vii:14) when it did not take place* until long after Ahaz had passed away?

The prophet *did not say that it should take place in Ahaz' day;* but the promise of Jehovah is as good for faith as its accomplishment. The promise was itself the sign and faith or faithlessness was tested by it. "If ye will not believe surely ye shall not be established." The fact that a virgin should conceive would be the fulfilment of the promise that the seed of the woman should bruise the serpent's head (Compare Gal. iv:4).

No. 255. If the days of the first chapter of Genesis were days of twenty-four hours each, as shown by you in answer to question No. 244, why do scientists say that they were periods of long ages?

It would be difficult to say why scientists assert things. There is one thing, however, that must be; science must be at variance with the Bible, and the Bible must be wrong. With very few exceptions they do not like the Bible. Probably the reason of the almost universal acceptance by them of the doctrine of evolution, a doctrine which was admittedly never more than an unproved hypothesis, was the hope that in it they had found a weapon against the Bible doctrine of creation; which they hate because it brings God in. But it stands as true to-day as ever that "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear" (Heb. xi:3). We do not believe because we understand, but we understand because we believe. When God speaks we believe Him, not because we understand, but because of who it is that speaks. God will not be arraigned before the bar of human judgment; but He will give an understanding heart to the man that believes and trusts Him; while "He taketh the wise in their own craftiness." Scientists are at their wits end to account for the existence of what God has created, by some theory that shall exclude God.

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Divinely inspired scripture states that "In the beginning God *created the heavens and the earth.*" *Then that it became waste* and void, buried under water and enveloped in darkness; and only about six thousand years ago was it brought out of that condition, and in six days prepared for man's habitation.

But the facts of geology prove incontestably that the earth has passed through several long eras, each of which has been brought to an end by a catastrophe; and it is assumed that the six days were these lenghtened periods; notwithstanding the fact that the days had no catastrophes between them, but that the work of each day was added to what preceded. so that when man was created on the sixth day, all was ready for him.

This involves that the long eras come in between the first and second verses of the chapter, a conclusion the Scientist will by no means admit, because it necessitates the doctrine of the Bible being true, that the original creation came perfect from the hand of God (Job. xxxviii:1-7); and was not evolved out of—what? That they know not; something exceedingly rudimentary of course; but how even that originated they cannot tell; only it is unscientific to believe that God created it out of nothing.

No. 256. How was light produced before God created the sun?

By the word of God. "And God said Let there be light: and there was light." Have you not experienced the spiritual antitype of this in your own soul? "For God 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. iv:6). The same power is required for each; and only God could do either. The light of the sun, in the same way, is a continuous miracle. He upholds all things by the word of His power (Heb. i:3).

The Heart of the Lesson.

International Sunday School Lesson. [illegible]ne.

By Geo. L. Aldrich.

MOSES CALLED TO DELIVER ISRAEL.

(June 2. Exodus iii: 1-14.)

I. Lesson Outline.

1. The deliverer in training (verse 1). 2. The deliverer in the presence of God (verses 2-3). 3. The message of God to the deliverer (verses 4-10). 4. The hesitation of Jehovah's chosen messenger (verses 11-14).

II. The Heart of the Lesson.

God's hour for the fulfilment of the promise made to Abraham in delivering Israel was about to strike, and Jehovah's prepared deliverer is to be sent upon his divine errand (Cf. Gen. xv:13, 14; Gal. iv:4, 5). About this our lesson truths gather as to a common center.

The early training under the careful loving hand and heart of *mother in the home*, as also the world's education in Pharaoh's court are not sufficient. Twenty years of retirement and quiet with God was needed.

Out of this quiet of fellowship, that had been so fruitful in real blessing and strength, this man of God is called by God to his work. The miracle of the unconsumed burning bush, a fit symbol of God amidst Israel, of God indwelling in the individual, is used to call Moses into the presence of God. With bared head and covered face the servant listens to his Lord's words. In some little measure this figures forth the sending of our Lord Jesus by the Father; as also the thrusting forth of the needed laborers by the Lord of the harvest

In marvellous grace God reveals His heart of love for His af-

flicted people, His purpose of grace and mercy concerning them, and Commissions His chosen servant to the work of deliverance. To the objection, "Who am I," God answers, "Not thee but Me, the Omniscient, Omnipresent, Omnipotent, Eternal Jehovah. Only when we truly learn the lesson, "Not I; but dust," are we truly fitted for our life work as God would have us.

THE PASSOVER.

(June 9. Exodus xii:21-30.)

I. Lesson Outline.

1. The lamb chosen (verse 21). 2. The blood sprinkled (verses 22-23). 3. The abiding memorial feast (verses 24-27). 4. The fulfilment of judgment (verses 28-30).

II. The Heart of the Lesson.

Everything in our lesson centres in the lamb of the Passover, which is God's own chosen type of His well beloved Son. The drawing out and choosing of the lamb by the people is the picture of the choice of Christ from Eternity to be the Lamb of redemption. And thus in many points the type figures, however faintly, our Lord Jesus Christ.

Bear in mind that death was found in every house throughout the length and breadth of the land of Egypt that night. Either a lamb had been slain for the first-born, or the first-born must die. The sprinkled blood was the evidence to God that death had already had its way beneath that roof, so a second execution could not be made. What a picture of a greater death for us.

Sheltered in that divinely protected home, the families of Israel were that night feeding upon the body of the lamb as washed by fire. A vivid picture of the peace and the privilege of every redeemed child of God to-day.

The recurring season would afford an opportunity of letting forth afresh by the feast, the wondrous story of their redemption. In like manner does the continual remembrance of our Lord's death till He comes again.

What a midnight that was in the land of Egypt. The people of the land in grief and consternation over the judgment; Israel redeemed and thrust out after their leader. So the days of Christ shall soon dawn for His people, and the day of the Lord burst in judgment over the earth.

ISRAEL'S ESCAPE FROM EGYPT.

(June 16. Exodus xiv.13-27.)

I. Lesson Outline.

1. The Lord for His people (verses 13, 14). 2. The Lord before His people (verses 15-18). 3. The Lord defending His people (verses 19, 20). 4. The Lord preparing His people's path (verses 21, 22). 5. The Lord fighting for His people (verses 23-25). 6. The Lord destroying His people's foes (verses 26-27).

II. The Heart of the Lesson.

The heart of our lesson is found in the name by which God revealed Himself to Israel through Moses, saying to him tell them "I am hath sent me unto you."

Somewhat of the meaning of this precious Name had already been communicated to them in the land of Egypt when the hand of the Lord had been seen in the plagues that came. But there were depth of meaning, and rich fulness of grace in the precious Name, that could only be brought out by the Red Sea passage and the wilderness sojourn with God.

Purposely had the Lord led Israel, as so often His people, into this narrow place of testing and pining, in order that He might manifest His power and grace, and so get honor and glory unto his Name. When they had come utterly to the end of themselves, and were shut out from any help whatever, God interposed his complete salvation.

Among the many precious truths that come to our own hearts to-day from this lesson are these: we may depict difficulties and dangers in the path wherein God leads us. Yet our God in His mercy and grace is more than sufficient for us. Moreover, He will never leave nor forsake us at any time, much less allow our foes to triumph over us. In every hour of danger we shall also find that God's deliverances are timely and fully adequate to all our need. In every way will He make known to us the full meaning of His precious Name.

REVIEW.

(June 23. Exodus xiv:23.)

The Golden Text furnishes a very suggestive center for the quarter's lessons, and is more or less fully illustrated in each.

Jacob departing from home is made to realize at Bethel, in the visions of the night, that God's eye and heart of love are upon him, and God's presence was with him wherever he went. While

at Peniel he is brought face to face with God as the angel of the covenant and graciously humbled into the peace of blessing.

In all four lessons from the life of Joseph we have this precious truth pressed upon our minds and hearts. Whether suffering at the hands of his own brethren as they sold him into life-long slavery or lying under false accusation in prison God was with him in rich blessing and grace. And even when raised to eminence and power and influence, God still kept him in that humility and tenderness of heart that freely forgave all the wrongs done him; as also in that faith which looked onward to the exodus of his people.

In all the long years of bondage in Egypt God was with them, and as the waters deepened His presence was made more manifest, until upon Passover night they walked forever out of the land of Egypt in fellowship with God, who went before to show them the way. On past the Red Sea God went with them making good every promise and giving them songs of gladness.

The same precious word held good to Moses all through his life, whether as a babe in the cradle at home, or growing up amid the scenes of Pharaoh's court; or in the land of Midian, or out in the desert with its manifold trying scenes. And the promise holds good for us to-day.

TEMPERANCE LESSON.

(June 30. 1 Cor. x:23-33.)

I. Lesson Outline.

1. The lawful but inexpedient things (verses 23-26). 2. For the sake of my brother's conscience (verses 27-30). 3. For the glory and honor of God (verses 31-33).

II. The Heart of the Lesson.

Not a temperance lesson in the sense of restricting the word to the use of *intoxicants*; but the Word of God to the believer in respect of everything he is called upon to use as he passes along through this present scene.

It would be well to apply this threefold test to all things in our daily lives. First and perhaps lowest of all is the expedient thing to do; is it the expedient way to walk or use any lawful thing in view of itself first upon myself? Will it edify my soul in the things of the Lord Jesus Christ? Will it further me in the things of God? *Is it expedient from this standpoint?*

Yet higher than this is the effect which my way and walk will have upon my brother. What to me seems lawful and right, and that which I may do without any accusations of conscience what-

ever, may seem positive sin to him. Here my test must be; will all this make for the welfare and growth of my fellow believer, or for his harm?

But highest of all is the bearing of even my eating and drinking upon the question of the honor and the glory of God. Of course whatever edifies by own soul and seeks the welfare and blessing of others does glorify and honor the Lord. Such liberty constrained by the love of Christ needs no legalism; no bondage to keep the soul in the way.

Notes on Prophecy and the Jews.

"Peace on Earth." This was the glorious message heralded by the heavenly hosts, when Christ was born. But *when* and *how* they did not make known. The Old Testament Prophets contain many God given messages and visions of the happy time when all war and strife shall cease from the earth and when "righteousness and peace" will kiss each other. And in those Old Testament prophecies we find the time specified when there will be peace on earth and also the manner in which the peace will be brought about. The New Testament has but little to say as to the question of universal peace. It now here teaches that in this present Christian age, while the Gospel of Grace is preached to gather the church, a time of peace and universal righteousness is to come. The idea that this age is going to end in peace is one of the saddest delusions of Christendom. It is absolutely contrary to the infallible words of our Lord, who declared that this age is an age, when nation will lift up sword against nation and Kingdom against Kingdom. According to His divine predictions the age will end with a time of distress and trouble such as never was before. As the rejected one He declared that He came not to bring peace but the sword.

Peace on earth is bound to come, for God has promised it. But ere it can come the Prince of Peace must

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come again. Only His second coming will bring about the universal peace and righteousness for which the earth and the nations groan and wait. And before that great event will take place wars will continue; according to Prophecy and the Revelation of Jesus Christ at the close of this age the worst of all the wars will occur. We give here a few of the Old Testament passages which predict universal time; in every instance these passages refer us to the time of the visible manifestation of Jehovah, the second coming of Christ. The reader will do well to study these passages and the context carefully.. Isaiah ii:1-4; Psalm xlvi:7-9; Psalm lxxii:7-8; Hoses ii:18; Hag. ii:22; Zech. ix:10.

"The attempt to produce a peace on earth now and to bring about such a condition, which can only come through the power of God in the Second Coming of Christ, such an attempt emanates from the god of this age, the wicked spirit, who constantly counterfeits what God will do. It is significant, in these last days, when all about us indicates the soon coming of the Lord,. that to the many signs this sign is added, the attempt of the evil one to produce a mock peace. Statesmen, Ritualists, Higher Critics, Spiritests, Unbelievers, Philanthropists, Jews and Millionaires meet to bring about a "Peace on Earth" without Him, who alone can bring this poor world to rest. The name of our blessed Lord is dishonored in these attempts, and His church and her mission slandered as it was done by a certain Peace advocate, who spoke harsh words before a Methodist Conference, who foolishly said "Amen."

The peace congress held recently in New York was a most significant gathering. Such confusion of ideas and suggestions as were advanced and given have not been heard for a long time. W. T. Stead said:

"I wish to say something that may sound revolutionary. The Church of God has no more influence on general peace than a row of pins. It is because too many Christians devote their time to saving an individual soul, and not, as the prophets of Israel, to saving the soul of humanity.

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"You seem to think that if you approach the Almighty with the knee bent occasionally and sing your little hymn and pray your little prayers that He is pleased with that thing. Put yourself in the Almighty's place. Would you care to have some fellows always telling you how much he thought of you while there was real work he could do for his brother in the meantime? Are we going to continue mocking God with our lips while we continue to do nothing with our hands?"

Archbishop Farley of New York, called earnest attention to the fact that no peace conference at the Hague will be cimplete *until the Pope is represented therein.*

Rabbi Hirsch, nf Chicago. declared that Navies provoke war, while Captain Hobson stated that America alone is the natioo which can prevent war. "We must have a navy so big we can say to the rest of the world: 'Give up your navy and we will give up ours.'" All this is very significant. The nations are coming together to form a confederacy. This is exactly what the Bible predicts. Out of that confederacy there will arise a leader who, with many flatteries and lying lips will produce for a short time a mock millennium. This is also clearly revealed.

The rider upon the white horse in Revel. vi is that conqueror, who conquers without bloodshed. But under the second seal another rider appears and he *tokes the peace from the earth,* which the first rider had brought.

And now we call attention to the fact that a *constitution for the United Nations* has already been formulated and in this constitution the *executive powers shall be vested in one person to be known as the IMPERIAL President.*

The constitution is a very clever piece of work and will no doubt be submitted to the Hague conference. We give it in full.

"It is submitted, after exreful study aod much thought, that the Constitution for this governmeot should read substantially as follows:

"We, the nations of the world, who hereby accept the provisions hereof, as evidenced by the writiogs hereto attached, do declare:

"Article I.—A government shall be established, to be known as the 'United Nations of the World,' which shall have the powers hereinafter set out, and no others, and shall, with respect to these powers, be superior to all nations of the world.

"Article II.—This government shall have legislative, judicial and executive powers.

"Article III.—The legislative powers shall be vested in a body to be known as the 'Congress of Nations,' which shall be composed of two representatives from each nation of the world, appointed by the Executives of each of the nations, who shall hold office at the will of the appointing power, but each nation shall have only one vote on any question brought before this body.

"Article IV.—The judicial powers shall be vested in a court, to be known as the 'Supreme Court of Nations,' composed of one representative from each nation of the world, appointed by the Executives of each of the Nations, and who shall hold office at the will of the appointing power. This court shall have original and exclusive jurisdiction in all matters which may properly arise under the provisions hereof, except that, should the Congress of Nations think proper to establish inferior tribunals, then, and in that event, it may be provided that the Supreme Court of Nations shall, in certain cases, have only concurrent or appellate jurisdiction.

"Article V.—*The executive powers shall be vested in one person, to be known as the 'Imperial President,' who shall be chosen by the members of the Congress of Nations, and who shall hold office for life, unless sooner removed by the Congress of Nations.*

"Article VI.—The high seas, beyond the three-mile limit, and all the balance of the world not within the territory of any nation, or within the sphere of influence of any nation, shall be and belong to the United Nations of the World, and over which it may exercise exclusive jurisdiction.

"Article VII.—Each nation shall retain its present form of government, or adopt any form of government at pleasure, without any interference from the United Nations of the World, or from any nation of the world.

"Article VIII.—There shall be no war between nations, nor shall the United Nations of the World, nor any nation of the world, maintain a standing army or navy.

"Article IX.—Any nation may call upon the united nations of the world to suppress a rebellion or insurrection, and for this purpose the Imperial President shall furnish the necessary aid in the manner provided for by the Congress of Nations.

"Article X.—Uniform rules of naturalization shall be established for all nations.

"Article XI.—No export or import duties shall be laid by any nation after the year 2000.

"Article XII.—All disputes between nations shall be submitted for decision to the Supreme Court of Nations or to the inferior tribunals, if any.

"Article XIII.—The citizens of all nations shall be entitled to all the privileges and immunities of the citizens of each.

"Article XIV.—For (certain crimes shall be enumerated) any nation shall deliver up a prisoner to the nation in which the crime was committed upon request from the chief executive of that nation.

"Article XV.—Navigable rivers (and certain straits to be enumerated or described) shall be free to all nations.

"Article XVI.—The Congress of Nations shall pass such laws as may be necessary to carry out all the provisions hereof.

"Article XVII.—The Supreme Court of Nations shall promulgate rules of procedure for its court and for the inferior tribunals, if established.

"Article XVIII.—*The Imperial President shall execute the laws and have the appointment of subordinate officers.*

"Article XIX.—Each nation shall maintain its own representatives to the Congress of Nations, but all other expenses shall be borne by the general treasury.

"Article XX.—The expenses of carrying on this government shall be apportioned between each of the nations, according to the total wealth of each nation."

What indications we have here! How this shows the drift of the times, the rapid development of conditions to prevail at the end of the age. "Peace and Safety," progress in civilization, world betterment is the matter involved in it and these are the slumber songs of the god of this age. Soon that awful world ruler, Satan, may have his person ready, him whom the Word calls "The Beast," but whom he may politely call "The Imperial President."

Above all how this does indicate the nearness of our

Lord's Coming for His church, our gathering together unto Him. Let us lift up our heads for our salvation draweth nigh.

✣

A free synagogue has been organized in New York City. Many Gentiles are flocking to it. This will be another gathering place for the Christless masses of professing Christendom. What the free synagogue is learned from the following:

The Free Synagogue was organized at a meeting held yesterday morning at the Hotel Savoy. This is the new synagogue establishment which Rabbi Stephen S. Wise has been advocating. Among the announced supporters of the new institution are Jacob H. Schiff, Adolph Lewisohn, Isaac N. Seligman, Henry Morgenthau, Mrs. Esther Hermann, J. B. Greenhut, A. S. Morgenthau and other prominent Hebrews of New York.

Dr. Wise presided at the meeting, which was attended by the large following that has been listening to him at the Hudson Theatre. He outlined the objects of the synagogue, which will be the first in the East and the second one in the United States, one having been in existence in Chicago for the last forty years under the leadership of the noted Hebrew leader, Dr. Emil G. Hirsch.

The objects of the synagogue are to preach Judaism as a religion of practice and application to the affairs of to-day for all people. The spirit of Judaism will be preserved, without its ritual or rigid observances. Gentiles are invited to participate. Services will be held on Sunday instead of Saturday, the Jewish Sabbath. A Sunday school will be run on Saturday and a religious school, auxiliary clubs and institutions established as soon as possible.

✣

The evil sayings of men posing as religious teachers and preachers continue. How true it is of them what is written, "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii:13). In every case do they attack the Bible first and then the Lord Jesus Christ. Here is what one said recently:

"I would not speak lightly of the Bible of my forefathers. Portions of it have been of great comfort to many for many centuries. I feel, however, that the time has come for a reconstructed or more modern Bible. The Bible is not designed to be an end in itself, but simply a means to a better life. Many Protestants have almost

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worshipped the Bible, and have had a slavish fear of such passages as Rev. xxii:19, where it is declared that 'If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.' This was not the only ancient book that was closed in this way. Books were not copyrighted then, so that the author often felt that he could only preserve his book intact in some such way. The writer of this passage probably had in mind only the book of Revelation, as it was at first a book by itself."

✣

Another one, a Baptist preacher of Colorado, denies the miracle, and says that miracles are stumbling blocks.

I should like, if I may, to disarm one kind of criticism, by avowing at the outset a practical rather than a philosophical purpose. I shall not deal with the abstract question of the possibility of miracles. I shall not even define the terms with pains. The primary meaning of the word miracle is a wonderful event, something astonishing because extraordinary. It is only the miracles of the Bible with which, as teachers of the Christian religion, we are deeply concerned.

Here are examples of what is meant in ordinary speech by "the miracles:" "Moses turning the waters of Egypt into blood;" "Joshua commanding the sun to stand still;" "Elisha causing the iron ax head to float on the surface of the pool into which it had fallen;" "Balaam's ass talking like a man," and "Jonah's remarkable voyage in his living submarine ship." The examples are from the *Old Testament*.

In the New Testament such extraordinary events, or miracles, as the following are recorded: "That Jesus had no human father; that he walked on the sea, turned water into wine, healed the sick, fed the five thousand with a few loaves and fishes, raised Lazarus from the dead, himself rose from the grave on the third day; that at Pentecost the disciples preached in languages they had never learned; that Peter and John healed a lame man by bidding him rise and walk; that Peter, by prayer, brought Dorcas back from death to life."

This is the reason for the intense interest our subject has for many earnest and thoughtful people, namely, that the validity of religion itself is believed to be involved in the question of the historicity of the Biblical narratives of the marvelous. "If Christ hath not been raised," wrote St. Paul, "then is our preaching vain, your faith also is vain." Up to date probably the great majority of Christians agree with St. Paul regarding the resurrection of Jesus as indispensable to the argument for the truth of Christianity. Indeed, many Christians go further than that, and hold that a unique origin of Jesus' human life, and all the mighty deeds ascribed to Him in the Gospels, must be accepted. And some are even ready to stake

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their soul's welfare on the historicity of the book of Jonah, asserting that, unless that ancient tale is literally true, then we are "without God and without hope in the world."

Now, while most of us were taught by parents, Sunday school teachers and pastors that we ought to believe *in the miracles of* the Bible, that belief has become very difficult. Such events do not take place now—why should we think that they ever did? We live in an age of science, dominated by the conception of law. A law of nature means that a certain sequence of phenomena is invariable, that the same causes can be depended on to produce the same results. By the method of observation and experiment the inquiring mind of the modern man has discovered certain natural laws. He relies upon these laws absolutely.

To a typical modern man an argument based on the miracles of the Bible is entirely destitute of cogency. If the miracles were once an aid to faith, they are an aid no longer, but rather a stumbling block.

The true believer has no business to be in fellowship with such men. It is a sin to support them, high treason to our Lord and Saviour. "From such turn away."

✠

"Roumania seems to be following Russia as regards persecuting the Jews. A number of students of Jassy have traveled over the small towns and villages in the Moldavia exciting the peasants against the Jews, telling them that the cause of their poverty and bad treatment is that the Jews have taken everything into their hands and suck their blood. This has caused a terrible rising among the peasants, who have been traveling from town to town and from village to village determined to bathe in Jewish blood. They started in Turgo-Trumos. Forcing their way into the houses, they threw the furniture out into the streets, broke down doors, windows, etc., plundered the shops, and beat the occupants. The Jewish town of Pondul-Hosi they left an utter ruin, stripping the Jews and their families naked. Such havoc is being carried on in all the towns and villages, among them the large Jewish towns of Botoasni and Voslui; the Jews have been forced to leave their homes and flee."

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Daily Scripture Calendar.

JUNE, 1907.

June 1. "David ENCOURAGED himself in the Lord, his God" (Sam. xxx:6).

Everything around him was very *discouraging*. The people were against him; the promises of the kingdom looked very far off. Worse than all, his family was stricken. It was sublime faith that turned to God in such a dark hour. Are matters distressing with you today? Then encourage yourself in the Lord. He sees the way out for you. "No weapon formed against you shall prosper." Everything finally came out right for Joseph, and Daniel and Job.

June 2. "Bringing into captivity every THOUGHT to the obedience of Christ" (2 Cor. x:5).

These words put the sanctification probe in very deeply. Not only am I to "mortify my members" and crucify my lusts, but I am to get beyond mere correct outward *acting*, and *think* just as Christ *thinks*. There is a point of fellowship and sympathy with holy things to which I may attain; where everything of earth will be judged and weighed, according to the value which our Lord himself puts upon the things of time and sense.

June 3. "The Lord's mercies . . . they are NEW every morning" (Jer. iii:22, 23).

Like the milk daily served at our door, every dawn brings a fresh supply of the Lord's goodness. What have you received today? What prayer has been answered? What mountain of difficulty melted away during the night-time? What good news did your morning mail bring? Ah, you say, no good news, but dark, heavy tidings. Then *that* surely was a *blessing;* for to the believer God's chastenings are His choicest mercies.

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June 4. "Behold, what a WEARINESS is it!" (Mal. i:13).

A weariness to serve the Lord! The moment you feel that way, look deep into the state of your heart. Either you are in a wrong place, trying to do what the Lord never appointed for you to do, or you are out of vital union with Him. If a bird's wings were only tied on, they would be tiresome and useless. Being part of itself they are happy instruments of flight. Holy motives must be easy and joyful. Let us *abide* in the vine, and unconscious *fruit* will surely follow.

June 5. "Ye are NOT AS YET come to the rest" (Deut. xii:9).

The very words imply that there *is a rest* before the children of God, promised, certain and satisfactory. We have not come to it yet. Oh, no; we are in a wilderness of trial. But we are *out of Egypt*. Pharaoh is *slain*. Put up with a few inconveniences. *Manna* is sure. *Clothing* is guaranteed. *Guidance* is secured. There is a river to cross. To some of us it will not be a river of Death—but a river of Translation. Then let us press on in patience and hope a little longer.

June 6. "Walk in wisdom towards them that are WITHOUT" (Col. iv:5).

If some are *without*, then we are *within*. We are a *brotherhood*; but they are critical outside *observers*. Then there must be a culture of soul which does not relate to *ourselves*, but to those who watch our behavior. Peter lays down a principle which is true in this case (1 Pet. iii:1). The worldy man reads no Bible but Christian conduct. In frequent instances they sneer at the preached Gospel. But they can not gainsay or resist a gentle, godly, consistent life.

June 7. "We TRUSTED that it had been He which should have redeemed Israel" (Lu. xxiv:21).

How pathetic and despairing are these words of Cleopas. They are only matched by the saying of old Jacob: "Joseph is not . . . all these things are against me." And yet, even then, Joseph was governor over the land of Egypt. And the Lord Jesus was alive and exalted. Let us take courage from the incident. Hope may have grown very faint in some of us. But the Lord may be nearer than we think. He only needs "a moment," "the twinkling of an eye" to bring about a mighty change.

Our Hope 13 (1906-1907)

June 8. "Yet learned He OBEDIENCE by the things which He suffered" (Heb. v:8).

And there is no other way for us. The flower of submission grows only in the soil of chastisement. He, the perfect Son, needed to learn obedience by strong crying and tears, what of ourselves? Shall we hope for an easier way. The strongest impulse of the natural man, is to have its *own* way. The strongest effort of the Holy Spirit is to make us submit to *God's* way. Which will has its rule in you today? Your own, or God's will?

June 9. "The angel of the Lord ENCAMPETH round about them that fear Him" (Psa. xxxiv:7).

No truth of scripture is more often forgotten than this, of the watch care of angels. Yet they are sent forth to minister to the heirs of salvation (Heb. 1:14). Consider the word "encampeth." It means that many angels *surround* us, making their headquarters about us. Awful, blessed thought. This Captain angel sustains a double character of *mercy* and *judgment*. If we go where He wishes, He will *protect* us; if we go where He disapproves, He is sure to *halt* us (Num. xxii:22-34).

June 10. "Cast thy BURDEN upon the Lord" (Psa. iv:22).

The phrase is peculiar. It means *give back* to the Lord what He has given to thee. In other words, all troubles are of divine permission sent as mercies. But since they are often an oppressive load, look to the Lord "to sustain thee." It is very strange that sometimes those who have the most vivid apprehension of the certainty of their *salvation*, are the slowest to take God at His word in *smaller* things. Surely He who has pulled us out of the pit, can keep us daily on firm ground.

June 11. "We KNOW . . . we have a building of God" (2 Cor. v:1).

Here comes out the grandest feature of our salvation, its futurity. No matter how troublous may be our life, we have the guarantee for its happy and eternal continuance. What the brightest philosopher of Paul's time did not know, the feeblest minded believer could perfectly comprehend—eternal life in Christ. Let us praise God today for our hopes, based on the Bible. Alas, for those who fancy they can enter heaven *without Christ*.

June 12. "I am INSTRUCTED both to be full and to be hungry" (Phil. iv:12).

The word means *initiated*, and is nowhere else used. In secular Greek it relates to the secret rites of mystic orders. One would think there was no great mystery about *poverty*, that Paul need use such a *deep* word to describe his circumstances. Ah, here is the beauty of it; what is perfectly commonplace to the worldling, is high and sacred mystery to the child of God, from the time he is chosen out of the world, until the end of his earthly existence. Every experience has been touched with blood and oil.

June 13. "Our LIGHT affliction, which is but for a MOMENT" (*2 Cor. iv:17*).

The comfort lies in the contrasts. The affliction is *light*; the glory is *heavy*; like a feather weighed against a ton of iron. The affliction is *transient*; the glory is *eternal*. The one is excessively *depressing*; the other is surpassingly *brilliant*. The one is now *seen*, and felt, and fainted under; the other is *unseen*; but marvellously *real*. The Greek is very subtile. *Levity* is contrasted with that which is inexpressibly *serious*. Such are present sorrows in the light of future deliverance.

June 14. "HE knoweth the way that I take; when He hath tried ME I shall come forth as gold" (Job. xxiii:10).

He knoweth my inwardness. To this agree the words of John, "Therefore the world knoweth us not." From the moment a believing new life begins, He and Me express it all. Secret fellowship, private confession, hidden joy, mark every day's experiences. All the world is now outside. My Lord and I have entered into a compact of personal appropriation. Our love, like Samson's, is a riddle. I am His gold, and He will not waste it.

June 15. "When Jesus therefore saw his mother, and the disciple standing by, whom Jesus LOVED" (Jno. xix:26).

Five times John thus designates himself. Here the prime thought is, that because Jesus loved him, He committed to him his most precious earthly treasure—His mother. Shall we not aspire to be among the much loved of the Lord? that to us He may entrust the custody of some of His earthly interests, some ministry of souls or money, or prayer. The only qualification required of Peter, for feeding the Lord's sheep, was Love.

June 16. "ABIDE with us; *for it is towards evening, and the day is far spent*" (Lu. xxiv:29).

These words well express the heart cry of some of us. We see

the Gospel day declining in apostasy. We are an ostracised company for our pessimistic views. We are no match for the onrushing tide of secularism. We are timid about our own course. We fear the wiles of the Devil may entrap even our feet, though so well "Shod with the preparation of the Gospel of peace." There is no safety and no comfort but with Jesus. Lord *abide*, *abide* with us; and be our light in darkness.

June 17. "Fear not LITTLE FLOCK" (Lu. xii:32).

Here is a double diminutive. It is a *little*, *little* flock. Nearly every New Testament figure used to describe the Church is one of *weakness*. Sheep are feeble compared to lions and horses. A vineyard is a very small spot compared with the globe. A garden is as nothing to earth's vast deserts. Israel were but kids to the hordes of Syrians. The Church is only a few sheep among multitudes of fierce heathen. Since *fear* is the characteristic of sheep, the *comfort* is very sweet.

June 18. "It is your father's good pleasure to give you the KINGDOM" (Lu. xii:32).

How quickly the Lord can transmute weakness into strength, and out of a feeble flock develop a strong kingdom. Because this is incredulous in the eyes of men, the Church has endeavored of herself to develop power and influence; and has thereby perverted her calling. It is true of individuals also. The Lord designs us in this age to be *humble*. The kingdom cannot be taken by *violence*. If we try to be great and influential in the world, we entirely get out of our true place.

June 19. "Thou shalt be a BLESSING" (Gen. xii:2).

We do well to remember that all the blessings of the world, both now and future come through Abraham. Every fruit bearing branch, whether of Jew or Gentile, Israel or Church, has been grafted on to that parent stock. So are the striking words fulfilled. But it means something *personal* to us. If God has blessed you in the Seed of Abraham, you are responsible to pass on the blessing to some other. Thus only links of faith's great chain will be preserved.

June 20. "Come now let us REASON together, saith the Lord" (Isa. i:18).

How condescending; when elsewhere the Lord had said, "Your words have been stout against me;" "Your thoughts are not my

thoughts." Yet He is willing to let us determine by *experiment*, as He let Ahab and Jezebel on Carmel, on which side the fault of our sins lies. The phrase implies a *final settlement*. We are in constant temptation to reason with God, and dispute His ways. Hence Paul commands "to cast down reasonings," and bring "every thought to obedience to Christ."

June 21. "I have set before thee an OPEN door" (Rev. iii:8).

Notice the reason why; it is all important. Because thou "hast *kept* my word, and hast not *denied* my name." They had so little strength, they could not open any door for themselves; but the Great Steward would open one and keep it open. So we may be sure that though we who "keep the Word" are in the minority, and out of date, yet God will use us, and speak through us, and honor those who honor His word with special *deliverance* in the coming Tribulation.

June 22. "Whom the Lord loveth He CHASTENETH" (Heb. xii:6).

Chastisement is an earthly experience. There is none in heaven; there can be none in hell. *Chastisement* is not *ordinary trouble*, but a high secret of family *discipline*. A man sees a boy behave naughty on the street, but he does not interfere. When he goes to his home he finds his own son doing wrong, and he *punishes* him. So in chastening, God divides the child from the "bastard;" and by strict dealing gives us the highest proof of His love, and our Sonship.

June 23. "Be PATIENT therefore brethren, unto the coming of the Lord" (Jas. v:7).

Impatience is the temptation of those who are looking for the Lord. Some of us like Simeon, have grown old waiting for the consolation of Israel. We long ago brushed the world aside as unsatisfying. We long ago saw the failure of human reforms. We long ago realized that the best christian efforts would prove to be chiefly stony ground sowing. No wonder we are depressed at our Lord's tarrying: The Spirit foresaw our temptation, and sent us the bracing exhortation: "Let your patience be long drawn."

June 24. "Let us therefore follow after the things which make for PEACE" (Rom. xiv:19).

This cannot be unless we are willing to give up our will, end the argument, let the other party have his way, and submit to be beaten,

perhaps disgraced. Where ever there is friction it is because two wills are clashing. You may be quite *right*. And the other party quite *wrong*. That does not come into the count. You are not commanded to *make* peace, but to follow *the things* which make for peace. Simply stop agitating. As in mechanics, you stop motion and a hot journal box cools itself.

June 25. "The ONLY son of his mother" (Lu. vii:12).

As a bit of history it does not matter a particle whether this lad were an *only* son or one of *seven*. But the Bible is for *consolation;* a book of special and particular consolation. Away back in the ages, the Holy Spirit knew that today some mother would be in trouble over an only son. So He gives us three lovely instances of how the Lord Jesus had special compassion on an only *son*, an only *daughter*, and an only *child* (Lu. vii:12; viii:42; ix:38).

June 26. "But the day of the Lord will come as a THIEF in the night" (2 Pet. iii:10).

Other Scriptures show that "the day of the Lord" will be a prolonged period of *confusion* and *grandeur* and startling *miracle*. Here we are taught that when all physical, moral and political matters are going on *normally*, the *opening* of that day shall slip upon us as a stealthy thief. No matter what our tribulation or rapture views may be, it is plainly taught a moment of terrible *surprise* impends over the whole world. Are we His saints *awake* and *aware!*

June 27. "Ye can discern the face of the sky; but can ye not discern the SIGNS OF THE TIMES" (Matt. xvi:3)?

Providence is giving us many warnings which proclaim the times. But men and women will not heed the tokens of increasing disease, increasing famines, increasing crimes, and increasing unbelief. They will investigate a sun spot, or examine a microbe to the limit of their puny capacity; will do anything rather than turn to *the Bible*, where the history *of sin* is written from start to finish; and every confusion and disaster of the globe is plainly forecast as resulting *from sin*.

June 28. "Thy people shall be WILLING in the day of thy power" (Psa. cx:3).

These beautiful words signify that when Messiah's day of triumph comes, Israel, in sacerdotal garments shall present themselves as free will offerings to the Lord; a kingdom of Priests, to serve their

great King Priest. To this agrees the prophecy. Exo. xix:6; Isa. lxi:6. In a general sense the words are true now. There is no *willingness* without divine *power*. The natural man makes no advance to holy things. Until the Lord *draw* us. We do not *run after* Him (Jno. vi:44, 65).

June 29. "Let a man EXAMINE himself" (1 Cor. xi:28).

Every wise business man periodically investigates the state of his finances. How few Christians sit down to solemnly inspect their soul's affairs. Let us begin in this way: Are we *accepted* in Christ? Have we this rock foundation to start with? Is our *faith in the Bible* firm, and uncompromising. What is our *behavior*? Do we live separate from the world? Are we *contented*, or complaining with our lot? Are we *initiating* anybody in the eleventh of Hebrews? Above all, have we *hope* that the coming of the Lord is *sure and near*?

June 30. "Mine HOUR is not yet come" (Jno. xi:4).

Some day the miracle of Cana will have its fullest realization. We have supreme faith that when Christ's "hour" comes He will instantly do more than ages of human effort have accomplished. Men are trying their best to "advance the kingdom." But withal, the wine runs low. The Ark is displayed, and there is much shouting; but there is something wrong in the camp. Brethren, pray that Christ's hour may come, and His word of authority be heard.

Book Reviews.

Scientific Confirmations of Old Testament History. By George F. Wright, D. D., F. G. S. A. 432 pages. Numerous illustrations. Bibliotheca Sacra Co., Oberlin, Ohio, $2.00.

This is in many ways a remarkable book. Prof. Wright holds a unique chair in the Oberlin College. It is that of "The Harmony of Science and Revelation." The present volume shows the excellent work he has done. The chapters relating to the deluge are most interesting. It is only another argument that science does not antagonize the Bible, as so many would-be scholars and critics have foolishly claimed. However, with this, we would not endorse all the theories of the volume.

John Knox, the Reformer. By Isaac Crook. 154 pages. $1. Jennings & Graham, Cincinnati, Ohio.

Fenelon, the Mystic. By James Mudge. 227 pages. $1.00. Jennings & Graham, Cincinnati, Ohio.

John Calvin, the Statesman. By R. T. Stevenson. 203 pages. $1.00. Jennings & Graham, Cincinnati, Ohio.

These are three excellent volumes of a series of five giving short biographies of these able men, the mighty instruments of God. The books are written in a very good and simple style. They make excellent reading for young people—much more so than the foolish "religious" novels of the present day.

Daily Hand Book. By John Fred. Starck. Over 700 pages. German Literary Board, Burlington, Ia. $1.50.

The Marks of a Man. By Robert E. Speer. 197 pages. $1.00. Jennings & Graham, Cincinnati, Ohio.